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ALLIANCE

OF

THE REFORMED CHURCHES

HOLDING

THE PRESBYTERIAN SYSTEM.

The Fourth General Council

LONDON, 1888.

ALLIANCE

OF

THE REFORMED CHURCHES

HOLDING

THE PRESBYTERIAN SYSTEM.

MINUTES AND PROCEEDINGS

OF

The Fourth General Council

LONDON, 1888.

EDITED BY WILLIAM G. BLAIKIE, D.D., LL.D.

LONDON: PRESBYTERIAN ALLIANCE OFFICE

25 CHRIST CHURCH ROAD, BRONDESBURY, N.W.

(Rev. G. D. Mathews, D.D., General Secretary)

AND SOLD BY ALL BOOKSELLERS

1889

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CONSTITUTION OF THE ALLIANCE.

Preamble to Constitution.

Whereas, Churches holding the Reformed Faith, and organised on Presbyterian principles, are found, though under a variety of names, in different parts of the world: *Whereas*, many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work: And *Whereas*, in the Providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action; It is agreed to form a Presbyterian Alliance, to meet in General Council from time to time, in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King.

In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is One Body in the Communion of the Holy Ghost, of which Body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

ARTICLES.

I. Designation.—This Alliance shall be known as "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System."

II. Membership.—Any Church organised on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. The Council—

1. *Its Meetings.*—The Alliance shall meet in General Council ordinarily once in three years.

2. *Its Constituency.*—The Council shall consist of delegates, being ministers and elders, appointed by the Churches forming the Alliance; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren, not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. *Its Powers.*—The Council shall have power to decide upon the application of Churches desiring to join the Alliance; It shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided; But it shall not interfere with the existing creed or constitution of any Church in the Alliance, or with its internal order or external relations.

4. *Its Objects.*—The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of Churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the Kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions; It shall also entertain all subjects directly connected with the work of Evangelisation, such as the relation of the Christian Church to the Evangelisation of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the Press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance, and other prevailing vices, and the best methods of opposing Infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of Scriptural principles, and by defences of the truth; by communicating the Minutes of its proceedings to the Supreme Courts of the Churches forming the Alliance, and by such other action as is in accordance with its Constitution and objects.

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The Committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.*

IV. Change of Constitution.—No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting.

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* Modified at Belfast by substituting Executive Commission.

INTRODUCTION.

THE preparation of this volume has occupied longer time than was expected, and the editor has to crave the indulgence of subscribers for the delay.

It is believed that writers and speakers have had an opportunity of revising, in some form, the more important papers and addresses. At first, proofs were sent to America to give authors the benefit of a second revision; but as some of them had not returned from abroad, much time was lost in waiting for the return of these proofs, and it has not been found practicable to persevere in that practice to the end.

It will be observed that, in a few cases, the authors have been allowed to give what they desired to say, but were not able to say in whole, in consequence of the application of the time rule. Remarks prepared for the Council, but not delivered, whether from want of time or the absence of the speakers, have been given in a very few instances.

It is hardly necessary to say that the meeting at London was the Fourth Council of the Alliance of Reformed Churches holding the Presbyterian System. The preceding Councils were held at Edinburgh in 1877, at Philadelphia in 1880, and at Belfast in 1884. At the Belfast meeting an invitation was presented by Mr. George Duncan, of London, one of the oldest, most liberal, and most esteemed elders of Regent Square Congregation, on behalf of the Presbyterians of London, inviting the Council to hold its next meeting in the Metropolis of the British Empire. That invitation was very cordially accepted, and the meeting at London was looked forward to generally with feelings of great interest and expectation. The preparation of a suitable programme was intrusted to the Executive Commission of the Alliance, of which one section comprised members in the east, and the other members in the west, and it was endeavoured, as far as practicable, to select as speakers

representative men from the various churches of the Alliance. The local arrangements were intrusted to members of the Belfast Council from the Presbyterian Church of England, along with Dr. Dykes, and such other friends as they might add to their number. These gentlemen, at the proper time, brought together a large and influential committee, including representatives of the Synod of the Church of Scotland in England, who entered warmly into the undertaking. The work of those who had to prepare the programme may be judged of from the present volume; but nothing could be gathered from that source that would convey an adequate expression of the zeal, the assiduity, and the generosity with which the local committee worked in preparation for the Council. It were rather invidious to specify names where so many rendered so valuable service; but it is hardly possible to refrain from adverting to the unwearied zeal and energy of the Rev. R. Thornton, honorary secretary; of Messrs. Robert Morton, R. T. Turnbull, Thomas Bell, and William Carruthers, F.R.S., members or conveners of various sub-committees.

The proceedings connected with the reception at Argyll Lodge are recorded in this volume, as it seemed desirable to give one sample of the Council in its less formal mood. It has been impossible to include any record of the other receptions or of the speeches delivered at them. The local committee entertained the members of the Council at dinner on three days at the Holborn Restaurant, when short speeches were delivered by members and other guests. The British and Foreign Bible Society gave a most interesting reception one evening in their rooms in Queen Victoria Street, when the members were warmly welcomed by the Chairman of the Society, the Earl of Harrowby. The members of the excursions, that to Kew Gardens and Hampton Court, and that to Cambridge, enjoyed the hospitality of the local committee, and made suitable acknowledgments on the several occasions. Mr. Campbell, M.P., LL.D., entertained the Continental delegates, with other friends, at breakfast, at the Holborn Restaurant, when many interesting addresses were delivered. The Countess of Aberdeen gave an "At Home" to the members of the Council on the afternoon after the adjournment (many who had left London being prevented from attending), where the

guests were received with all the proverbial kindness and affability of the noble Earl and Countess. The members were invited to an occasion of a different kind in the Church of St. Columba, Pont Street, Belgravia, where the Lord's Supper was celebrated, the minister and elders of the church, and several other ministers and elders, officiating on the occasion. Of the abundant private hospitality to which the Council gave rise it is impossible to speak except in general terms; all accounts, however, unite in testifying that it added greatly to the interest and enjoyment of the occasion; and one of the Continental delegates declared that of all the remarkable things he had seen in London, the best was—a Christian family, a Presbyterian home.

We may be allowed in brief terms to advert to a few features of the London Council that show some progress :—

1. The preparation of the Reports before the Council met, in the form of a volume which was ready to be put into the hands of every member, though a quite usual proceeding in the case of local churches, was a new thing for an Alliance the members of whose committees are scattered over the world. The vantage-ground thus gained will be maintained, it is hoped, at future meetings. We may notice specially the Report on Statistics, which was due entirely to the unwearied efforts of Dr. Mathews. It needs hardly to be said that a complete and thoroughly accurate Report on Statistics can be secured only after a number of approximate efforts, and it is not professed that the present Statistical Report is immaculate. We regret that some of the corrections, which have been communicated to Dr. Mathews, were not in his possession till after that part of the present volume which contains the Report had been printed off. One of the principal difficulties in getting up a report of the kind is bringing the different parties to a common understanding of what is sought, so that they may make the necessary adjustments of their various methods of stating results. It is believed, however, that we are not far now from the goal of this labour; and if the officials and other friends who have helped in the several churches will kindly continue their assistance, it is probable that ere long we shall be in possession of the most valuable body of statistics possessed by any of the great Protestant denominations.

2. We note, with great satisfaction, the remarkable progress which this volume records in measures for securing co-operation, and, in some cases, more than co-operation, in Foreign Missions. This is one of the most substantial achievements of the Alliance, and had there been no other result of its labours, it would have been more than enough to justify the whole movement. Had it not been for this Alliance, the instances of accomplished union among Presbyterians in the mission-field in Japan, China, Trinidad, and other places, would have remained comparatively hidden and unknown. The proceedings of the Alliance at Philadelphia and Belfast made them known far and wide, showed the practicability of union and its benefits, removed a thousand doubts and misgivings, and caused a timid *inertia* to give place to hopeful activity and faith in the future. The lines are now fairly drawn on which such unions in the mission-field are to be realised hereafter. Already in Brazil another such union has taken place. We believe that this is one of the most important steps that could be taken to divest foreign missions of sectarian character, and place the great enterprise on the broad basis on which it rested in the days of the Apostles.[1]

3. The applications for admission to the Alliance, especially from churches and congregations in the European Continent, are gratifying. It has always seemed a questionable thing whether or not members of churches speaking other tongues would care permanently to gather round what is practically an English-speaking Alliance. As yet it has not appeared that the difficulty of language is an invincible one. The Alliance has hitherto been weakest in its German wing. The appearances now seem to indicate that the German Church will be better represented in the future. We were deeply interested in the representations that were made to the Council from members of various branches of the Reformed Church in Germany. It appears eminently desirable to have the relations of these brethren to the Council definitely settled, and to have some plan of affiliation arranged on which this may be done. It is not a vain thing to look forward to

[1] We greatly regret a misunderstanding which arose as to the tenor of a communication received from Dr. Happer, of Canton, who was wholly blameless in the matter. The mistake is corrected at page 309.

alliance with larger sections of the German Church. But the cases now in hand must occupy attention in the first instance. The brethren from some of the German churches told us frankly that the smaller bodies were in the course of being absorbed by the larger. But if the smaller have considerable spiritual vitality, if the severed fragments can be brought together, and if they can be inspired with new hope and vigour, they may yet have an important future. There are other important Continental countries where the churches, or at least sections of them, are in such harmony with the Alliance that something ought to be done to bring them into actual contact. What is mainly needed for this result is personal intercourse, in order that further information of their condition may be acquired, friendly explanations afforded, and facilities for closer intercourse supplied.

4. The appointment of Dr. Mathews as permanent secretary is another mark of progress in the history of the Alliance. No fitter man could be found, no man more familiar with the history and work of the Alliance, or better able to see in what directions its energies may be best put forth, and in what manner its objects may most effectually be promoted. There is much to be done by Dr. Mathews in making known the objects of the Alliance in English-speaking countries. There is much to be done in fostering and extending that catholic spirit in Foreign Missions to which allusion has already been made. There is much to be done in searching out and bringing together portions of the Reformed Church in the old countries of Europe. There is much to be done in encouraging members of different churches to engage in united evangelistic effort, of which to some extent Glasgow has afforded the example. We confidently expect that before another meeting the Alliance will have made great progress in many of these directions. We believe that when its Council next assembles, many existing tokens of rawness and strangeness will have disappeared, and that the whole body will present much more of the aspect of a homogeneous whole.

5. One word as to the contact of the Lambeth Conference and the Presbyterian Council. The Lambeth Conference did not appear to much advantage in connection with that contact. The very fact of their having found it desirable to frame a

resolution declining to answer memorials or letters addressed to them was, to outsiders at least, a token of weakness. Why not frankly deal with memorials and letters on their merits, like every other such body in Christendom? Why should a Christian Church be so frightened to deal frankly and openly with its neighbours and fellow-labourers? We are sure that this restriction must have annoyed many of the American and some of the Colonial and missionary bishops, who will surely exert themselves to have it done away with in future. The finding of the Conference on the subject of union with other bodies was so far gratifying that it recognised non-prelatic bodies as worthy of respect, as servants of the same Master, and labourers in the same cause. As to union of the churches, there seems no shadow of prospect of any such thing at present; but we believe it would be easy to arrange co-operation in the mission-field.

The next meeting of Council is appointed to be held at Toronto, in Canada, in 1892. To that meeting we shall all look forward with the very liveliest interest and expectation. Sure we are that nothing will be wanting on the part of our friends in Canada, and especially in Toronto, to contribute to the success of the meeting, and to the comfort of its members. And when we think of the prestige that has been acquired, the experience that has been gained, and the devout and brotherly spirit that has uniformly prevailed in the past, as well as of the better organisation which the appointment of Dr. Mathews may be expected to secure, we may look forward, perhaps, to the Toronto Council as the best meeting of the whole series. Meanwhile, let us ever pray that God would pour out His Spirit plentifully on all the churches of the Alliance, blessing every minister, every elder, every worker, every family, every individual throughout all its bounds.

W. G. B.

MINUTES AND PROCEEDINGS

OF THE

Fourth General Council.

The Fourth General Council of the Alliance Reformed Churches holding the Presbyterian System met at Regent Square Church, London, on Tuesday, 3d July 1888, at 11 o'clock A.M. The Council was opened with devotional exercises, led by Rev. Dr. Smith, Baltimore, and M. le Pasteur Theodore Monod, Paris; and the following sermon was preached by Rev. Principal Dykes, D.D.

INDIVIDUAL FREEDOM AND CATHOLIC UNITY.

"But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."—Matthew xxiii. 8-12 (Revised Version).

Fathers and Brethren,—It was the avowed object of our blessed Lord to set up a religious commonwealth or kingdom of God on earth. In one sense, the idea was far from a novel one; since, in point of fact, religion had always been conceived of in the ancient world as the internal bond or cement of society that gave cohesion to civil life. But in various ways the Christian commonwealth was to stand in profound contrast to every sacred society previously existing among men; and perhaps the central contrast of all may be discerned underlying this passage of the Gospel. Superficially read, this utterance of Christ expresses a revolt against Rabbinism; fundamentally, it is nothing short of a charter for His new kingdom. And it gains this constitutional importance simply from the fact that it elevates into prominence, and safeguards as of primary value, the spiritual rights of the individual.

To see the significance of this change, let it be remembered on

what a different conception men had been accustomed to organise themselves into religious communities. In all antiquity, the State was the religious unit. To it attached the sacredness which we now attach to the Church. The gods were gods of the land. Their cult was a service paid by public officials at the expense of government. The chief of the State was the *pontifex maximus*. In face of a system so firmly organised, the religious rights of the private individual were nowhere. Liberty of conscience was undreamt of. Private was merged in public worship. Access to God was possible only through a State priesthood. Each man's faith was fixed for him by functionaries empowered to interpret the will of Heaven. Dissent was disloyalty. In short, the individual was simply swallowed up, with all his personal responsibilities and rights, in the vast social whole of which he formed a part.

The system is one of which we have to-day no complete survival in any great community. But before Christ there was no religious community in existence of which social authority was not the formative principle rather than individual conviction. Even the religion of Israel was not, and could not be, any real exception. For although, under Old Testament teaching, religion became more and more an inward, spiritual, and therefore personal relationship betwixt the soul and God, yet it never disentangled itself altogether from the mould of a State Theocracy. So long as the kingdom stood, everything in the domain of faith and morals, no less than in that of government, was prescribed by public authority, an authority which was at once national, and at the same time divine. Through one authoritative order of public functionaries, the priests, men approached God's mercy-seat to worship; through another order, the prophets, the oracles of Heaven were authoritatively declared. At Jerusalem, almost as little as at Memphis or Babylon, was there room left for the free play of private judgment, or the claims of the conscience to determine individual duty.

The form in which our Lord encountered this corporate authority dominating the religious life of a people was Rabbinism. While the Jewish priesthood survived as the official mediator in every act of worship, the old function of authoritative teaching had degenerated into interpretation only of the divine will; and this in the hands of the Rabbis was stiffening into a rigid system of traditional unwritten law. The hand which thus continued to interpose itself between Almighty God and the soul and conscience of His child had not become less authoritative in becoming cold and dead. Rabbinism was the degradation of elements which had always existed in Judaism; but as a monopoly of religion in the interests of a class, it proved itself singularly fatal

to religious life. For the dominant order claimed to absorb into itself the threefold authority against which our Lord protests in my text—authority to teach God's truth, authority to bless with the Heavenly Father's favour, authority to bind the conscience with the commands of the Most High. Alike in faith, in worship, and in morals, "Scribes and Pharisees" ruled supreme—the teachers, fathers, masters of the people.

Now it is in express contrast to all this that Jesus avows in the text that He is about to erect His spiritual commonwealth on the principle of individual freedom. Let the novelty and the boldness of this departure be noted. There obtained a presumption that religious communities could be founded only upon authority, corporate or personal. That presumption was mighty, because it was unbroken. To venture the experiment of basing a world-wide religious community upon sheer individualism—upon the unfettered conviction, choice, and responsibility of single souls—was a proceeding as hazardous as it was untried. Nevertheless, this is what the Lord is doing in the text. He sweeps the board clear that He may build on fresh lines. He begins by abolishing every human or visible authority in religion, and so leaving each man alone before God as a solitary, responsible, spiritual unit, independent, as to the deepest and most sacred element of his being, of all his fellows. It seems at first sight a strange way to found a community or kingdom, to commence by isolating each human being in lonely freedom that he may grow aware of those unseen ties which bind him—him for himself—to God alone. Yet it is certainly a society, a commonwealth, which Christ aims at. Only His kingdom is to be a kingdom of God in this thorough-going sense, that of all its parts alike, God is to be the sole central bond, holding its members in a unity by holding each of them in separate attachment; that is, not in corporate but in individual attachment to Himself. The kingdom which He proclaims, therefore, is not first a corporation, bound by internal human or earthly bonds, between which and God some sort of link is then forged, as the link of a law, or of a priesthood, or of a theocratic king. No: but it grows up by selection and accretion of individuals, between each one of whom and God the inner link of religious faith and life has first been formed. In short, it is a fraternity of the equal and the free. Each man of it alike owes his place there to his private and personal relationship with God, whose kingdom it is. Each man of it alike is entitled to learn saving truth for himself at first hand from God; to come to God for himself at first hand for fatherly grace and blessing; to take his orders at first hand for himself as one who is responsible to no other. Whatever union may ultimately bind the subjects of

this kingdom to one another must evidently grow out of these prior relationships of each to God, and be moulded by them. For the primary thing is that the spiritual rights of the soul get their due, and the immediacy of a man's personal dependence upon God. I said the words before us contain the charter of Christian liberty. Are they not the charter which recognises for the first time, and in recognising guarantees, the inalienable rights of the human spirit?

I venture to think that our Lord could not have undertaken to reorganise mankind into a religious society on these lines, by first flinging each member of it nakedly upon God as Unseen Teacher, Father, and Lord, unless His religion had been one which secured a valid reconciliation or reunion betwixt God and man. Manifestly it was a tremendous risk to begin by disintegrating mankind into spiritual atoms after this fashion; to dispense at the outset with what all ancient wisdom trusted to as the only bond for society, the sanctions, to wit, of a common religion, enforced by the authority of a social system and by the overwhelming force of corporate sentiment. Such a proposal required a moral courage which, in any mere human reformer, would deserve to be styled audacity. But it is plain that our Lord reckoned upon bringing each human being, thus set free in the awful loneliness and grandeur of his spiritual personality, into direct and commanding relations with the Eternal Author of his being. Men can safely stand clear of an external authority speaking in God's name then, but only then, when they are set in immediate contact with the invisible supreme authority—with God Himself. All interposed authority, of prophets true or false, of priests and rabbis, of infallible interpreters, and fathers in God—all interposed authority, I say, is only useful so long as it is necessary; that is, so long as the way is not yet laid open for the human spirit to draw near for itself and hear the voice, and learn the will, and share the life of the Eternal Father and Lord of all. But let this boldest of Teachers and of Founders be Himself the Divine Reconciler and Mediator, through whom the meanest soul of man may find the very God; may receive straight from its source the divine light that illumines, the divine love that regenerates, and the divine law that guides—then is it safe, then only wise, to proclaim the abolition of human authority in religion, and the enfranchisement of souls!

This immediateness of attachment to God breaks up, if we follow the lines of our text, into three particulars; in which I cannot think it fanciful to see some allusion (not obtrusive, yet inevitable, from the nature of the case) to the economic Trinity of Redemption. Notice the threefold link which binds to God the soul emancipated from spiritual authorities on earth.

To begin with, "*One is your Teacher.*" Each soul that needs and craves the light has in Christ a separate and an equal claim upon that Divine Person, whose office it is to lead us into truth. Given those moral requisites, which are a monopoly of none—candour and a pure heart, humility and willingness to do God's will—then the inner eye will be enlightened to know the Father and the Son through the indwelling of Him, who is "the Spirit of Truth." For the old promise of a time when all God's children should be taught of Him, has found its fulfilment in that spiritual society on which the Anointing abides, and of which St. John writes: "Ye know all things; ye need not that any one teach you."

Next, "*One is your Father.*" Through Christ the way lies open for every man's return to the common Father's love, and that restored favour of His which is life. No man owes to his fellow-mortal this right to return; nor may any sacerdotal class bar access any longer, or dispense at pleasure the devoted goodwill of our Heavenly Parent. But every regenerate child of God, accepted through faith in the Beloved, holds now a place of equal nearness and of equal boldness. This is that freedom from a ceremonial yoke, and from all external and arbitrary methods of winning the Father's favour, from which St. Paul has taught that Christ makes His people free.

Lastly, "*One is your Master*"—that is, your Guide in conduct (καθηγητὴς)—"even the Christ." Freedom of conscience is only then secured when one has learnt to lay one's will in the hand of Christ, who is the Lord of duty, because He is the perfect utterance on earth in word and example of the Father's perfect will. And this absolute responsibility to the Lord, by whom alone we must all be judged, is the equal prerogative of every disciple. "Who art thou that judgest the servant of another? to his own lord he standeth or falleth." The pledge and safeguard for liberty of conscience is personal responsibility to Christ.

Thus, along these three lines, distinct, yet closely related, does Jesus strike the death-note of all spiritual tyranny—of all human authority in religion. He does it by enabling each of us alike, and each of us for himself, to know the truth, and find the love, and follow the guidance of God the supreme, thrice Holy and thrice Blessed!

Yes, brethren, the death-note was struck when Jesus spoke. But the principle of spiritual authority as the bond of any possible kingdom of God among men is one that dies hard.

I have no time to unfold the stages of the story. It will be sufficient to remind my fathers and brethren how unprepared the world of the first centuries proved itself to be to realise in its purity

the Lord's ideal. He desired His people to constitute a spiritual brotherhood, built up through the regeneration of souls, held together only by fraternal sympathy, but admitting of the free exercise of those spiritual rights which He Himself had purchased for every man; a brotherhood where each man should be taught from above, enjoy free access into the family of God, and yield to Christ alone an unqualified obedience. But you know what happened. You know how soon the rights of the individual Christian came to be surrendered to a mistaken theory of Church union and catholicity; how the original deposit of Christian truth was vested first in the consenting tradition of Apostolic Churches as its interpreter, then in the great patriarchates, then in General Councils, last in the see of Rome; how the access of the soul to divine grace was restricted, partly to sacramental channels in the hands of a priesthood, partly to the services of the orthodox and catholic Church; how, ultimately, the clergy assumed absolute control even over morals by the binding decisions of canon law and by the direction of consciences through the confessional. In short, you know how, little by little, a visible external authority grew up in Christendom, like another Theocracy upon earth, to supplant the free fraternity of equal sons of God as Christ had founded it by another system of spiritual rule, not less minute or vexatious than Rabbinism, and a great deal more subtle and far-reaching. Underneath that huge corporate system of the Mediæval Church, arrogating to pronounce in the name of God, and wielding an authority over the soul altogether irresponsible, individual religion was once more submerged.

All this is well known. Now, against this reimposed despotism, the Reformation was a revolt; and out of that revolt, with its counter assertion of the rights of the individual, sprang those Christian communities which are here present by their representatives assembled in Council. We cannot help looking back to-day to the birthday of the Evangelical churches of modern Christendom. Not only is it the date to which we may all of us trace back, whether directly or remotely, our own origin as Presbyterian communions; but I think we have some right to say that if, in any daughters of the Reformation whatever, the fundamental features of that movement, as an attempt to reaffirm and realise the principles of equality and freedom in Christ's kingdom have worked themselves out fully—both in their strength and in their weakness, in success or in failure—it has been within the (so-called) "Reformed or Calvinistic" group, organised freely on the self-governing lines of a Presbyterian polity. We are entitled, therefore, to measure our past and to forecast our future by the light of our King's ideal. The ideas which the Sovereign Head

of the Kingdom has indicated for us must be regulative in any honest endeavour to reform His Church or spiritual society among men. Suppose, then, we carry back with us the ideas which we have gathered from this text. Suppose we apply them to test the issues of our Reformation as they lie before our eyes to-day. Shall we find reason to be ashamed of what our fathers did? Shall we have cause to be satisfied with what they did? I think neither the one nor the other. We have no cause to be ashamed, on the one hand, but to take thankful note of the soundness of the principle of individualism on which the new Churches of the Reformation took their stand, and of those inherent rights of man to transact alone and for himself with God his Father, his Teacher, and his Judge, in the defence of which our fathers toiled and bled. Neither, on the other hand, is there room to rest content with what they have done. For if, on the one side—on the negative side, that is, of revolt against the false unity of an authoritative society—our fathers fruitfully applied the teaching of our Lord, on the other side—the positive side of true unity based on fraternal sympathy and service—it is possible that his teaching may still await a more complete development. Ought not a wise and sympathetic review of what God privileged our fathers to attain in past days to suggest what fresh duties are emerging for their sons in these new times which are now upon us?

As to the former point:—Think first how thoroughly in the spirit of our Lord's own protest against Rabbinism was the Reformers' protest against Catholicism.

They set out with the rejection of the Church's authority in doctrine. Against the fathers, councils, and doctors, for whom it was claimed that they sat in the seat of Christ, with power infallibly to interpret or develop His teaching, the Protestants claimed the right of private judgment. They rested it on these two correlated truths: first, of the outward authority of God speaking in Holy Scripture; and, second, of the inward illumination and witness of the Spirit, enabling each faithful inquirer to know the truth which saves. Not even yet has our theology attained to a complete harmony of these two as the adequate ground for our certainty in the knowledge of revealed truth. For down to this day these related factors have found in succession a one-sided development. All the same is it true that on their combination reposes ultimately the famous claim of Protestants to the private interpretation of the Word of God. But what else is this claim save a republication of our Lord's own words: "Be not ye called Rabbi; for one is your Teacher, and all ye are brethren"?

The same holds good of the other principle of the Reformation—

the doctrine of justification by faith alone. Was it not a vindication of a sinner's immediate access to the grace of our common Father? Not through penance or sacraments or priestly absolution, as intermediate channels of grace, does God's forgiving favour filter down (they said) into the souls of His earthly children, as though betwixt us and the face of our Father in Heaven there came some spiritual "*Papa*" or "Father in God," with whom we have first to deal. No; but each man's solemn privilege is to deal directly with the Father of spirits; to draw near alone through personal penitence and truth into the Father's presence, to be accepted and absolved solely through the mediation of the Eternal Son, and hold his place and wear his rights in the spiritual family of God, as no other man's debtor, but every other man's equal—a son by the grace of God alone. What is this but to echo Christ's words: "Call no man your father on the earth: for one is your Father, which is in heaven"? The moment you perceive that Christ has opened a spiritual path for each of us to come alone with Himself for our sole ground of acceptance to the one Father of us all, that moment the Church ceases to be the authoritative dispenser of grace, or its ministry a sacerdotal hierarchy; that moment the Church is a brotherhood, and its ministers the servants of their brethren for Jesus' sake.

Once more: the Reformers protested against earthly authority on any question of conscience. In private, no spiritual "director" in the confessional; in public, no binding or absolving "bulls" from Rome; in the Church, no canons determining points of casuistry; in the State, no supremacy of pontiff or king over the action of Christ's people in things sacred. In each Christian breast, therefore, a conscience free from human lords in order that it may receive its orders from Christ alone, and obey them under its allegiance to the King of kings. For it is essential to remember how Christian liberty of conscience is the clear opposite to arbitrary self-will or the licence of individual preference. It means a conscience that is free from man just because it is bound by God. Having found in Jesus Christ a regulative Head and Guide to duty who is authoritative and supreme, each member in Christ's mystic body must hold himself in readiness to follow the Master's will, all counter authorities on earth notwithstanding. What else do these words mean: "Neither be ye called masters: for one is your Master, even the Christ"?

Fathers and brethren, do I need in a Council like this to tell what services to civilisation and to religion were rendered by the revindication of these Christian principles of individual freedom? Is it here we require to recount the splendid daring of our fathers? how they clave with passionate hearts to these great rights of spiritual man-

hood? how for this sacred cause they left the bones of heroes on a hundred battle-fields, and the ashes of martyrs beside a thousand stakes? Have we to be reminded that these "faithful contendings" of the Reformed Churches for an "open Bible," a free Gospel, and the rights of conscience, laid the foundations of modern inquiry in science and of modern liberties in the State? Or that the most progressive portions of the world, both in Europe and in America, have entered upon a heritage that was won by their sufferings? We are the children of our fathers: let us stand fast in the liberty with which Christ has made us free!

But may I venture, in conclusion, to indicate by a word or two what remains to be done before the full ideal of Jesus' kingdom can be realised?

At the outset, I remarked what a bold step Jesus took when, discarding as a bond of cohesion the principle of human authority in religion, He proposed to construct a spiritual community upon principles of individual self-determination. If the step was a wise one, as well as bold, then His ground-conception must be one which contains constructive as well as destructive forces in its bosom. It must combine His people as well as liberate them. If it begins by setting men apart, each in the secret cell of his own soul alone with God, it must end by binding them all with tender and sacred bonds into a new brotherhood.

Now, what was witnessed at the Reformation, and since, is chiefly the negative or destructive side of Christ's teaching. What we have yet to see carried into action will be its positive and constructive side.

It was originally in the interests of Church unity that the (so-called) "Catholic" system organised itself. But the unity was of that obsolete sort, which is, indeed, the only one the principle of a central human authority can generate: a unity, that is to say, enforced, mechanical, and external, in the letter and not in the spirit. The first effect of the revolt in the sixteenth century was, of course, to explode in the Catholic Church of the West, this apparent unity which, after all, was only superficial uniformity. By giving play for the first time during a thousand years to the forces of individualism, it first rent Protestant from Catholic Christendom, and then in its after issues tore Protestantism into shreds. It did so most where its action was most complete—in the Reformed, not Lutheran, Churches; in the Presbyterian, not the Anglican, branch of the Reformed communion. We ourselves, in the multitude of little Churches which we represent to-day (divided, for the most part, by

petty differences, and, in some cases, by no difference at all save the accidents of history), are a visible witness to the disrupting, I might say the pulverising, effects of the assertion in Christendom of individual convictions.

Let it be confessed in candour that this assertion (like every human movement of recoil or revolt) has been pushed amongst us to an extreme; that diversities of opinion have been made too much of as a ground of separation; that the tendency to split in order to vindicate one's liberty to witness to one's private view of truth has led to a needless and enfeebling disintegration; that the result has been loss of fraternal sympathy and loss of mutual help through the isolation—even alienation—of brethren, through the friction—even rivalry—of denominations.

Let all this be conceded. What then? Is there not another side to the teaching of our Lord respecting His kingdom which deserves to be better learnt? We have negatived, vigorously enough, that false union which is reached through the subordination of many brethren to one. Are we never to attain a true union through the mutual service and self-denial of all? We have stoutly refused to bind Christ's people into a "catholic" society on the model of an autocratic imperialism; is there to be no adequate exhibition of the other idea—that of a spiritual family, differing in outward feature, yet one in life and character? Perhaps we have given heed enough to our Lord when He bade us own neither doctor nor father nor master on the earth. When shall we lend as willing ears to Him when He speaks to us as "brethren," saying: "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted"?

It may be that in the wide sweep of Christ's guidance of His Church through long millenniums, separations among brethren, such as we have seen, had to come as an inevitable stage on the road to this deeper and more vital reunion. Probably the shattering of that false conception of Christian fellowship could be followed by a re-gathering on better lines only after an interval of exaggerated individualism and self-assertion. I venture to ask my fathers and brethren, with all deference, if the hour for drawing closer together has not struck? Is it not time for the forces of disruption to have spent themselves? May not a new conception of Catholic unity be now set up in the room of the old? Are not many hearts drawn to pray for, and many faces set to seek, a visible oneness among Christians that shall rest on something deeper than ecclesiastical reconstruction? In truth, is not this very Alliance one evidence

amongst many of a turn in the tide? Of one thing I think we may be sure: the basis for any wide or enduring unity in the family of God must be quite different from that on which catholicity has been sought for in the past. For it must reckon with those rights of the individual which, once lifted into their place as they have been, can never be surrendered more.

What, then, is the problem before the great Church of the future if not this—to be true to liberty, yet true to fraternity with the same breath? To gain co-operative unity without subordinating legitimate rights; and breathe the Spirit of one Father's love throughout a vast sympathetic brotherhood of the free and equal sons of God? To be as comprehensive as it ought to be, not a mere rally of Presbyterians only, such a reunion of the future will have to realise a deeper agreement in tone and in aim amid frankly acknowledged divergencies of all sorts, both in creed and in ritual, both in methods and in polity. God's people will probably have to satisfy themselves hereafter with an organic or vital co-operation of many members for the common ends of the spiritual body of Christ, and either abandon or relegate to an indefinite future that administrative oneness, on a large scale, for which so many fervent wishes have been breathed in vain. Even so the problem is too difficult for our present means to solve it. Yet it must be solved if the Christ's ideal is to be reached. And it may be; for the equality of Christian brethren is not independence of one another, like the false *égalité* of Socialism. Rather it means the strictest dependence of each upon the wellbeing and the services of all the rest. Therefore, it wraps within it a formative principle which will yet, one thinks, prove strong enough to work some sort of outward as well as inward unity, through love and the self-sacrifice and self-subordination which love inspires. When each man is severally taught of the Spirit so that all apprehend the same essential truth, and the Father's love has filled each heart so that all are knit in fraternal bonds, and the will of Christ is the rule of all, guiding the service of each, then will no brother seek to lord it over the belief, the worship, or the obedience of another; but every man will serve the brotherhood in voluntary self-surrender, that the Lord alone may be exalted in that day. Then shall the Universal Church be one, in the only sense in which Christ would have it so, as a united Brotherhood in love of the Equal and the Free!

After prayer and singing, the Council was constituted by prayer, led by Dr. Dykes.

On the part of the Committee on Credentials (Commissions), Dr. MATHEWS gave in the following report, which was adopted :—

"Your Committee beg to report that they have received from Churches already within the Alliance credentials appointing certain persons to be their delegates to the present Council ; they therefore recommend that the names of such persons be placed upon the roll as forming the membership of this Council.

"They have also to report that the Presbyterian Church of Queensland has appointed as one of its delegates a gentleman who resides in Great Britain. According to your constitution, as interpreted by the Councils both of Philadelphia and Belfast, delegates must be members of the Church appointing them. Your Committee therefore recommend that this credential, so far as this gentleman is concerned, be held to be invalid.

"Credentials have also been received from the Reformed Church in Poland, the Presbytery of Trinidad, the Syrian Evangelical Church of Persia, the Amoy Presbytery of the Presbyterian Church of China, the Swatow Presbytery of the same Church, and the Synod of the Presbyterian Church of England connected with the Church of Scotland. Along with these credentials were applications from these several Churches to be received into the membership of the Alliance. Your Committee recommend that all these papers be placed in the hands of the Committee on the Reception of Churches, which in due time shall report to the Council.

"Letters or commissions have also been received from a number of French and German Reformed Congregations in different countries of the European Continent, appointing certain named brethren to represent them in the Council. As this Council consists of delegates appointed by different branches of our common Church, to confer together for certain purposes, the right of individual congregations to be represented in its meetings has never yet been considered.

"Your Committee would therefore recommend the placing of all these papers in the hands of the Committee on the Reception of Churches."

The Roll of Members, as made up from the credentials (commissions) received by the Clerks, was then read over, the members present answering to their names. The following is the Roll as ultimately adjusted :—

EUROPE.

AUSTRIA, Reformed Church of—
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Oberkirchenrath C. A. Witz-Stocker, D.D., Vienna.

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BOHEMIA, Reformed Church of—
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FRANCE, Reformed Church of—
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Presbytery of Tie-Hui (Swatow).
(*Presbytery Clerk, Ng Lai, Swatow.*)
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Presbytery of Chiang-chin and Chui-chew.
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Knooshya (Synod), of the Evangelical Syriac Church.
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(*Stated Clerk, Rev. W. W. Bannerman, Clutha, Otago.*)
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WEST INDIES.

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PRESBYTERIAN CHURCH OF TRINIDAD—
(*Presbytery Clerk, Rev. Alexander M. Ramsay, Port of Spain.*)

The Council proceeded to the election of a Chairman for the remainder of the present session, when the Rev. WM. E. MOORE, D.D., Columbus, was unanimously elected, and took the Chair.

It was then moved, seconded, and unanimously agreed to, that the Rev. Professor BLAIKIE, D.D., Edinburgh, and Rev. G. D. MATHEWS, D.D., Quebec, be appointed Clerks of the present Council. It was also agreed that Rev. Dr. ROBERTS, Cincinnati, one of the stated Clerks of the General Assembly of the Presbyterian Church in the United States of America, be appointed Assistant Clerk.

The Council now being organised, the Rev. Professor CHARTERIS (Edinburgh) submitted the following resolution relating to deceased members of the Belfast Council :—

"That before proceeding to ordinary business, the Council agree to record its great regret at the removal by death of several fathers and brethren who were members of last Council, and some of whom took a conspicuous part in its proceedings : Dr. W. Fleming Stevenson, Dublin ; Professor A. A. Hodge, Princeton ; Dr. T. Y. Killen, Belfast ; Dr. Henry Smith, Kirknewton ; Dr. Irving, New York ; and Dr. Roberts, Utica ; and all others that may be included in this list. The Council, while recognising the Christian worth and devoted lives of all, would especially recall the pre-eminent services of some of these fathers and brethren to the cause of Christ ; and their hearty interest in the Presbyterian Alliance. The Council at the same time would refer with deep concern to the death in London, a few days ago, of a gentleman who came to London to attend the Alliance, but died before the commencement of its meetings—the Hon. Judge Trunkey, of the Supreme Court of Franklin, Pennsylvania. They earnestly pray the God of all grace to sanctify those bereavements, both to the Churches and the family of the deceased."

He said : The historian of Rome has told us that there were some who were not in the procession, and, therefore, were all the more in the hearts of the assembly. That is our thought to-day. We are

solemnised in reading this muster-roll, as we always must be on such impressive occasions, by remembering how many of our esteemed brethren and fathers have gone from our meeting to the greater assembly of the firstborn above. There are, in the list I have read, those the very mention of whose names brings back to us memories of hallowed intercourse and of Christian personal obligation. One or two of those whose loss we deplore are known throughout the whole of our Alliance. I could add the names of other fathers who also have gone, but who were not at the Belfast meeting. As a Scotchman, I might have spoken of the loss to the Church of Scotland of Dr. Phin, who presided at one of the first meetings—that held in Edinburgh—and who was a faithful standard-bearer of the Church of Scotland; and of Dr. Wilson, who took an active part in the manifold work of Church organisation in the Free Church. These two men passed away from adjoining houses in a quiet street, and in the same week, to that Church whose organisation is perfect, and where brethren are one. I might have spoken of Dr. Brummelkamp, not only a representative of his own district in Holland, but a man whose influence was felt throughout that kingdom. I could have referred to Henry Wallis Smith, whose wise kind face we shall no longer see in the flesh; to the names of Irving and Roberts. In regard to the honoured judge whose death on the very eve of the Council strikes a solemn awe in our hearts, the testimony of his friend Dr. Smith gives us good ground to thank God for a life of well-doing closed in a death of peace. But I return to those whose names occur to every one, beginning with our Western brethren. We lament the loss of Dr. Hodge, who must be fresh in the remembrance of all that were at the Belfast meeting, who contributed to our proceedings a paper of permanent merit in the department of Christian Apologetics, and of whom we know that—in learning, in power of influencing young men, and in the wide fragrance of a consistent Christian life—he was well worthy to bear the honoured name of Hodge, and to be the son of his illustrious father. All of us recollect, too, Dr. Killen at the Belfast meeting, chairman of one of the committees of entertainment, whose stalwart frame gave promise of many years of usefulness and power, and whose bright, cheery, manly countenance seemed so admirably typical of the warm-hearted hospitality with which we were welcomed. There is one more whom the Church in Ireland, in common with the Church of Christ, has lost since our last meeting, whose speech or paper—for it was both—on Christian Missions at one of the evening meetings, seemed to me at the time, and seems to me now as I look back upon it, as near to an inspired utterance of a man whose heart was full of the life of God as any one I have heard in this world. I

think we may claim, not from Presbyterian partiality, nor yet as influenced by feelings of friendship only, for Dr. Fleming Stevenson, that, by his books and manifold writings, he did more than any other man of our generation to bring close to the hearts of all English-speaking people the wonderful works of the Inner Mission in Germany; so that, when we speak of Praying and Working, the Rough House of the artisan missions, and all the other marvellous things that the Germans have been led and helped to do in these years, occur at once to our minds. Fathers and brethren, it is not fitting that I should dwell upon even those names, nor that I should recall some of the others dear to many of us—dear because of friendly intercourse, and, as I have said, Christian personal obligation; but it does seem to me right and fitting that we should thus remember them ere we proceed to do what we can to discharge our duty in the time that is still before us. In so doing I venture to remind you—we are on English ground—of the words of one of the great Church of England Christian scholars, to whom we, who are teachers of the truth, are indebted more than to most men, perhaps more than to any other man—the great English scholar and true poet, Dean Alford, uttered words reminding me that wider than our Presbyterian dispersion, and closer than our ecclesiastical brotherhood, is that great City of God, in the light of which walk all the nations of the saved, and in which all men are brethren free—free for ever.

> "They are before their God,
> Now hushed from all alarm,
> Out by the grave and gate of death
> They have passed unto the calm.
> The field is done, the victory won,
> With peril, and toil, and blood,
> Amid the slain on the battle plain,
> We have buried them where they stood.
> They are before their God; but we press onward still,
> The soldiers of His army, the servants of His will.
> A captive band in foreign land, for ages long we have been,
> But our dearest theme and our fondest dream
> Is that home we have never seen."

Reference was made verbally to several other fathers and brethren, who, though not members of the Belfast Council, had taken part in previous Councils.

The Rev. Dr. Moses Hoge (Richmond, Virginia) led the Council in prayer for the bereaved churches and families.

The Reports of the Executive Commission being called for, were given in and referred to by Dr. Cairns and Dr. Blaikie on behalf of

the European Section, and by Dr. CHAMBERS on the part of the American Section.

These Reports are printed in the Appendix to this volume, p. 245.

Dr. BLAIKIE said: Our Report notes the chief pieces of work that have been done by the Section, and indicates certain points which demand the careful consideration and the decision of the present meeting of the Council.

Among work done it enumerates the Churches with which communication has been held by letter, and those which have been visited by deputation. Among the latter it lays stress on the visits of Dr. Cairns and others to the conferences of the Bund of Reformed Churches in Germany, the fruit of which will afterwards appear; and the service of Dr. Marshall Lang, on occasion of a recent visit to Australia, in advocating the cause of the Alliance, by delivering a lecture on its history and its objects before a large assembly in the city of Melbourne.

It narrates what was done in connection with the office of Secretary. The Commission did not think matters ripe for appointing a general secretary whose time should be wholly at the disposal of the Alliance, and as a temporary arrangement intrusted the secretarial duties on the American side to Dr. Mathews, and on this side to myself. This was avowedly a temporary arrangement, which comes now to an end, and the Council will have to determine in what manner its business is to be carried on for the future.

The Report states also what was done by us in connection with the American Section to establish an organ of communication among the Churches by means of the *Quarterly Register*. It adverts to the co-operation of the Section with the Committee of Council on Foreign Missions, and to the important conference held at Edinburgh, by means of which the object of that Committee was very materially advanced. The Section have to state that all the reports due to this Council have been printed, and are to be found in a volume which is now laid on the table, the only exception being the Report on Sabbath Schools.

In the matter of finance the Section have had some difficulty, but since the report was printed contributions have come in from the Scottish Churches that will enable the Section to discharge its liabilities. A programme for the meetings of this Council has been prepared and is now laid on the table. Of all human labours the preparation of a programme for such an Alliance was the most irksome and difficult he knew. No doubt there would be complaints; all he could say was that the Programme Committee and the Section had done their best.

The Commission had also considered the proposed rules of order, and the revised rules would be found as an appendix to their Report.

The matters specially requiring the attention of the Alliance, in addition to the programme and rules of order were, (1) the question of secretary, (2) that of a journal, and (3) that of finance. He concluded by adverting to the manifest influence of the Alliance since its formation in promoting brotherly regard and mutual sympathy among the several churches embraced by it, and expressed the hope that these objects would be more and more advanced by each meeting of the Council.

Dr. Talbot Chambers having briefly stated the substance of the Report of the American section of which he was chairman, it was moved, seconded, and unanimously agreed to that the Reports be accepted, and the suggestions contained in them be remitted for consideration to a Committee on Business, to be afterwards appointed. The Programme and Rules of Order were provisionally accepted, and were also remitted to the same Committee to be further considered—the Business Committee to report on all these subjects to an early meeting of the Council.

The following is the Programme referred to in the Report. [The Programme underwent several changes from time to time.]

Tuesday, 3d July 1888, 11 o'clock.—Public Opening Service in Regent Square Church, Rev. J. Oswald Dykes, D.D, Preacher.—Business Meeting of Council.—Council Constituted—Prayer by Rev. Dr. Dykes.—Report on Commissions (Credentials).—Appointment of Chairman of Meeting.—Appointment of Clerks.—Reference to Deceased Members of Council.—Report of Executive Commission.—Rules of Order.—Appointment of General Business Committee. 4 o'clock.—Public Reception by London friends at Argyll Lodge, Camden Hill, Kensington (the residence of his Grace the Duke of Argyll, K.G.).

EXETER HALL, 372 Strand.

Wednesday, 4th July, 11-3 o'clock.—Report on Statistics.—How best to work the Presbyterian System, more especially—(1) As directing the Eldership and the Deaconship in their various lines of influence and work.—*Papers by* Rev. Andrew Thomson. D.D., Edinburgh; Rev. John B. Drury, D.D., New York.—(2) As promoting Co-operation, and fostering Activity, Harmony, and Spiritual Life in Congregations.—*Papers by* Rev. Principal Rainy, D.D.,

Edinburgh; Rev. Principal Cavan, D.D., Toronto.—Discussion. *Evening*, 7-9 o'clock.—Addresses on some elements of Congregational Prosperity—Monsieur le Pasteur Theodore Monod, Paris: "Prayerfulness."—Rev. George Wilson, Edinburgh: "Aspirations after Holiness."—Rev. A. T. Pierson, D.D., Philadelphia: "Organised Christian Work."—Rev. E. R. Craven, D.D., Philadelphia: "Self-Sacrifice on behalf of Christ." Rev. Dr. J. H. Wilson, Edinburgh: "The Spirit of Service."

Thursday, 5th July, 11-3 o'clock.—The duty of the Church with reference to present tendencies of a more intellectual kind, bearing on Faith and Life.—M. Ed. de Pressensé, D.D., Paris: "Modern Apologetics."—Rev. F. F. Ellinwood, D.D., New York: "Duty of the Church in reference to the Speculative Tendencies of the Age."—Marcus Dods, D.D., Glasgow: "How far is the Church responsible for Present Unbelief?"—Rev. Geo. F. Moore, D.D., Andover: "Historical Research and Christian Faith."—Principal Edwards, Aberystwyth, Wales.—Professor Watts, Belfast. *Evening*, 7-9 o'clock.—Addresses on the Duty of the Church with reference to Social and other Tendencies bearing on Faith and Life.—Rev. J. Marshall Lang, D.D., Glasgow: "Pressure of Commercial Life."—Rev. Principal MacVicar, D.D., Montreal: "Rich and Poor."—Rev. Professor W. G. Elmslie, London.—Rev. Moses Hoge, D.D., Richmond: "Christ's Method of Reconciling Social Antagonisms."

Friday, 6th July, 11-3 o'clock.—Standing Order:—To fix time and place of next Meeting.—Reports of Committees on Co-operation in Foreign Missions. Rev. Dr. Murray Mitchell, and Rev. Dr. Kempshall, Conveners.—Conference on Reports.—Introduced by Rev. James Buchanan.—Rev. W. S. Swanson.—Rev. Prof. Maclaren.—Rev. Prof. Lindsay. *Evening*, 7-9 o'clock.—Public Meeting on Missions.—Addresses by Missionaries from various parts of the world.

Saturday, 7th July.—Excursion of Delegates to Kew Gardens and Cambridge.

Sunday, 8th July.—Communion Service, St. Columba's, Pont Street, Belgravia.

Monday, 9th July, 11-3 o'clock.—Report of Committee on Woman's Work. Rev. Professor Charteris, Convener.—Conference to one o'clock. 1-3 o'clock.—Church Worship.—M. le Pasteur Bersier, D.D., Paris.—Rev. President T. G. Apple, D.D.—Rev. Donald Fraser, D.D., London.—Rev. Henry Osborne, Holywood. *Evening*, 7-9 o'clock.—Helps and Hindrances to Aggressive Christian Work.—Charles J. Guthrie, Esq., Edinburgh: "Temperance."—Rev. Robert S. Drummond, D.D., Glasgow.—Rev. J. M. Gill, D.D., Kentucky.—

Rev. R. J. Lynd, Belfast: "Evangelisation of Ireland."—Rev. J. Monro Gibson, D.D., London.

Tuesday, 10th July, 11-1.30.—Report of Committee on Work in the European Continent.—Addresses by Members from Continental Churches. 1.30-3 o'clock.—Progress of Colonial Churches—Addresses by Colonial Members. *Evening*, 7 o'clock.—Reception of Delegates by the Chairman and Directors of British and Foreign Bible Society at No. 146 Queen Victoria Street. Special Invitation.

Wednesday, 11th July, 11-3 o'clock.—Report on Desiderata of Presbyterian History. Rev. Professor Mitchell, D.D., Convener.—Commemoration of Revolution of 1688. Paper by Philip Schaff, D.D., New York.—Report on Sabbath Schools. Conference (including Statements in Continental Sabbath-School Work). Rev. Francis Horton, California. *Evening*, 7-9 o'clock.—The Church's Duty to the Young—Rev. J. M. C. Holmes, D.D., Albany, New York: "The Young in the Matter of Religious Instruction."—Rev. Professor Ellis Edwards, Bala College, Wales.—Rev. Professor M'Allister, Beaver, Pa.: "The Church's Duty to Youth outside her Schools."

Thursday, 12th July, 11-3 o'clock.—Postponed Business.—Review of Proceedings of the Alliance since its Formation.—Rev. W. Talbot Chambers, D.D.—Rev. Principal Cairns, D.D.—Appointment of Committees and Arrangements for next Meeting. *Evening*, 7-9 o'clock.—Concluding Meeting—Addresses.

[For Rules of Order, see Report of Executive Commission (European) Appendix, page 251.]

The following were then appointed a Committee for arranging the business of the Council:—

Chevalier Prochet, D.D., Rome.
Professor Balogh, Debreczen, Hungary.
M. le Pasteur Bersier, Paris.
Rev. Dr. Oswald Dykes, London.
,, W. Swanson, London.
Sir George B. Bruce, London.
Rev. Dr. Donald Macleod, London.
,, Principal Edwards, Aberystwyth College, Wales.
John Roberts, Esq., M.P., Wales.
Rev. John Orr, D.D., Antrim.
,, Professor Watts, D.D., Belfast.
,, P. M'Adam Muir, Edinburgh.
A. T. Niven, Esq., C.A., Edinburgh.
Rev. Principal Douglas, D.D., Glasgow.
R. R. Simpson, Esq., W.S., Edinburgh.
Rev. Principal Cairns, Edinburgh.
,, James Buchanan, Edinburgh.
,, W. B. Gardiner, Pollokshaws.

Sir James M'Culloch, Victoria.
Rev. Thomas Nisbet, New South Wales.
,, Dr. Roberts, U.S.A.
Ralph E. Prime, Esq., Yonker, New York.
Warner van Norden, Esq., New York.
Rev. Dr. J. K. Hazen, Lexington, Ky.
,, ,, Waters, Newark, N.J.
,, ,, Apple, Lancaster, Pa.
,, ,, Good, Philadelphia.
,, ,, Stephen, Sedalia.
Hon. J. Fuzzle, Columbia.
Rev. Dr. M'Allister, Pittsburgh, Pa.
,, Principal M'Vicar, D.D., Montreal.
,, ,, Caven, D.D., Toronto.
J. C. M'Clennan, Esq., Q.C., Toronto.
The Clerks.
Rev. Dr. Oswald Dykes, *Convener*.

The applications from Churches for admission to the Alliance that had been received by the Clerks were then submitted, and it was agreed that the following be appointed a Committee to examine such applications, and report to an early meeting of Council.

Dr. Warden (*Convener*).	Principal Douglas.	Principal Brown.
Silas B. Brownell, Esq.	Dr. Radcliff.	The Clerks.

In accordance with the practice of the Council to receive as corresponding members brethren who have been invited to be present, or who have been asked to take some part in the proceedings, and also foreign missionaries, present at the Council, it was agreed that the following should be corresponding members:—

Pastor Brandes, D.D., Gottingen, Hanover. Confederation of Reformed Churches in Lower Saxony and the Reformed Alliance in Germany.
Count Knyphausen, Reformed Church of East Friesland.
Pastor Wylo Brands, Stapelmoor, East Friesland. Reformed Alliance in Germany.
Pastor Dr. Rudolph Koch, Butzow, Mecklenburg.
Pastor and Consistorialrath Domprediger Goebel, Halle. Reformed Churches of Province of Saxony.
Pastor Cuno, Eddinghausen.
,, Hofprediger Goebel, Halberstadt (Chaplain to the King), Prussia.
,, Adolph Schmidt, Vlotho, Westphalia.
,, Tollin, D.D., French Reformed Church, Magdeburg.
,, Reinhardt, Schlosskirche, Magdeburg.
,, S. A. Van der Hoorne, Tiel.
,, Hapke, Bethlemkirche, Berlin.
Rev. Prof. Ellis Edwards, Bala College.
,, J. Monro Gibson, D.D., London.
,, Prof. W. G. Elmslie, D.D., London.
,, A. T. Pierson, D.D., Philadelphia.

Rev. Philip Schaff, D.D., New York.
,, John M'Neill, Edinburgh.
,, Geo. E. Post, M.D., Beirut, Syria.
,, Henry Stout, Nagasaki, Japan.
,, A. D. Gring, Tokyo, Japan.
,, John Ross, Moukden, China.
,, Andrew Dowsley, B.A., Ichang, China.
,, Henry Rice, Madras, India.
,, E. Van Orden, Sao Paulo, Brazil.
,, L. W. Kip, China.
,, George Smith, China.
,, William M'Gregor, China.
Alex. Hedderwick, M.A., Blantyre, E. Africa.
A. Smith, Natal, S. Africa.
John Hutchison, M.D., Chumba, India.
J. G. W. Aitken, Esq., New Zealand.

Principal Brown, Aberdeen, said:—I venture to propose a motion which I am sure will be acceded to by all the members of the Council present. The discourse we heard this morning from our esteemed friend Principal Dykes, gives the key note, not only to this Council, but to all that will ever be true meetings of Council in time to come. The great fundamental principles which he laid down of the universal brotherhood of all believers, in subjection, and entirely in subjection, to the Lord Jesus Christ, and the removal of all human authority from the Church, were expressed to us in language so suitable and persuasive, that, I think, one of the best services that could be done to this Alliance would be the publication of the sermon by authority and at the expense of the Council. I beg, therefore, to move accordingly.

The motion was unanimously agreed to.

The Council then adjourned to meet in Exeter Hall to-morrow forenoon at eleven o'clock. The meeting was closed with prayer.

RECEPTION OF DELEGATES AT ARGYLL LODGE.

The London Reception Committee having applied to his Grace the Duke of Argyll to preside at a public reception to be given by them to the members of Council, and other friends, his Grace kindly offered that the reception should take place in the grounds of Argyll Lodge, and agreed, if other duties did not interfere, to preside on the occasion. A large meeting assembled accordingly on Tuesday afternoon. The Duke was unable to be present in consequence of having to be in his place in the House of Lords. The guests having assembled in a large marquee, Dr. Dykes, convener of the Reception Committee, explained the cause of the absence of the Duke of Argyll, and moved that the Right Honourable Lord Balfour of Burleigh, who had received the guests in place of the Duke, take the chair, which was cordially agreed to.

Lord Balfour said:—I am sure that there is no one in this tent whose disappointment is keener than my own that the Duke of Argyll is unavoidably prevented being here to-day. There is no one, I venture to say, either from the historical associations that cluster round his name, or from the keen interest and affection with which he regards Presbyterianism, who would more fitly have been present and taken the chair on this occasion, or to whom the Reception Committee would have been more glad to confide the duty which is now to be performed by me—namely, that of bidding our friends who have come from far welcome. I may well, perhaps, recall with pardonable pride that it was I who expressed the welcome to our stranger friends—if I may use the expression—on the occasion of assembling of the first Council in 1877. When you met in Edinburgh I had the pleasure of bidding you welcome.

Since that time there have been other gatherings in Philadelphia and Belfast, and I am sure that each of these gatherings has confirmed us in the belief that the General Presbyterian Council is fitted to do much good to Presbyterianism and the cause we all have so much at heart throughout the world. Some used to question the utility of a General Council, but I think I shall carry this meeting

with me when I say that the experience we have had of it confirms us in the belief that it is fitted to do much good, and further the objects we have at heart. It has certainly made us better acquainted with each other, and brought together many who would never otherwise perhaps have known one another except by name, and led us to co-operate for our common objects in a way which could not otherwise have been done. And gradually, but I think I may say surely, through the agency of the General Presbyterian Council, those objects are being attained. Even since we met in 1884 important steps have been taken in America towards a federal union of Presbyterian Churches. During the same period, I think we may congratulate ourselves on a decided growth of interest and endeavour to support missions in foreign countries. Those who are paying attention to the signs of the times will have seen an increased desire on the part of all of us on behalf of co-operation in foreign missions, and even some cases of united effort. All these things are being furthered, and will be furthered more, by means of the gatherings, of which this is one.

We have other objects set before us. We desire that those Churches which are strong should use their immense power to encourage those who are weak; the strong should endeavour to bear in some degree the burdens of the weak, and by so doing they will not only not lose but gather further strength. It is our desire that all should take an interest, a helpful interest, in their brothers who may be less fortunately situated. I hope and believe that in these efforts we have been successful. It will be of interest to those here to know that they have in the Churches they represent no less than four million communicants, which represent members and adherents to the number of twenty millions. That marks this as an important gathering. I believe the Council we are inaugurating will not only not fall short of, but will exceed in interest, those that have gone before. We are all looking forward to the day set apart for a conference on foreign missions, and to that on the position of women's work in the Reformed Churches. That is one feature of the Church's work which has been too much neglected in the past by the Reformed Churches throughout the world. It may be we have something to learn even from the failures of those who think they have failed, because, perhaps, the history of failure is as pregnant in its teaching as that of success. We hope by the meeting we inaugurate that friends will become even more friendly, and if there be any who are estranged amongst us, we believe that our meeting together will cause that to wear away. I have the pleasure of wishing all who have come from a distance a hearty and cordial welcome to the Presbyterian Council.

Rev. Dr. Donald Fraser, of Marylebone, London (Presbyterian Church of England), said:—Ladies and gentlemen, fathers and brethren, Welcome, most welcome to the hearts and homes of your brethren in England. You come to us and find us a comparatively small church, small in comparison with your great churches in Scotland and America, and small in comparison with the old ill-compacted Puritan Presbyterianism of this country 200 years ago. The wonder is that we are alive at all. Thanks be to God that we have not only survived our many mishaps and misguidances, but have really a better prospect before us than we have had for many generations. Suppose a council had met here 200 years ago, it would have found the Presbyterians anxiously hoping for the landing of William of Orange, and soon after giving great thanks for the Act of Toleration, which was praised then as a kind of Magna Charta. Whereas, if any one read it as it originally passed, he will see from the meagre and hesitating character of the document in what a state of distress our ancestors were at that period. The preamble says: "It is expedient to give some ease to scrupulous consciences in the exercise of their religion." Even in what was meant to be conciliatory, our fathers were described as scrupulous great preachers or teachers, and there was no recognition of any church whatever except one. But mention is made of "those congregations who dissent from the Church of England," and their ministers are described as "in pretended holy orders, or who pretend to holy orders." If the Council had met 100 years ago you would have had difficulty in finding your orthodox Presbyterian friends. In the Midlands and South they had been suppressed or had faded away, and you would have found that the cold intellectualism of Unitarians like Price and Priestley passed under the Presbyterian name. All these things are changed, and you are here recognising us as one of the Churches of the Alliance of the Reformed Churches of the world, met here with Churches which, at all events, do not exist by dissent from any other Church, but have as good historical grounds to stand upon as the Church of this country has herself.

We are not here as a bundle of dissenting congregations. We are here as a well-compacted and well-organised Church, among well-compacted and well-organised Churches. It really seems to me that we have some title to the grand name of Pan. Pan-Anglicanism, for which I have the greatest respect, by its name declares its insular origin and character. It refers to the predominant Church in England, and its offshoots and developments. But this is not Pan-Scotticism at all; it is a gathering of the representatives of various sixteenth-century Churches which have grown up and developed

their histories in many lands and among many races. In reading the list of delegates, I was reminded of the people gathered at Jerusalem on the day of Pentecost, and like them they will all with one accord speak of the might of God and His saving grace in Jesus Christ our Lord. Let the English be the Galileans, and the rest will arrange themselves thus:—Parthians and Medes and Elamites are the Americans, Canadians, and Australians; dwellers in Mesopotamia, Judæa, and Cappadocia are the people of Wales and Scotland and Ireland; Pontus, Asia, Phrygia, and Pamphylia are the people of Belgium, France, Holland, and Germany; Egypt and the parts of Libya about Cyrene are Switzerland and the parts of New Zealand about Otago; and sojourners from Rome, both Jews and proselytes, are *our* sojourners from Rome, both Spaniards and Greeks; Cretans and Arabians are Bohemians and Hungarians; and all of us, in our tongues and nations, will speak of the mighty works of the Lord.

Besides the common faith which we hold along with all of our fellow-Christians, there is a somewhat definite type of thought and life, which, notwithstanding all our diversities, may be traced amongst us. We have been in the past criticised and lampooned; we have been told we are very stiff, stern, dry—and we *are* dry sometimes, and when we are, nobody can be more dry, morose, sour, and gloomy. This is the way certain people choose to express their dislike of seriousness, especially religious seriousness. But our fathers, while grave, were also cheerful and fervent Christians. How they would have rejoiced in a gathering of the representatives of evangelical reformed churches throughout the world! How those men, who were sore let and hindered in their work, would have rejoiced to see a company like this, not let and hindered, but encouraged to come together, asking no man's licence, and dreading no man's frown, to discuss spiritual themes, and consult for the promotion of the Divine Kingdom. How John Howe's grand face would have shone on an assembly like this, and how Richard Baxter's fervent heart would have thrilled with happiness! I am not ashamed of such ecclesiastical fathers as these. Let us honour and maintain their characteristic type, a balanced mind, an ardent spirit, a firm, strong fibre of conviction, with a charity to all our brethren and love to all mankind, an intelligent devotion to order and liberty, but no extravagance, no nonsense, no ultraism, no rhodomontade, and no bigotry. If we do by the blessing of God maintain this type of character, and cherish the proper genius of our Church, and transmit it to those who come afterwards, and do our best to practise the sermon we heard to-day, the future of this Church, for it is one Church, in the hands of our children, will be

brighter and more glorious than our fathers or we have been permitted to see.

The Rev. Dr. Donald MacLeod of St. Columba, London (Church of Scotland in England), said:—I feel it a high honour to have been deputed to add a few more words of welcome to our brother delegates, whom we are so glad to see to-day amongst us. You will not misunderstand me when I say that the honour has been greatly enhanced, because I know that the London Committee selected me as a minister of the old historic Church of Scotland. We are not here to make too much of ourselves, and certainly not to make too little of any other branch of the Church of Christ. We have joined this morning already in the fervent prayer with which our Council was opened, that the presence and power of the Spirit of God might be in the midst of our brethren of the Church of England now met as a Pan-Anglican Council at Lambeth. We thank God for the great Church of England, and for the grand work she has done, and is doing, in our own and other lands. We open our hearts and hold out our hands to all the Christian Churches who are standing shoulder to shoulder with us in the great conflict with ignorance and vice and sin. Yes; if there be any contest between the Churches, as Presbyterians we own none, except the desire to excel in hastening on Christ's cause and kingdom. But while it is so, we may surely be pardoned if, on such an occasion as this, we make a little more than usual of our *Presbyterianism;* pardoned if we remember with a just and honest pride that we belong to a Church that has a record of work, a record of suffering, a record of triumph, a record that cannot be excelled by any of the Churches of Christendom, a record written in the history of almost every land. Surely we may be pardoned (if I may use the expression) if our Presbyterian hearts throb to-day, the Presbyterian blood tingle in our veins, as we look around us and see so many revered fathers, of whom we have heard so long, and so many beloved brethren—literally coming together from the east, west, and north, and south—these, the representatives of a great Christian host, the children and successors of legions more, who through ages of toil and trial "subdued kingdoms, wrought righteousness, obtained promises . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The question has been often put, What good comes from our Pan-Presbyterian Councils? My noble friend in the chair has answered the question. And, besides, there is a grand meaning in our gathering. The command of the Master to His disciples was, 'Go ye into all the world, and preach the Gospel to every creature.' Fathers and brethren, you have come back to-day from every part of the

Christian world to tell us in this Isle of the Sea that the Master's promise, "Lo, I am with you alway, even unto the end of the world," has been fulfilled, is fulfilling every day more and more, as the Churches realise their responsibility and their *power* "through faith in His Name." We have come together to tell as we look into each other's faces and grasp each other's hands that it is victory all along the line—that the old, old story of Christ's Gospel *is* "the power of God unto salvation to every one that believeth"—the mightiest power this world of ours has ever felt or witnessed; the power that is converting men and women every day to Christ, and is destined surely one day to convert the whole world, when "the kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever." We trust that these ten days before us may prove that our words of welcome are no mere words of course. We, in London, have had a noble example shown us at Edinburgh, Philadelphia, and Belfast. If we shall not be able to surpass the splendid hospitality of these cities, we will do our best to rival it. Fathers and brethren, we, who have come to welcome you from Great Britain and Ireland, thank God, who has brought so many of you safely over mountains and across seas to hold counsel and communion with us. If we continue our Fourth Council in that spirit of unity and brotherly love in which it has been begun, we may rest assured it will be one in which we shall feel more than ever drawn to one another—one from which we shall go away to our different homes and spheres of duty more than ever stirred to greater faithfulness, holier zeal, more entire consecration, and more Christlike life.

Senior J. E. Szalatnay, of Velim (Reformed Church of Bohemia): —I wish to express the gratification that I and my co-delegates feel at being amongst you. Although my tongue cannot follow my heart, I beg to say that our gratitude is deep, sincere, and lasting. This gathering brings to my mind several historical facts connecting England and Bohemia. It is nearly 500 years since our Jerome of Prague studied at Oxford, and brought back from it the enthusiasm for the Gospel which was imparted to him by your great John Wycliffe. A princess of Bohemia came to this country to marry your Richard III., and became known as "good Queen Anne." As you loved the Bohemian princess, I hope you will love Bohemia a little at the present time. About 200 years ago the English Government sent for our Senior John Amos Comenius to reform the English schools. For several reasons that was not accomplished, but his ability was acknowledged. Now delegates from Bohemia are received kindly in such an important and great gathering, and I hope that to

the old connections may be added new ones, and that there may be a blessing from it on both countries.

Rev. Dr. E. Bersier, of Paris (Reformed Church of France):—I thank you from my heart for your kind hospitality. I represent a great Presbyterian Church. I may say the greatest, when I think of what she has suffered for the cause of Christ and human liberty. There is no Church in the world which has spilt so much of her own blood for the cause of truth and liberty. We are very small now, but we may say that our poverty has been the riches of many other nations. The Huguenot type is one of the finest types of Christian life, and it shows what is the power and grace of God even in a nation which is sometimes so forgetful of its glories. There are now 700,000 Protestants in France, and that is something. It is true our Church has not done what she ought to have done since the beginning of the century, but it is only lately that she has got entire religious liberty. We are tied by our union with the State. A friend of mine said that the Reformed Church was like a body without the head, which was borne by the tail to the abyss. My friends of the Free Church have made the decisive step, and gone out of alliance with the Government. We remain; we think we cannot leave our flocks. We feel that our pressing duty now is to obtain as much liberty as we can. If we left our connection with the State, Catholicism would be the only recognised religion in France, and my conscience is against going in that direction. We have for the last twelve years been acting as much like a Free Church as we could. We have established unofficial Synods. The Church is divided into twenty-one Synod districts, and a General Synod is held every three years. I am happy to say that we feel deeply what England has done for us. I cannot say how happy I am to be here as the representative of our churches, and to feel that the ties between our two countries will be more and more intimate. There has been much speaking of a French invasion of England; but I wish I could bring all the Protestants over. I do not think you would object to that at all.

Rev. Dr. Welch, Auburn (Presbyterian Church in United States of America, North):—It gives me great pleasure to look into your faces, and to speak on behalf of Presbyterians from beyond the Atlantic, in response to your hearty welcome. We have come far enough to prove that we desired to come. We are glad to form a part of this Alliance of Presbyterian brethren. We have looked forward, with no little interest, to this great family gathering. Indeed, several of us have been here for some time as delegates to the General Missionary Conference composed of Evangelical Chris-

tians from all parts of the world. That Conference of 1500 delegates from various Evangelical denominations has been entertained in this great city, enjoying English hospitality as well as Christian brotherly kindness. And now, as Presbyterians, we are having a family experience of English hospitality which seems exhaustless, brought to Argyll Lodge under the kindly auspices of the Committee of Alliance, at the generous invitation of the Duke of Argyll, to meet here and greet each other as friends and brethren. The world can never forget, and we shall henceforth the more vividly and gratefully remember the noble Duke who wrote of *The Reign of Law*. As Presbyterians we profoundly believe in the reign of law, and of God the lawgiver of the universe, in whose bosom law resides. And we believe in Jesus Christ, the great Lawgiver in the Christian Church, who is Master and King, the Head of the body of which, if we hold the head, we are members in particular. We rejoice in the reign of Christian law, and pray for its universal prevalence. We recognise a Christian brotherhood; and we believe that the trend of Christian thought and feeling and effort is steadily converging in the direction of fraternity and co-operation.

During the Missionary Conference we were breathing the air of Christian fellowship. As Presbyterians we have come here to a great alliance—an alliance, as we trust, of heart to heart, of soul to soul, of purpose to purpose, in the important work before us. We have come here, not merely for enjoyment, though we are expecting it, and are already having it—we have come for work.

In the United States we have just held our Centennial Assembly of the Presbyterian Church, and have greatly rejoiced in the successful work of a hundred years for Christ, and we have thanked God and taken courage. But as we looked out upon our vast country, we felt challenged by our loyalty to the Church and to God to do what we could to make the future brighter and stronger and more successful than the last hundred years has been for Presbyterianism. If this be done, Presbyterians must work heroically as Presbyterians and as servants of Christ. So we come here endeavouring to draw our various bands closer together, and to unite them in heart and hand, in purpose and in work; and, God helping us, we will do something towards that in this meeting of the Alliance.

We come rejoicing in what Presbyterianism is doing in England, in Scotland, in Ireland, on the continents eastward and westward, and in the islands of the sea, and that everywhere it is pushing forward its outposts.

What we have specially to do is to lessen differences, to increase the spirit of unity, to come so close together as to be one in purpose

and policy, remembering that we are a great family of sons and daughters, all allied as Presbyterians. Do we trace our lineage to Scotland or Holland, to England or Ireland, to the Continent or Europe or America, the currents of Reformation blood mingle in this Presbyterian Alliance; and the countries which have been so famous in the past in defence and support of Reformation principles are again coming to the front, and we shall in our allied strength go forward with renewed zeal to the great work before us. When the allied armies were together pushing on the war in the Crimea, at the battle of Alma a standard-bearer planted the colours far in advance. He was ordered to carry the colours back to the men. He bravely replied, "Bring the men up to the colours." So should we advance our standard full high and forward, and bring the rank and file up to the standard.

Again thanking God for this occasion, and invoking the Divine blessing upon us all, and upon those whom we represent, I would hope that we may realise this beautiful sentiment of an English Poet Laureate:—

"They serve Him best, who labour most in peace to do His will."

The Rev. Dr. Burns, of Halifax (Presbyterian Church of Canada):—I come representing a Church that is little in some respects amongst the thousands. It has some 800 congregations, four synods, and forty-three presbyteries. I was permitted, as Moderator, to preside at its Assembly at Winnipeg, and I opened the last session in Halifax, two cities 2000 miles apart. Our Church stretches from Newfoundland to British Columbia; it has an area of $3\frac{1}{2}$ million square miles—a little bigger than the United States. And though we love our cousin Jonathan, we love our brother Briton a little more. Last year we joined with the representatives of Britain, the world over, in celebrating the Queen's Jubilee on the top of the Rocky Mountains, and no hearts beat truer to our beloved Queen and the old land than those of the Presbyterian pilgrims who met there. In connection with our Church we have exemplified in some measure the principle of union. We have solved the question which has puzzled the learned men in the old land, for the Kirk of Scotland, the United Presbyterian, and the Free Church, are all one in Canada; we find the union works well, and we recommend the old-world brethren to go and do likewise. We are friendly too with others. I came over with two Anglican bishops, and we got on very well together. In Canada, these two great Protestant denominations are about holding fraternal conferences. But yet more do we, the various sections of the Presbyterian Family, feel that we are sailing

in the same boat, and may apply thereto the language of America's Bard, which may come in not unsuitably after the quotation of my American brother from England's illustrious Laureate :—

" Sail on, O Union strong and great !
Humanity, with all its fears
And all its Hopes of future years,
Is hanging breathless on thy fate.
We know what Master laid thy keel,
What workman wrought thy ribs of steel,
Who made each sail and spar and rope,
In what a forge and what a heat
Were shaped the Anchor of thy Hope.
Fear not each sudden sound and shock,
'Tis of the wave, not of the rock ;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on ! nor fear to breast the sea,
Our Hearts, our Hopes, are all with thee ;
Our Hearts, our Hopes, our Prayers, our Tears,
Our Faith triumphant o'er our Fears,
Are all with thee, are all with thee."

The Rev. Dr. Gray, of Edinburgh (Church of Scotland) :—In the name of the Scottish Churches I beg to express our thanks to the local Council and our Presbyterian friends in London for the welcome they have accorded to us. I trust that Presbyterians will never be known as a narrow and exclusive body. There are many Protestants who are not Presbyterians, and there are many Christians who are not Protestants. But we are bound by the triple tie of Christianity, Protestantism, and Presbyterianism ; and it is especially gratifying to receive from those who are so specially brethren in the Lord these tokens of courtesy and brotherly love. There is no place in which such a reception could be more fitly held than in the grounds of Argyll Lodge. The Duke has hereditary claims to the respect of Presbyterians throughout the world, and has added strong personal claims to our gratitude. It is about forty years since he wrote a book vindicating Presbyterianism against prelatic assumption. As he is unfortunately not able to be present, his place could not be better filled than by Lord Balfour of Burleigh, and there are few peers to whom Presbyterianism owes more on the grounds of personal example and public work. I trust it will not be thought that Presbyterianism can be advanced, as we would all wish it to be, simply by conferences of the office-bearers of the Church. It is needful that every man and woman should show that they are soldiers of the

Cross, and in their own sphere do what work they can for the glory of God and the good of man."

The Rev. R. J. Lynd, Belfast (Presbyterian Church of Ireland), said he supposed the harmony of a meeting of that kind could not be complete without a few words from an Irishman. Representing the Presbyterian Church of Ireland, at least the largest section of it, he confessed that he experienced a kind of paternal feeling towards many of the Churches whose representatives had already addressed the meeting, for whilst they, like some of the other Churches, were comparatively few in number, yet when they looked abroad on the Churches of the world, they were inclined to believe that the germ of most of them came from their own beloved Ireland. Why, if they turned to Scotland, which claims precedence in everything Presbyterian, they found that Ireland gave Scotland her name. The Scoti were not Scotch, but Irish, and Scotia was not Scotland at all, but Ireland; and he thought if his Grace the Duke of Argyll were present he would admit that Ireland gave Scotland her Christianity, for through Columba the Picts and Scots were brought under the power of the knowledge of Christ. He, as an Ulster Presbyterian, was there to assert that the first American Presbytery owed its very existence to an Ulster Presbyterian; and if Ireland could show nothing else but American Presbyterianism as the fruit of its own Presbyterianism, he thought the Presbyterianism of Ireland need not be afraid to lift its face in the presence of the other Presbyterian Churches of the world. And, while Scotland and America owed Ireland so much, he thought the Continental Churches also owed it a great deal. Was it not a fact that the followers of Columba settled in Burgundy and Switzerland? When Christianity was almost extinguished in England, they came across and gave it a stimulus which resulted in a victory over the heathenism of England. Why, as regards Ireland, he thought it could match any country in the world in producing great things. The greatest general that England possessed in the last generation was an Irishman. The only general that England possesses in the present day is an Irishman. Ireland could boast of the best agitator to be found amongst the nations. Ireland could produce the best boycotter—and there was no land-campaigner to be compared with an Irishman. He might say, with regard to the noble Duke, in whose grounds they met that afternoon, that he (Mr. Lynd) was proud that the Duke of Argyll owed much of his success as a finished orator, as a splendid scientist, as an able *litterateur*, as an accomplished nobleman, and, above all, as a devoted Christian and Presbyterian, to the fact that his mother was an Irishwoman. In the present state of Ireland he would implore that the prayers of the

fathers and brethren representing the Presbyterian Churches all over the world should ascend to Heaven on behalf of Ireland, and that they would plead at the throne of grace that God would bring light out of their present darkness, order out of their present confusion, and bring about a time when peace and plenty would take the place of embroilment and strife, and the Gospel would be the power of God unto salvation all over Ireland. Let them so approach His throne of grace, remembering that what seemed impossible with men—ay, and with the greatest statesman—was possible, and very easy too, with the Lord of Hosts.

Mr. E. A. Stuart-Gray, of Gray and Kinfauns (Elder, Free Church of Scotland), proposed a cordial vote of thanks, which was agreed to unanimously, to the Duke of Argyll for the use of his grounds, and to Lord Balfour for presiding.

Wednesday, *4th July.*

Exeter Hall, 4th July 1888. The Council met at eleven o'clock, according to adjournment, in the Lower Hall. Rev. Principal Cairns, D.D., was called to the Chair, and opened the meeting with devotional exercises.

Dr. Dykes gave in a report from the Business Committee, recommending that the business for this day be as proposed in the Programme, and that Dr. Cairns be Chairman during the present session, and Warden van Norden, Esq., New York, in the evening; and that Dr. Chambers, New York, be Chairman to-morrow forenoon, and Chief-Justice Taylor, Manitoba, in the evening.

Dr. Mathews gave in the Report of the Committee on Statistics.

In referring to it he said :—You will see that the Report goes far beyond a simple return of figures in connection with our different denominations. It affords rather a general survey of our Presbyterian Churches in their varied branches and workings, and seeks to show, as far as possible, the directions in which our Church has grown, as well as the dimensions it possesses to-day. The collecting of the information contained in the Report has been a work of considerable labour; and as it is not given to man to be infallible, it is extremely likely that brethren will detect slips and oversights and errors which the Committee have failed to notice. For all these failures and oversights the Committee crave the forbearance of the Council, and ask your assistance in making the necessary corrections before the Report is finally printed for the Volume of Proceedings.

The first thing that impresses one in the Report is the large size to which the Presbyterian Churches of the world have attained. We number now four millions of communicants, and if you allow each communicant to have some five persons connected with him, you very easily learn that there are twenty millions of persons associated with the Presbyterian Churches of the world. The figure is startling, but we must look at it not with any pride or vanity, but with thankfulness that the principles we hold and represent have commended themselves to so many brethren in varied lands, and that we are no longer an unknown quantity among the Churches of the world. Then observe how closely the Presbyterian Churches of the European Continent, including Great Britain, run side by side with the Pres-

byterian Churches of America in reference to communicants, the number of Sabbath-school children, elders, etc. etc. That is an interesting fact, whether you view it from the European or the American side. The contributions of the various Churches cannot easily be ascertained, still, an attempt has been made to give an exhibit on this point, and in a general way it may be stated, that under £2, or something like 9 dollars, is the annual contribution of each communicant for the support of Christian work throughout the varied sections of the Presbyterian Church. That is not a large sum, and one that by no means corresponds to what we believe to be the wealth or duty of our Churches; but it amounts to nearly £6,000,000 a year, and is a freewill offering to the cause of the Lord Jesus Christ. General and specially ministerial education is not one of the subjects overlooked by Presbyterians. The principles we hold are not principles which ordinarily commend themselves to persons devoid of education; rather are they principles which call for the highest gifts and culture. Hence we sustain a goodly number of Colleges and of Universities, while in almost every theological seminary —whether in Europe, Asia, Africa, America, or Australia—there is a three years' course, and in some cases a four years' course, of study required of Presbyterian students for the ministry. The mind of the Presbyterian Churches everywhere seems to have gravitated towards a three or four years' course of theological study as the least that would serve to fit a man for the work of the Christian ministry.

Then there is a lengthened Return as to the Evangelistic and Missionary works of the Churches. This is a very remarkable collection of figures—a very Golconda of treasure for Christian men to dig into and to think about. It will, no doubt, be a surprise to many brethren, as it was to myself, to learn what the churches of our faith and order are doing for the advancement and upbuilding of the Church of our Divine Master on this earth, and to find that nearly 60,000 communicants have been gathered out of heathenism, and to-day profess faith in Christ, as the result of the labours of our missionaries, of whom more than 500 are ordained ministers. Connected with this subject there is a brief—too brief—Report of our Women's Missionary Associations. This is a comparatively new form of work, one, however, which has been successful in contributing to the missionary cause during the last year a sum of about £100,000, and this without taking the place of moneys previously contributed; though, doubtless, by its existence provoking the zeal of others to increase their contributions. Towards the close of the Report there are several interesting pages. There will be found there a pretty full list of the different newspapers, publications, and periodicals that

are connected with our Churches. You have Presbyterian papers in the Chinese, Japanese, Hindustani, Kaffir, Syriac, Arabic, and Turkish languages, and many others, as well as in the mother tongues of every European country, all giving forth the same sound of salvation through faith in Christ. There will also be found there a short list of publications issued during the last four years by members of our congregations. Such a list is inevitably defective; but the Committee hope that by future Councils its shortcomings may be remedied, at least to some extent; and that such full statistics may be collected as will show fairly and justly what is being done by the Reformed Churches that hold the Presbyterian system, whether they belong or not to the Alliance of which we ourselves are members. May I urge brethren to help as far as they can in the gathering up of these returns? One of the weak points of Presbyterians is their negligence to care for their own. I think it was King James who called us "God's silly people," because we did so much work for other societies and neglected our own so largely. If we knew what our brethren of these Allied Churches are doing, our people would assuredly take a greater pride in their Denominational organisations, stand up more loyally for their own churches, and not shrink from the obligations then confessedly incumbent on them as forming one of the influential communities of the world.

Rev. Dr. Burns (Halifax):—I beg to move the reception of the Report, and the following resolution thereon:—

"(1) That this Council gratefully acknowledges the assistance rendered by brethren in many lands to its Committee on Statistics, by which there has been laid before it to-day so many facts of the deepest interest to the Churches of this Alliance; that it most cordially thanks those brethren for their services, and earnestly requests that they will continue to aid in the preparation of the Reports to be presented to successive Councils of the Alliance. (2) That this Council desires that, by means of these Reports, there may ultimately be placed on record the whole series of facts connected with or bearing on the history, condition, and working of the various Churches of this Alliance, and therefore, in re-appointing, the Committee authorises and instructs it to include in its Report to next Council all such matters as may come legitimately within the range of this commission. (3) That the cordial thanks of the Council be given to the Committee, and especially to Dr. Mathews, the Convener, to whose exertions the Report is due."

The Report speaks for itself. It indicates a vast amount of labour as expended upon it by Dr. Mathews, who has so pleasantly, instructively, and interestingly presented the Report to us, and to whose onerous labours, I believe, are largely due those voluminous and valuable returns. There is the greatest ground of encouragement presented by the Report and the closing remarks of Dr. Mathews,

which had the right ring about them. At a militia muster some time ago in Nova Scotia, a young man was called on rather suddenly by the captain, when he was asked whether it was right or left he was on. "Which side?" inquired the captain; "which side?" The young man got flustered, and replied, "I am a staunch Presbyterian." That was, perhaps, not in point there, but it is in point here; but we cannot have listened to Dr. Mathews without feeling that he is a staunch Presbyterian, and that we are under a sense of obligation to the Secretaries, especially to Dr. Mathews, for the great labour he has bestowed upon the matters contained in the Report he has presented.

Principal RAINY (Edinburgh), in seconding the resolution, said:—I attach great importance to this elaborate document, not only for its own sake, but for the sake of the whole region towards which it points. It shows that we Presbyterians are not so little after all—a point, by the way, upon which very few of us want reassuring. When originally constituted, this Alliance limited its interest to matters connected with its own immediate field. The more importance attaches to our now doing justice to those fields of inquiry and discussion which have opened out to us as we have gone along. Such a Report as this points very much to this. It is an instruction as to the way in which God's providence has been educating the various branches of the Presbyterian Church. In that view it is a most important document, which will do much, not only to meet the intelligent curiosity of our people, but communicate instruction of a suggestive character to all churches interested in the Alliance as members of it. This is a line on which we may make very great progress. I hope we shall have information, not merely as to statistics, but also as to one another's methods in all the various departments of work in which we are trying to serve Christ. I believe the more we follow out that line the more we shall find how remarkably unity and variety are combined together in the whole state of the Presbyterian Churches throughout the world. I hope that Dr. Mathews will be able to gather much valuable information on these topics before another Council.

The Rev. W. M. ALEXANDER (Victoria) indicated a misapprehension in the Report regarding the object of federation in the Australian churches. Federation did not unite churches formerly antagonistic; its only effect was that it brought churches together in federal union whose enormous geographical distances had formerly kept them apart.

Professor BALOGH, of Hungary, presented a volume of statistics relating to the Church in Hungary, and said:—I have much pleasure,

in the name of the Hungarian Reformed Church, in presenting to the Council the most complete statistics relating to our churches and schools. It sets forth the state of the churches, the synods, the presbyteries, and all the courts of the Church, as well as gives the figures showing all we are doing by means of beneficial and philanthropical institutions. For three centuries our Church has been divided sometimes into three and sometimes into four and even five bodies, which differed from each other politically and in other ways. We have now become united, and this book is the proof of our unity and brotherhood, and of the fact that all the branches of the Presbyterian family which were divided, or differed from each other politically or in other ways, have combined their forces, their hopes, and their faith to assist in the progress of our system and our Church.

The Report was received.

Dr. MATHEWS:—I think we owe a hearty vote of thanks to the printers of our Report. Last Thursday morning there were 200 pages in the packet which came from the printers; this was returned to them so that they got it in Edinburgh on Friday morning, and on Saturday morning we had the volume in London as it now exists.

The CHAIRMAN:—I am sure the meeting will go with me in cordially thanking Professor Balogh in the name of the Council for the return.

Dr. WARDEN, Convener of the Committee on the Reception of Churches, gave in an interim report recommending that the application of the Scottish Synod in England, in connection with the Church of Scotland, be agreed to. The Council accepted the report, and agreed to place on the Roll the names of the delegates elected by the Synod, Rev. Dr. Donald Macleod and J. M'Vicar Anderson, Esq.

The Council then took up the subject presented for discussion in the Programme. Papers were read by the Rev. Dr. ANDREW THOMSON, Edinburgh (United Presbyterian Church), and Rev. Dr. JOHN DRURY, New York, on "How best to work the Presbyterian System, more especially as directing the Eldership and the Deaconship in their various lines of influence and work."

Dr. THOMSON, after explaining that want of time compelled him to leave out the deaconship, said:—The title of my paper does not require me to enter upon any statement in reference to the divine authority and permanent obligation of the office of the ruling elder in the Church; but, rather assuming this, to throw out some suggestions in respect to the manner in which this part of our Presbyterian system may be most efficiently worked, both for the edification of the Church and for its

beneficent influence on the world. Addressing an assembly, not only of Presbyterians but of Presbyters, any elaborate statement in proof of the Scriptural sanction for the eldership would be superfluous and out of place. Still, it is of no little importance, even when we are engaged in considering the best methods of working the eldership, that we have the clear and settled conviction that this office is not a mere arrangement of human expediency arising out of felt necessities, but something for which we can plead Apostolic direction and example. It is certain to give us greater confidence, both in our deliberation and action, if we are conscious of moving on divine lines.

Had I entered on this question of evidence, I would have shown that it was the usual, if not indeed the uniform, practice of the apostles, after a number of disciples had been formed into a congregation, to ordain over them a body of men who had previously been chosen by the free votes of the members, and who should exercise over them spiritual oversight; one or more, in addition to rule, being set apart to be the stated Christian teachers of the people. Those who were thus chosen and ordained were called presbyters or elders, bishops or overseers, and it was their function to administer over the congregation the laws of Christ's house, to receive members into the Church, and to exclude those who might prove themselves unworthy, to regulate the dispensation of Christian ordinances, and, in general, to promote the edification, purity, peace, unity, and benevolent action of the congregation. This constitutes the *differentia*, I might even say the distinguishing excellence of our Presbyterian polity, so far as the individual congregation is concerned; differing, on the one hand, from Episcopacy, which lodges ecclesiastical power in its bishops, with various ranks and orders of clergy under them, and from Congregationalism, in which the people themselves are the governing body. In reference to such men in our own days, quite as much as in primitive times, the injunction may still be given: "Let the elders that rule well be counted worthy of double honour."

1. But it is not sufficient that the convictions of a people should be clear and firm on the subject of the divine authority of the office of the ruling elder; one thing that every congregation will need, at intervals, to concern itself about, is that, in the responsible exercise of its right of election, *the qualified men* be chosen for the office. A mistake, or an act of negligence in this initial step, is certain to mar or weaken the working of the institution, however excellent in itself, and may work mischievously for a generation. In the action of our Presbyterianism, it is of no little moment that our congregations should be distinctly taught that every church member, even though he may be a true Christian, is not, as a matter of course, fit to be

a ruler in the house of God, any more than every soldier in a regiment is qualified for military command. When we think of the nature of some of the duties which belong to this office, such as those which are involved in the matter of Church discipline, and in the reception of new members, it becomes evident that personal piety, *though indispensable* and supreme, is not the only necessary qualification; but that intelligence, experience, practical wisdom, good temper, and other qualities, are necessary in an elder; and that he ought therefore to be chosen from among the men of outstanding excellence in the congregation,—the best from the best. It is gratifying to be able to say that many of the best men in our churches are to be found in our kirk-sessions, and that the biographies of not a few of those who have gone up to their reward would do much to enrich our Christian literature. At the same time, there are instances more than sufficient to prove that, through negligence on the part of a people, or a desire to pay an easy compliment, or the rising spirit of faction, men have found their way at times into this office, who would have been better out of it, and who have become sources of weakness or "roots of bitterness." The detailed description by Paul of the qualities of a good bishop or elder shows how high an ideal of the office dwelt in his own mind, and which he aimed to hold up before the churches in every age.

2. Speaking of the formation of the Session, we are naturally led next to speak of the means to be taken for giving scope to the working power of its members, and facilities for efficient spiritual oversight. Among these may be mentioned the framing and keeping correctly of a church-roll of all the members, the division of the city, or town, or parish into districts, each of which is committed to the care and superintendence of an elder, and the members residing in which he is expected to visit at least twice in the year,—the sick and the aged much more frequently. These arrangements have done much, especially during the past thirty years, to bring out some of the strong points, and to reveal the beneficent effects of our Presbyterian system. It is not unseasonable, however, to remark that, in order to such happy results, there must be *real official visitation*, not a mere hurried call by the elder, with an exchange of courtesies and good wishes, or discussions about the weather or the latest news, but a short, cheerful, religious meeting, in which the whole family shall, as far as possible, be present, in which there is a faithful feeding of the flock and watching for souls, and recent incidents in the family history are devoutly gathered up and woven into the elder's prayer. The benefits of such visits, in which no one is overlooked, can scarcely be over-estimated. It makes the family feel that it is a living part of

the congregation. There are in this way so many electric cords connecting the minister and the elders with the people. And the proper state of things is reached when each individual in the elder's district has been made to look upon him as his friend, and when, along with the minister, *he* is the person to whom the members naturally turn for advice in difficulty, and for sympathy and consolation in sorrow. When a congregation is thus organised and supervised, it becomes like Jerusalem in its ancient palmy days, "a city compactly built together." I have little doubt that it was this feature in our Presbyterian polity which induced Owen and other great men among the Puritans to incorporate an eldership into their congregational order, even when they refused to accept of courts of review.

3. I would not forget that there is another roll, besides that of our church members, which exists in many of our congregations, and *which ought to exist in all*: I refer to the list of the children of our members—the baptized children of the Church. I make separate allusion to this, because I seriously question whether many of us who are rulers have sufficiently realised the peculiarity of our relation to those children, their claims upon us, and our responsibility to them, and to Christ in them. They occupy a place in connection with the Church which is distinctly their own, nearer and more sacred than that of other children. Their infant baptism implies this. We have the special commission of our heavenly King in regard to them, "*Feed my lambs*," and we are bound to watch for *their* souls also, as those who must give an account. They stand within the Church's pale, and ought to have an individual place, especially in the affectionate interest, the supervision, and the prayers of its elders. Neither parental training nor the work of the Sabbath-school can warrant our dispensing with this duty. We are bound to make sure, in every instance, that "from a child they know the holy scriptures." And all through the formative periods of their childhood and youth, our eye should rest lovingly upon them; nor should we think that our duty towards them has been fully discharged until we see them brought to the feet of Jesus, and folded in the bosom of His Church. If there be truth in the statement which has been made by many observers, that by far the greater number of hopeful conversions take place between the ages of 16 and 27, what force does this fact give to our suggestions? If some of these baptized ones, as they grow up to manhood or womanhood, show themselves persistently indifferent and wayward, we must still follow them with affectionate anxiety and hope that will not die, resolved that, if the connection between them and us is ever severed, it shall be by their hands and not by ours. I am persuaded that the percentage of loss to the Church every year is very great,

because we lose hold of this class of persons too soon, and abandon hope, and prayer, and effort too readily.

4. Looking now at the elders, as associated in Session, I would refer to two principles which ought to animate and direct their action. One is that their relation, and that of the Church over which they have been set as overseers, to the irreligious part of the community outside of them and around them, *should be one, not of mere attraction, but of determined and persistent aggression*, doing earnest battle with the kingdom of darkness in its various forms of evil. And the other principle is that, for this end, every member of the Church should, in some form or other, be a worker for Christ. The best time for enlisting these soldiers of the Cross is when they make public profession of their faith and openly confess Christ in Church membership, and when the fire of first love is glowing in their young hearts. Our placing in prominence this duty of aggressive action is by no means superfluous, because the congregations are not few, especially in the rural districts of the land, in which, while our Churches throw open their doors to those who enter them, there is no going out to those who do not come, and, by every resource of earnest persuasion, compelling them to come to the feast of heaven's love. What priceless opportunities of doing good are lost by this timid folding of the hands and sleepless inaction? Nay, it has often happened, and it is happening at this hour, that when earnest evangelists have come to the neighbourhood of these "castles of indolence," preaching the Gospel with liveliness and interest—though it may be with much mingled imperfection and extravagance and questionable novelty—the effect has been to draw away many of the young and impressible, and to alienate them from the church of their fathers, in which, if they had been seasonably encouraged by their natural leaders, they would have formed no small part of the Church's strength. The point of elevation which should be sought to be reached by every one of our congregations is that it shall be an aggressive community, pledged to do earnest battle against sin, and against suffering which is the fruit of sin; that its elders shall be seen moving in the van of every evangelistic and benevolent action; and that every member of the Church shall be an active member of the sacramental host. For this reason I am not fond of the designation—"The missionary society connected with the congregation." I would rise to a higher plane, and say that the congregation itself is a missionary society and every member a missionary. Our system of eldership affords peculiar facilities for turning this ideal into fact, because, when our elders are constantly moving among the people, they come, in observing the diversity of gifts, to know what are the special talents of each, and in this way,

according to the words of the parable, to "give unto every man his work." By this means we shall effectually wipe away the reproach that has sometimes been cast at us, that we are *a one-minister people*, which is only true in a qualified sense, for in a higher sense we seek to be all ministers,—men and women,—and the prayer of Moses is sought to be realised, "*Would God that all the Lord's people were prophets!*" What possibilities for blessing are in such a people! How much good will even one such congregation scatter around it far and wide! And how much blessing will it receive back into its own bosom! The effect of such a life coming upon it will be like the breath of Spring upon the frost-bound earth, or like the strong mountain stream descending and leaping into the stagnant lake. "The God of heaven, he will prosper it." When a church is so organised and wrought, it is owned to be a great moral power in a city or even in a province. It draws down upon it the astonishment and involuntary admiration of those that are without. Onlookers confess that "God is in the midst of it, of a truth." Like the early Jerusalem church born of Pentecost, it "has favour with all the people." Or like the church of Thessalonica, its sound goes forth like a trumpet into all the surrounding cities and communities, and "in every place, its faith to Godward is spread abroad." What I say in regard to the Session stimulating the action of the congregation in home work, I have to repeat in reference to quickening and encouraging its liberality and zeal in support of the foreign missionary enterprise; and it seems to me that the time has more than come when many of our congregations should be asked and urged to undertake the responsibility of supporting one, or even two, or three, or four foreign missionaries.

5. I have only time to touch on certain evils which are already alarming many thoughtful minds, and which, if not grappled with prudently and with energy, may acquire dimensions which will spread disaster in many of our congregations. While a Session ought to be constantly aggressive, there are circumstances in which it needs to be conservative and defensive against the introduction of abuses, and more than doubtful forms of action from the outside world. I refer to such things as the following:—to an ominous tendency, which is not unknown in some quarters, to make our church meetings lead the way to amusements, and gatherings for praise and mutual exhortation terminate in theatricals; to attempts that are made to use the organisation of the Church for purposes of political action and agitation, and to confound the duties of the church member with those of the citizen; and to endeavours to force or restrict the liberty of Christians where Christ has left them free, and to bind the Christian conscience where He has not bound it. There may be "down-grade

movements" in the matter of spiritual life as well as of doctrine. These are some of the threatening evils which show the advantage of an eldership, which has it in its power, more than any other organisation, to drive out such agencies of spiritual depression or of discord, or, better still, to keep them out. But, while we strongly protest against using the organisation of our Churches, or our Church Courts, for purposes of political action and agitation, we hold, with equally strong conviction, that should laws at any time be framed by our rulers, whose design or tendency is to sanction vice, or to afford facilities for sinning, it is the duty of our Churches to arise as one man, and in the might of their moral power, and in the name of Christ, never to rest until the accursed thing, which is laden with curses, has been cast out from our nation's Statute-book.

6. I take the liberty of making one further suggestion. The time has come when arrangements should be made, whereby the talents and business habits of many of our elders should be more utilised for the general good of our churches in our higher church courts. What are the facts? The instances have not been few in which, during a tenure of office in the eldership over a quarter of a century, men highly qualified to give efficient aid in the deliberative and administrative work of our Presbyteries and Synods and Assemblies have only been once or twice sent up from the Sessions to those ecclesiastical meetings. There must surely be something wrong in the working of a system, in which such valuable gifts are not more utilised for the common good of our whole Presbyterian family. The "maximum bonum ecclesiæ" calls for inquiry and improvement here, so that no gifts which would be eminently useful and even invaluable to the Church should be allowed to run to waste. The evil has been met and modified in some degree, by the placing of specially competent men on the Standing Committees of our Synods and Assemblies; but an immense amount of working power, which may be said to belong to our churches, and to be within their reach, remains neglected and unused, like a harvest that is lost from want of reaping.—But the best organisation in our churches requires to be wrought by Christian hearts and hands; and what we need, above all, in connection with all our Christian work, is more of the inspiring light and the sacred fire of Him from whom "all holy thoughts and good counsels do proceed."

The Rev. Dr. Drury, New York, Reformed (Dutch) Church in America, said:—The test of any institution is its practical efficiency. Thus tested, the Presbyterian system commends itself by its achievements. Were there any doubt as to the Scripturalness of this form of Church polity, there would still be a sufficient warrant for its firm and confident maintenance, and for our seeking its extension and increased

efficiency, in what it has wrought. Whether commanded as the one perfect form of government or not, its results declare it to be the best fitted for conservation of truth and aggressive activity. It has been the source and bulwark of both religious and civil liberty, and year by year its controlling influence in moulding the progress of modern and Christian civilisation is conspicuous. Even in spheres where it has had no direct influence its essential principle has been potential, and given shape to government and society. The essential feature of the Presbyterian system is the union of the Divine and the human in government.

The Papal system is a pure hierarchy. It administers government as the vicegerent of God. The people are merely recipients. The priesthood have a precious deposit of grace, which it is their prerogative to communicate. Authority and government are vested in them as God's representatives on earth. Through them alone is the mediation of Divine benefits. The Prelatical system emphasises the Divine side of government. The Congregational or Independent system emphasises, on the other hand, the human side. Each individual is equal in authority and privilege, and government is entirely by the consensus of the people. The Presbyterian system occupying the middle ground recognises officers, called and qualified of God, on whom special responsibilities are laid, and to whom special grace is promised; but who also represent the people, and are called of the Church as well as by the Spirit unto their prerogatives of leadership and control. It is this fundamental principle of the Presbyterian system which has emancipated the people from not only religious but civil despotism, and made government in Church and State the expression of the popular will. This characteristic feature of Church polity needs to be particularly kept in mind in seeking to make more efficient the Presbyterian system, particularly that part of it which concerns the eldership and diaconate. The elders and deacons are the special and immediate representatives of the people; they act in their behalf and by their appointment, and yet in their offices they are also and especially the servants of God to carry out the Divine will and purpose. This is emphasised in all our forms of ordination, in which elders and deacons are said to be called to their respective offices "of God and of the Church." Ideal Presbyterianism would combine the efficiency of wise leadership under picked and qualified officers, with an *esprit de corps*, born of complete sympathy between them and the people. Its shortcomings in practice proceed in some cases and periods from the minifying of the dignity and authority of the office, through a non-recognition that it is from God; and in others from the magnifying of its authority,

and an exercise of it, with too little sympathetic contact with the people.

It cannot but be recognised that the system has never yet been worked so as to develop its highest efficiency. In this it is like all systems, since it has to be worked with imperfect and fallible instruments. Grace can purify and ennoble aims and purposes, but it does not change natural character or capabilities. God calls and the Church uses such men and material as there may be present, and often they are not what seem best fitted for the highest results. The failures and shortcomings in Presbyterianism are no more, but rather less, we believe, than in other systems. However, we need to study carefully how to secure the best results, and this especially in the eldership and deaconship, which are the very pillars of the system.

As has been seen, the strength of Presbyterianism lies in its recognition of the people as having a voice in the Government of the Church and the administration of its affairs. It is essentially popular government. Hence it is easy for all our Reformed Churches to adjust themselves to changed and changing conditions. Of all churches those holding to the Presbyterian system can most readily, and should most certainly, keep in harmony with their environment. There should be ready and willing recognition that what may have been most wise and efficient one hundred or even fifty years ago may not be so now. Hence the imperative need of a careful preservation of the popular features of our system, of its wise adjustment to local conditions and circumstances. This can be most certainly and conveniently secured through that form of Presbyterianism, which, while recognising the life tenure of the office, imposes certain duties pertaining to it for a limited term. In order that the government of the Church should faithfully reflect the will of its constituents, there should be a frequent reference to them of the question as to who should bear rule. The representative character of elders and deacons by this method can be best maintained. And furthermore, in this way, too, can the Church most quickly, and with least friction, correct mistakes and utilise new conditions. This method, always prevalent in the Reformed Churches of the Continent, is now permissible in most of the Churches constituting this Alliance, and its use is becoming more and more general. We think it a desirable feature towards producing the best results of the system, especially where there is wise liberty used in the re-election of valuable officers, and where the method of choice is properly guarded. But wherever used there needs to be instruction, both of the officers and the people, that in ceasing some active duties of the office the office itself is not demitted. There is a measure of influence and work remaining to the elder and

the deacon not in the board of Church officers, of which neither the minister nor the people should be neglectful. His experience, his gifts, his character, attested by his election and ordination, forbid that he should regard himself, or be regarded, as a mere layman, or demit such work and influence as becomes one whom the Church has honoured and God has called to bear office. There is much general Church work, service in boards, in charitable, educational, and evangelistic agencies, which an elder especially, when not in active service in his particular church, can wisely be called to do; to say nothing of the manifold ways in which the willing and earnest can be useful in their own church.

While we do not affirm that too much emphasis has been put on the eldership in our Presbyterian system, too little has been made of the deaconship. I have been told that in some Presbyterian churches there are no deacons, in many more there is little or nothing given them to do. When we remember that they are chosen usually from the younger and more zealous and active portion of the Church membership, that theirs is an office of distinctly Apostolic origin, and of growing consequence in the early church as a training for the eldership both ruling and preaching, it is manifest that an important element of church efficiency is neglected when the deaconship is allowed to lapse, or is counted of little worth.

Where the care of the poor is very largely in the hands of the State, as in most Christian countries, or where, as in many rural districts in the United States, there are no poor who need the alms of the Church, there is so little for a Board of Deacons to do that it seems scarcely worth while to ordain a body of men to merely dispense alms. Just here the flexibility of the Presbyterian system should show itself by furnishing suitable work for these Church officers. As to the eldership and deaconship both, it is only as there is work to be done by them, and influence to be exerted, that these offices become of value, and men grow efficient through filling them. Accordingly, in order to work most efficiently the Presbyterian system, elders and deacons, with the pastor, should be gathered into one body for the general management and direction of all the interests of the Church.

The elders, both preaching and ruling of course, should act in all spiritual matters, in admitting and disciplining members, while to the deacons should properly belong whatever respects the support of the Church and the carrying on of its benevolent work. However their specific duties may differ, as representing the Church, they are to work together unto its increase and welfare. To create, as has been done in some branches of the Presbyterian Church, a third order of officers, trustees, to manage the so-called temporalities of the Church

is a serious departure from the system; so far as employing non-communicants is concerned, it is unscriptural; it is besides a frequent source of trouble, and is always unfortunate as lessening and curtailing the work of Church management, which is the province of the full board of officers, minister, elders, and deacons, with us known as the Consistory. Indeed, we conceive it to be pernicious, as well as unscriptural, to attempt a classification of acts and prerogatives as religious, and secular. Doing anything in Christ's name and to His praise makes it religious. Whatever concerns the Church is religious, and concerns all the members; hence, in every matter the Church's representatives should have a voice in consultation. If there must be trustees, they should therefore be such as can properly enter into the one body that should have supreme direction. The administration of Church affairs should be kept sympathetically in accord with the congregation, and this can best be done in a deliberative assembly, of which all the representatives of the Church are members. When it comes to taking action, and to the execution of measures adopted, there will be full scope for the distinctive prerogatives of the respective officers. In this connection we suggest further, that for the highest efficiency of this Church Council there ought to be stated and frequent meetings, following a regular order of business, and also that the elders and deacons should be sufficient in number to fairly represent the people, and allow such an apportionment of the work among them as will secure its easy and effectual doing.

Again, in the present condition of the Church, the eldership and diaconate should be made more use of in aggressive work for Christ. A chief feature of the Church of to-day is the utilisation of the zeal and talents of the laity. One element of the phenomenal growth of Methodism has been the setting to work of its converts in the ardour of their first love, and the constant recruiting of its ministry from those who prove fit and efficient. In the Presbyterian system, possibly because of the emphasis it has placed on a highly educated ministry, much efficiency has been lost through a failure to properly utilise this potent factor of aggressive evangelisation. Our system is admirably adapted for such use of the laity, but it may be questioned whether it has as yet adjusted itself to the wisest and most efficient employment of the ability and zeal within its reach. The eldership and deaconship should be utilised more than heretofore in this direction; ordination as office-bearers in the Church should be recognised as a consecration to aggressive evangelistic work. It should mean leadership, and be welcomed as a call to fit one's-self by every attainable means unto the wise and efficient performance of this duty of stimulating and guiding the activities of the Church. Unto this end there ought

to be some method of training and instructing those who enter upon these responsibilities. With us in America there is frequently canvassed the project of a species of subordinate clergy—a body of evangelists, ministers without a full theological education—to meet the needs of destitute sections, to win classes which the regular ministry find it difficult to reach, through the very fact of their superior education. The eldership and deaconship ought to furnish just such a body of Christian workers, elders in particular, not only ruling well, but having oversight of the aggressive work of the Church, holding neighbourhood meetings, carrying the word from house to house, ministering to needy souls, commending the Church by word and life, and caring particularly for the young and the poor. The minister and pastor in this age should more and more be the teacher and organiser, having, in his elders and deacons, efficient agents for aggressive work. By this method the authority of the Church would be added to the weight of personal fitness. If the system were properly worked, the Sunday-school would be kept more closely united to the Church, and under the control of its officers; and the work of various voluntary societies would become more efficient, through their recognition and management, as integral parts of the Church organisation. These results are only attainable through a careful testing and training of those who may be called to bear office. Hence, in conclusion, we would suggest that much more pains should be taken to instruct officers and people as to their mutual relations and duties, and at least as often as there is an ordination of elders and deacons some special phase of their work should be preached upon. The establishment of a series of lectures, or a normal class for the instruction of these officers, or occasional conferences with one another for discussion of plans and methods, would serve, we are sure, to greatly promote their efficiency. In presenting the subject assigned me, I have purposely avoided traversing the lines of influence and work usually indicated in the forms and formulæ of the Churches. I would be understood as assuming these as primary and fundamental. But to work the Presbyterian system most efficiently in our day, as to the influence and work of the eldership and deaconship, requires advance in the line of the fundamental principle of the system, and the hints I have thrown out are what I conceive to be most needful towards the making our almost ideally perfect system most effective and fruitful.

At this stage, owing to the crowded condition of the place of meeting, the Council adjourned to the Upper Hall. A discussion took place on the subject of the papers.

The Rev. Dr. Chambers, New York (Dutch Reformed Church).—I wish to say a few words in respect to the point of the choice of an elder. As the reader of the first paper showed, great care should be taken in the selection, but in the Church which I represent—that branch of the Reformed Church which came from Holland—it has been the custom, running back to the age of the Reformation, that the elders and deacons should be chosen for limited terms, and the great advantage is that if a mistake is made it is not irreparable. It often happens that a man may be qualified when chosen, but afterwards, through circumstances which could not be foreseen, fails to be acceptable and useful; in such a case this system enables him to be dropped without giving offence to anybody. Another advantage of this system is that after a person has filled the eldership or deaconship he understands what the duties and difficulties are, and can defend those who come after him when their course is impeached. As I understand it, Mr. Spurgeon, who has done such good work in this country and all over the world, is aided by a body of twenty or thirty chosen officers—I don't know whether he calls them elders, but what they do is to discharge the functions of the eldership, and through them he maintains that large church of which he is the pastor.

Mr. Jas. Balfour, W.S., Edinburgh (Elder of the Free Church of Scotland).—It is not, perhaps, unreasonable that an elder should be heard on this subject. I agree that there are advantages in making the eldership last for a limited time, but, on the other hand, the same advantages apply to the ministers, and every argument used in the one case will apply in the other. I am quite willing that the elders should be dealt with in that way, on the understanding that we may so deal with the ministers. I fancy it would not be very easy to change the system in any country, and each church must be regulated very much by its own habits.

In the choice of an elder a great deal of harm is sometimes done by supposing that every elder should be able to do everything that any elder does. We lose a great deal of influence by not adapting each elder to his special talent and work. For example, a congregation should select one man to look after the children, in which work his heart is placed, another to look after the music, another the prayer-meeting, and so on. There are men whose hearts are in each of these subjects, and you might get men of all these classes, and so get the whole of the work done better than if every elder was supposed to look after all branches. If we can get a combination of this kind, each man having his own separate department, and devoting his work to it, we should secure a very important accession.

The Rev. Dr. Welch, Auburn, New York (Presbyterian Church, North).—The papers this morning have been exceedingly practical and interesting, and the writers have handled the subjects with great force. Other things being equal, it is evident that they can serve Christ best who are *best trained* for his service. A minister is expected to take a thorough course of training preliminary to his official service. I think that the elder should be trained for his official duties. The minister ought to train him, and to see that he understands his work, and ought to reiterate to him that the eldership is to be practical, and that he is appointed for active service and spiritual helpfulness. Prepare the elders by faithful instruction, and fire them, if possible, with zeal for their work. I have seen experimental illustrations of this practical policy. In my early ministry, in a cold state of the Church, I started in this practical direction an experiment with the elders. On one occasion we went out, two by two, into outlying districts upon a Christian reconnaissance, and met again to report. My own report, as well as that of three other bands, was not cheering, but in the case of the fifth the report was encouraging. The people were there, unexpectedly, in force to greet their coming. The meeting was solemn and impressive. The elders were urged to appoint another meeting. We went there the next evening, and the Lord rewarded us with a gracious revival until the whole neighbourhood was gathered in. But the elders drop away from office by circumstances of life or of death. To fill their vacant places the deacons should be early trained. Let them, too, understand that the office of the deacon is for active service and spiritual influence, and not merely for formal routine and perfunctory organisation, but for organisation pervaded with the life of God in the heart of the ministers, elders, and deacons. When this is faithfully done spiritual power will penetrate the whole Church and prepare it to go forth as an army with banners. This is what we want in these days of great antagonism, and when the secularism of the world is sweeping in upon us with terrific strength. May I be allowed a single illustration further? In my early ministry I had an elder of great but reserved ability, whom I urged to take a Bible-class of young men in the Sunday-school. At length he consented to do so for a single Sabbath. The Lord blessed him and his teaching. A young man in the Bible-class, who had been a Catholic all his life, was deeply convicted under the teaching of that day, and brought in penitence and faith to Jesus. The elder heard of this with grateful surprise, and volunteered to take the class thereafter, and to become superintendent of the Sunday-school. The consequence, in brief, was that a gracious revival came not only to the entire school, but to the whole church and congregation, until between one and two hun-

dred converts were gathered into the fold of Christ. I believe in faithful practical training for this kind of work.

Mr. William Henderson, Lord Provost of Aberdeen (Elder of the Free Church of Scotland).—Dr. Thomson mentioned in the paper that the elder should keep a roll of the members in his district, but I think he should keep also a list of the children in the district, in order that he may see what religious instruction they are under. It is his duty to see that every child is instructed in the Word of God, either by parents or the Church. The elder should then report on the children to the Session every year at a stated meeting. It is the elder's duty to inform the pastor when any of the young men of the family are about to leave, so that the minister may know he is leaving, and a recommendation be given him to the place to which he is to go.

The Rev. Dr. Apple, Lancaster, Ohio (German Reformed).—I take it we are all agreed that there is no essential distinction between the clergy and the laity in the Reformed Churches, as there is in the Roman Church. In order to get at this question in its fundamental character, it is well for us to come to some conclusion as to the question whether elders and deacons are ministers or laymen. Our elders are not quite identical with the elders of the New Testament since the time of John Calvin; yet I maintain that they are just as much a part of the Christian ministry, as we recognise by ordaining them to the office. Whilst they stand, perhaps, more nearly related to the people from circumstances and environment, yet they are the ministers of Jesus Christ, and derive their authority from Him. They are a branch of the Christian ministry, subordinate to the chief elder or bishop of the congregations, and so are the deacons. If we desire to promote efficiency in the eldership and diaconate, it is essential that we should commence at this point, that the people should look up to them as office-bearers of Christ's Church along with the pastor. It will follow that they will require to make due preparation for their work of visiting the sick, the poor, and the infirm, and assisting the pastor in his official duties in the congregation, at the prayer-meeting, the Sunday-school, and the Sunday services when the pastor may be absent, so that they may act in his stead and as his helpers. We should recognise the official character of the elders and deacons as lying at the foundation of what is required for their preparation for their holy office.

Mr. J. A. Campbell, M.P., LL.D. (Elder of the Church of Scotland).—One part of the work of the elder has not been brought into sufficient prominence, and I should like to refer to it. It is his duty in connection with the government of the Church, as distinct from the congregation. In our Presbyterian Church the congregations are

part of a Church system, and the Kirk-Session has a relation to Presbyteries, Synods, and General Assemblies; and it is important that the elders should be men competent to take part in the general government of the Church, along with the ministers. I agree that it would be a mistake to demand of every elder that he should take part, of necessity, in every duty that it is competent for an elder to attend to. If we insist on having elders who can do everything, our choice must be very limited. If we used the different gifts of different men we should have the Church better served. I believe that when a man undertakes the duty with only a limited promise as to what he is able to do, it will generally be found, if he is really in earnest, that his sphere of usefulness will gradually increase, and he will become a much more useful elder in the end than he had the least thought of when he entered upon the office.

The Rev. Dr. Brown, Aberdeen (Free Church of Scotland).—I think we are more agreed on the point than a previous speaker supposes. We are not bound to John Calvin's interpretation of a particular passage in one of the Epistles, that there is an essential difference between the two classes of elders, and I do not believe in it. The distinction of elders, as preaching and ruling, has been naturally fallen into, but there is no essential distinction between the two.

The Council now proceeded to the second department of the subject, viz. :—How best to work the Presbyterian system as promoting Co-operation, and fostering Activity, Harmony, and Spiritual Life in Congregations.

The first paper was read by the Rev. Principal Rainy, D.D., Edinburgh (Free Church of Scotland).

Principal Rainy.—The theme prescribed is a little wide and vague. We shall narrow it by dismissing the discussion of those church activities which apply as well to other systems as to the Presbyterian. For example, in regard to every ecclesiastical system one might say that its importance, as a system, should not be overrated. The body is more than raiment; the Society of Christ's people is more than the organisation by which their affairs are carried on. Also, of any system we may say, that the successful working of it presupposes spiritual life in the community. A good system tends to promote life; but it does itself require life to inspire and guide it. Again, of any system one may say that it will not do to work it pedantically. The system may be Scriptural, and may be reasonable. Yet no system as organised by men is ideal; none provides perfectly for all the interests that are at stake; and therefore every system must be worked with an allowance for its weaker side. Again, in

connection with every system much will depend on good sense and tact in attaching to it, in practice, all those rich resources of Christian service which the living Church of Christ affords, but which have not been labelled and regimented as pertaining to Church government. Of this, many kinds of lay work, and specially female work, are examples. Right aims, worthy conceptions of what Church-life may be and what it is for, and good sense, are, in short, the conditions of good working under all systems. Under these general heads a multitude of topics occur, which are so far the common ground of all churches and all schools: and I refrain from entering upon them. I will endeavour to keep to matters suggested by the special genius of our own system.

Previous papers have referred to the place held among us by the eldership. Men engaged in the ordinary business of life, not committed to employ their whole time in pastoral care, or in ministration of word and sacraments, have a fixed authoritative place among us. Far outnumbering the minister in the Kirk-Session, they have an equal place with the ministry in all our other courts up to the highest, and take responsible part in all our acts. There have been, and there continue to be, some interesting discussions as to the precise theory of the eldership. I observe now that, practically, two characteristics are happily combined in the office, as it exists among us. On the one hand, the permanence of the office, in most of our Churches as an office held for life, the fact that men are chosen to it as gifted men and men of God, and their ordination to office,—all these circumstances give to the elders official weight, as having with the ministry authority and oversight over the flock. On the other hand, their position as men engaged in ordinary callings, and the way in which they are brought into office, are circumstances which make them to be, really and in effect, representatives of the people. They carry into all our courts the mind and sentiment of the body of the people, the hearers of the Word.

I should be very slow to entertain any theory under which either of these aspects of the eldership should run the hazard of being excluded. I regard it as a great point of practical prudence in regard to the eldership, to combine happily, and maintain steadily, the two features of the office; on the one hand, the separation of men, recognised as men of God and gifted, to exercise authoritative oversight; and, on the other hand, representation through them of the existing mind of the congregation, especially on its graver and better side.

If we compare our system with the working of the earliest Churches, and also with that of our Congregational brethren, we may probably be led to the conclusion that the point, in this connection,

which most deserves our attention is to secure and maintain adequately the representative aspect of the eldership—the just expression through them of the mind of the Christian people throughout our ecclesiastical action. The point is how to do this without impairing Presbyterial authority, but so as rather to strengthen and secure it by rendering it reasonable and safe.

There are Churches in which this is provided for by making the office of elder tenable for a term of years only, the holders of the office retiring unless re-elected. With the example of the *First Book of Discipline* before his eyes, no Scotsman can say that such an arrangement lacks ancient and high authority. But in most of our Churches, probably, the adoption of it would involve a change, which, so far as the individual congregation is concerned, is hardly necessary for the purpose now under consideration. That purpose would seem to be adequately provided for, if some pains are taken to secure that, relatively to the materials existing in the congregation, the Session shall be rather a numerous body. In that case the changes and vacancies are more numerous, elections are more frequent, and touch with the congregation is more fully maintained.

But when we pass from the Kirk-Session to the Superior Courts, I venture to doubt whether, in many of our Churches, we succeed in deriving from the eldership the benefit, which, in theory, we ought to have. Speaking generally, in presbyteries and synods the elders are as numerous as the ministers. But the ministers are permanent members, while the elders, commonly, are birds of passage. They are not able to acquire a firm hold of current business, and to become at ease with their surroundings, before they are displaced. Hence the special influence which elders might impress on the proceedings, and the effect on the Church of knowing that such influence is exerted, are impaired.

In certain Presbyterian Churches arrangements exist which go some way to restore the balance. For example, elders, who are to sit in the Supreme Court, may be allowed to be selected, by the inferior court which sends them, from any kirk-session in the Church. In this way a certain number of very superior men are frequently sent to the Supreme Court, because thoroughly familiar with its business, and these exert a powerful influence on the proceedings. It is also usually the case that elders have a full share of the membership of standing committees, and take a very efficient part in their work.

But, in spite of these compensations, it is still, in my opinion, a practical question how to reinforce the influence of the eldership in Presbyteries and Synods, so as to make it more adequate in fact to what it ought to be in theory. I observe that of late some suggestions

have been made pointing towards a representation of elders in those courts, double or triple in strength as compared with the ministerial membership. I cannot say that I like a suggestion which departs so boldly from the general and ancient practice, which has been, at the same time, on the whole the beneficial practice of Presbyterian Churches. I do not know any principle which could exclude such an arrangement as unpresbyterian. But I see some difficulty in limiting change in that direction if it once set in.

I pass now to another subject. Presbyterianism recognises and embodies in organic form the unity of the Church as extending beyond the individual congregation. The congregations bind themselves together, as recognising a common life which they share, common principles which regulate their fellowship, a great whole of which they are parts. Their common affairs, therefore, are regulated by courts in which all are represented. Their controversies and causes are arbitrated by an authority which all have recognised.

Hence, in addition to the oversight of members in each flock by their own office-bearers, there is also an oversight of flocks in the interest of the whole Church, including an inspection of the manner in which official duty is done in each. This is the immediate sphere of the Presbytery; while superior courts ought to see that Presbyteries duly perform their functions.

In not a few of our churches the working of Presbyterianism is weak on this side. The function referred to is not adequately discharged, and a tendency exists to slide into a very unsatisfactory congregationalism—very unsatisfactory for this reason, among others, that in our system the power of the individual congregation to right its own wrongs, at its own hand, has been limited in the interest of a power lodged in the higher courts. If this power is not adequately exercised the whole system becomes a feeble one, inadequate to meet its own wants in a regular and efficient way.

The Presbyterian system is well capable of exerting in this department all the power that is needed. It is inherently capable of doing this far more freely than the Episcopal system can venture to do in any Protestant society: for the One-man power must always be carefully limited, if it is not to prove intolerable. But, under the Episcopal system, the bishop has, or may have, an indefinitely large power of inspection. If he cannot act very freely on what he sees, at least he can see; and he is under no special temptation beyond those which human indolence suggests to all men to abstain from inspecting. Rather it is his only and proper business to see, and to put forth some kind of influence according to what he sees.

The Presbytery, which has a much freer hand for action, has, of

course, an equal right of inspection to that which any Episcopal Church commits to the bishop; but it is, perhaps, more liable to fail in the use of it. For every member of Presbytery—every ministerial member—has enough to do with his own work: to arouse others does not occur to him as an especial part of his duties. Then those whose flocks are in question—those whose failings or misfortunes in some cases a man might observe—are brethren, with whom his relations are friendly and confidential, so that one is not willing to be driven to the attitude of a censor. Finally, it is not *officially* the business of one more than another to stir the Presbytery to the presbyterial oversight, and force them to the "conjunct view," which makes the vision of the court as distinguished from the vision of the separate members. Hence it can happen that Presbyterianism, with grace enough, and of the most edifying kind, may sometimes fail to be vigilant and fail to be prompt.

At this point I will not deny that, whatever may be said of superintendence and inspection, a good measure of independence on the part of ministers and congregations is a good thing. It is well that congregations should feel that they are managing their own work with unimpeded vigour. It is well that ministers should retain their individuality, should give free play to their proper gifts, should not be constrained to do all their work after some one pattern set for them by others. A large practical independence exists in our Presbyterianism; it will always be claimed; it is a healthy and good thing. And it would not be well that it should be interfered with by Presbyteries using even legitimate power in a meddlesome and harassing way. But yet *laisser faire* may be carried too far. The proper benefit of Presbyterianism may be sacrificed; and while some vigorous ministers and prosperous congregations, even if they experience loss, do not feel it, yet when things are weak, defective, or astray, evils may accumulate for want of timely remedy. To strengthen the system at this point of weakness it is a good thing that Presbyteries should make regular and close inspection, at fixed intervals, of all flocks under their charge a part of their system in some form of Presbyterial visitation. For to be confronted with the facts, whatever they are, at fixed times, tends to fasten in the Presbyterial mind the sense of its responsibilities. But, besides, it helps the system at this point, that some kind of friendly visitation directed from the superior courts should be part of the public and constant system of the Church. Such visitation in its main intention is not critical, but friendly, and is directed to edification. But it affords opportunities to discerning men to see what is to be seen. They ought not to be clothed with any proper jurisdiction, nor be allowed to

supersede the Presbytery of the bounds in any of its functions. But their agency greatly increases the likelihood that weak points will be timeously observed, and also that they will be dealt with in the wisest and friendliest way.

These matters have their importance in relation to the right disposal of questions and of affairs, which is the immediate object in Church government. But they are even more important, in so far as they suggest the importance of a vivid reciprocation of influence throughout the body corporate of the organised Church.

Such reciprocation of influence is exactly what Presbyterianism seems to promise; and, first of all, in the way of the several congregations experiencing the care and influence of the great Church as a whole. Presbyterianism seems to promise it, and is abundantly qualified to fulfil the promise, which yet, sometimes, receives too scanty a realisation. Congregations are often left to get on for themselves and by themselves. Now to bring to such local and narrow flocks the breath of a wider and deeper life,—to impress them with the conviction that they belong to the great Church, and share its aims, trials, and efforts,—to sympathise with weakness, and cheer depression, and nurse what is sluggish or depressed—all this lies in the genius of Presbyterianism, and its institutions offer themselves for the purpose with a perfect adaptation.

Then, as this takes place, a counter current will be felt. The congregations, and the members of them, begin to contribute influence of a special kind to the official Church in return for that which they receive. The one is as important as the other. The safety and welfare of the Church's collective action depends on inspiration coming from the heart and conscience of the membership. That membership throughout the congregations, becoming conscious of the Church's mind and heart by the experience of her care, awakens to the problems and the efforts which enter into the Church's larger life. Ministers and elders come up to the central courts, not as mere individuals, but conscious of carrying with them the mind of communities that are inquisitive and expectant. The corporate life, the collective proceedings of the Church acquire more strength, more continuity, and more significance. At the same time the tone of congregational life is purified and ennobled.

It is the glory of Presbyterianism that it provides the channels for such reciprocation of influence upwards and downwards as no other system does. The practical point is to make all this a reality.

For let it be observed that all this merely touches the precise problem which Presbyterianism undertakes to solve. Presbyterianism

maintains that the Church has received institutions which enable her to embody in a working form the unity of Christ's body on a large scale. Presbyterianism therefore undertakes to maintain regulated and co-operative relations between many congregations of Christian people, and to reconcile agreement in truth and work with her variety and liberty which are certain to be claimed. That involves a certain strain—a continuous strain. An element of anxiety and experiment is inherent in the system. But what is this felt strain after all? It is the very discipline to which Christ called his people when He ordained a visible fellowship, in which they should not only walk with Him, but with one another. From having to reckon with one another's thoughts and attainments, there was to arise for us an expansion of the boundaries of the individual Christian life. And Presbyterianism refuses to have this vague, occasional, and uncertain. It believes in institutions through which the benefit may be regularly and continuously achieved.

The mutual understanding and sympathy which should inspire a healthy Presbyterianism must therefore have regard primarily to the great ends of the Gospel and of the Christian life. It must be rooted there. It will extend to what is ecclesiastical and external; but it is healthy only when it begins with something deeper. Hence the importance of the Church's care over local affairs being of such a kind as to express concern in the life and progress of true religion, and to elicit a response on the same line.

This leads me to notice in conclusion that a Church which will play this part must be known to its people as occupied with matters not merely parochial and sectarian; as taking burden on itself in relation to Christ's cause at large. In every generation there arise questions of pressing moment for the fellowship and common service of believing men. The Church which will provide for her people an atmosphere they can feel to be elevating and inspiring must not fail in serious interest and high aims in regard to such questions.

Finally, such a Church must take heed how she bears herself towards questions of union and disunion. She must not expose herself to the imputation of consenting to capricious disunion and division. We all know that there are separations imposed on us by necessities not yet surmounted. But separations that express mere self-will and caprice do, in their very nature, deny the whole work which Christ has set for His visible Church as such. The Church which consents to such separations virtually renounces that work, and thereby she does her best to dissolve the obligations, to bear the common burdens, which alone can unite her own members. She virtually dissolves them. For why should the individual look further out than

his own tastes and convenience incline him, if the Church declines to do so?

The Rev. Principal CAVEN, D.D., Toronto (Presbyterian Church of Canada), read the next paper.

That there may be harmonious co-operation in every department of Church work, and that the gifts and graces of each part of the body of Christ may be fully available for the edification of the whole, it is not sufficient that we have a good and Scriptural form of Church organisation. A system cannot realise its proper advantages, unless we faithfully adhere to it and carry it out in practise. Should we rest satisfied with its theoretical completeness and Scriptural authority, its very excellence will become a snare to us. The Jews trusted in their standing and privileges until "their house was left unto them desolate."

In order to the greatest efficiency of the Presbyterian system, it is not necessary to propose any modification of its principles. Let the provisions and methods of our polity be legitimately applied, and its true spirit allowed to pervade all its operations, and there will be no need of essential change. But we must carefully distinguish local and temporary features from what properly belongs to Presbyterianism; otherwise we may find ourselves contending for defects and abuses, and refusing to employ measures which are sanctioned both by the principles of Presbyterianism and its history. Important functions of the Presbyterian system may, in some places, have fallen into disuse, and thus it may happen that the attempt to revive true methods shall be regarded as innovation.

Presbyterianism is sometimes taken as embracing the doctrines of the Reformed Church as well as its polity. We do of course hold that the maintenance and faithful preaching of these doctrines is, above everything else, essential to the vitality of Presbyterianism and its successful working. There is no charm in the mere form of Church government, so that of itself it should produce not only activity and harmony, but also spiritual life. If the teaching of the Gospel is forgotten, there can be no compensation for so great a defect; and if forms of government less Scriptural than ours prove more faithful to evangelical doctrine they will bear better fruit. To deny this were to be not merely sectarian, but utterly unchristian.

Assuming, however, that Presbyterianism faithfully retains and uses the truth, let us try to indicate some of the advantages of its polity, and how that polity may be applied so as to secure the best results. All that is here necessary is carefully to study the history

of our Church in its several branches, and to mark the procedure and the spirit which have accomplished most good. There is little need of venturing suggestion entirely new.

The offices of elder and deacon have been treated of, and we are now to speak rather of what may be accomplished in other ways, on the true lines of Presbyterianism; especially of action which grows out of the unity of the Church, as illustrated in Presbyterianism, and which looks beyond the congregation and session or consistory.

Presbyteries, Synods, and General Assemblies should, above all, seek to promote the spiritual welfare of the congregations connected with them. The statement sounds like a truism, and yet it is necessary to be made and insisted upon. These courts are expressly appointed to seek the highest good of all who are under their jurisdiction. They by no means discharge their whole duty in hearing appeals, receiving reports, and attending to routine business generally. Even when we add the weighty matters of licensing preachers of the Gospel, and settling ministers over congregations, there is much more to be done. It is foolish, no doubt, to speak with contempt of the routine work of Church Courts, as if it were not the Lord's work, or had little connection with things spiritual. But the more outward business of the Church should not receive a disproportionate share of attention, to the comparative neglect, or casting into the shade, of greater interests, more immediately and vitally related to the kingdom of Christ. Presbyterianism does itself injustice when there is the slightest reason for alleging that it is more interested in observing certain forms, which have only technical importance, than in dealing with those higher things by which the body of Christ is edified.

An adequate sense of responsibility to the Lord on the part of Church Courts would affect the manner in which all their work is done, and would go far to insure the adoption of wise measures. The deliberations of these bodies would ever manifest their high estimate of their duties and functions, and they could not fail to be pervaded by the spirit of love. Everything would be done as if the Lord were present in these Courts, and were heard to say, "Feed my sheep—Feed my lambs." Indifference would disappear, as would pleasure in the mere gladiatorship of debate; and we should but witness men of true pastoral and brotherly spirit consulting together for the glory of the Church's Head and the interests of His kingdom, and seeking only to know and follow the mind of the Spirit.

The constant prevalence of this entirely Christian temper in Church Courts would of itself be an immense gain, and its effect throughout the Church great and salutary. But Presbyteries and Synods have much work to do which has intimate connection with the life of the

Church, and with the progress of the Gospel in the world. The Presbyterian Churches, like other Churches, are engaged in certain great departments of work, home and foreign. The consideration of these should largely occupy our Church Courts. Missions to the heathen, to the Jews, to Roman Catholics; missions to the neglected classes at home, especially in cities; theological education; the better observance of the Lord's day, and other urgent questions of public morals—matters such as these should have exceeding prominence in the deliberations of our Churches; and we cannot exaggerate the importance of having these great interests carefully considered and properly dealt with. No question need here be raised as to whether missionary and educational schemes are better administered by boards or by committees, for in either case the Courts of the Church should be much occupied with them. A large part of the time of Presbyteries, Synods, and Assemblies should be devoted to such matters, as in most Churches of our order is, we rejoice to know, increasingly the case. The members of these bodies are thus kept fully acquainted with the schemes and operations of the Church, their interest in them is enhanced, and in mingling with the membership of the congregations they propagate a spirit of zeal till the whole community is pervaded by it.

Presbyterian Churches require no new organisation—no additional machinery—in order to deal effectively with the great matters of common interest, and to concentrate their power and resources in carrying on missions, or any other branch of their work. Under Congregationalism we certainly do find combination for missionary purposes, as well as for the expression of opinion upon important questions. The instincts of men and their good sense will, under any form of Church organisation, to a greater or less degree, lead to union in common work. But we deem ourselves happy that when common work is to be done, common opinion expressed, or common testimony borne, no extemporised machinery is required. An adequate organ already exists in the Courts of our Church, as provided in its very constitution. In addition to the Scriptural argument for Presbytery its practical adaptation to work which demands combination in counsel and action should certainly be taken into account in its favour. How highly probable it is that the Head of the Church has appointed a form of administration under which the work of the Church can be most efficiently performed—an administration which must in some measure be copied by other Churches when united action is desired. Any one acquainted with the history of missionary societies among our Congregational brethren, whether in Britain or America, knows the difficulties which have arisen from the want of such an executive as Presbyterianism possesses.

In some Presbyterian Churches, it is common for Presbyteries to hold *Conferences* for special consideration of the work of the Church, both at home and abroad, and for quickening the interest of the people in it. Such topics as the State of Religion, the Religious Instruction of the Young, Missions, Temperance, are taken up and very fully discussed; and this is done by Presbyteries not only at the stated place of meeting, but at such other places within their bounds as they deem most suitable. Very beneficial results, as many testify, have generally followed. Nor can we doubt that such discussions, carried on with intelligence and in the true Christian temper, in the presence of large numbers of our people, may be a powerful means of stimulating interest in the work of the Church, and of direct spiritual profit.

Our judicatories are certainly not stepping out of their true province in holding meetings for such purposes. Nothing more characterises the Church of Christ in our own day than the enhanced interest in the progress of the Redeemer's kingdom which we everywhere behold. In this fact we have an earnest call to Church Courts to use their opportunities, and to aid in developing this spirit of zeal. To us Presbyterians it will be a reproach if we employ not for so holy a purpose the admirable instrument prepared to our hand in the organisation of our Church. We may accomplish much more than the vindication of our Church Courts from the charges not seldom brought against them: we may demonstrate that a suitable channel is provided by our constitution in which the zeal and devotion of the Church, in its office-bearers and members, may readily and beneficently flow. The most effective commendation of our polity will be found in its promotion of the piety of our people and the facilities which it offers for extending the kingdom of Christ.

But it has often been alleged as a most serious defect in Presbyterianism that it has no provision for oversight of the Church at large, such as we find under Episcopacy. If it is so, our system fails in a very important matter. For while we have in the minister and session provision for congregational oversight, there should clearly be supervision of these office-bearers themselves; and both office-bearers and people should realise that they are part of a greater whole, which embraces them in its affection, and is solicitous for their welfare.

That our Churches have sometimes been remiss in the exercise of the episcopal function cannot well be denied. But there is no good reason why it should be so; and there is no need of adding anything to our Church government in order to the most effective oversight. Adequate provision is already made for it in the functions of the Presbytery. It is unquestionably the prerogative and the duty of

the Presbytery to oversee all its congregations. To some extent this duty is discharged in the ordinary business of the Presbytery; for a variety of matters relating to all the congregations in its bounds will necessarily fall to be considered and determined. There can hardly, therefore, be a complete dereliction of episcopal care on the part of any Presbyterian Church whose Courts regularly meet and are free. Much business will be transacted in which all the congregations are interested, and in which a measure of supervision is implied. But something further is evidently needed. In the early days of several Presbyterian Churches the Presbytery was wont regularly to visit its congregations, to make careful and affectionate inquiry into their affairs, to praise and blame, to encourage and warn, as might be required; to speak words suitable to the state of things revealed in the answers given to its questions. In some Churches of our order this custom is retained to the present time, and in some it is being revived.

Now, such visitation may be made a valuable instrument of good; and it provides for the very thing in which our system is often charged with defect. It is, of course, quite possible to conduct Presbyterial visitation unwisely, and to make it the means of harm rather than benefit. It may be too inquisitorial, too minute; or it may be wanting in appreciation of circumstances and in sympathy; but what part of our administration may not be imperfectly directed? Very strong reasons, it seems to us, may be given for having the interests —the whole condition—of each congregation in a Presbytery brought separately and distinctly before the Presbytery at suitable intervals. Why should Presbyterial inspection not take place till there is something wrong, and, very often till the application of a remedy is well-nigh hopeless? This duty of inspection necessarily grows out of the unity of congregations under our Church-system, and we fail to carry out our principles unless in some effective way, such as regular visitation, we provide for its discharge. The parity of the ministry—which we tenaciously hold—should be no barrier to the fullest exercise of the episcopal function of the Church; and whatever measures are necessary to the welfare, whether of office-bearers or congregation, should, within constitutional limits, be faithfully adopted. Till this is done—till the supervision of the entire Church, and every particular part of it, shall become a reality,—we shall have to complain of the weakness and inefficiency which are working much harm to the Church, but which we cannot touch by ordinary process of discipline.

The question of the larger employment of lay-agency is engaging the attention of all the Protestant Churches. This arises partly from the scarcity of ministers, and partly from the conviction that such

agency is peculiarly suitable in certain kinds of work. Some classes can be more easily reached by such agency, which more readily gains their confidence.

It were incorrect to say that Presbyterianism has not used lay help in Church work. The elder—if he be regarded as a layman—has rendered great service to our Church. All who have any knowledge of the Highlands of Scotland have heard of *the Men*. The Church in the Desert depended not a little upon lay agency. And have we not throughout our Churches tens of thousands of Sabbath-school teachers, and many others not in the ministry, who are "succourers of many"?

Nevertheless the conviction is largely entertained that lay agency may with advantage be much more extensively employed, and that our Presbyterian Churches have vast reserves which have not yet been brought into the field. While the offices expressly instituted in the Church are duly honoured, there is nothing, it would seem, in the Presbyterian system to forbid the larger employment of laymen in both teaching and administration; and certainly there are no Churches richer than the Churches of this Alliance in laymen who are qualified to take part in such work. In the new countries the catechist or lay preacher is at present well known, and without his aid many localities would be almost destitute of Gospel ordinances. Both old and new countries should bring into use, in suitable ways, all the gifts and graces with which the Church is endowed. One who heartily believes in the Scriptural authority of the Christian ministry, and has no sympathy with those who would invent for the Church a new constitution adapted to the age, may surely be allowed to make this statement.

It is on all hands admitted that woman has an important sphere of service in the Church. Ever since the time of "those women who laboured with the Apostle in the Gospel," much of the best church work has been done by women. Such labour is worthy of further recognition and development. But it should be developed in remembrance of the place which the Scriptures give to woman, and in accordance with the spirit and traditions of the Presbyterian system.

This very important subject will be fully discussed in another connection; but, as having close relation to the efficiency of Presbyterianism, it is here properly adverted to.

In the healthful exercise of all its functions and agencies, it will certainly be found that Presbyterianism will associate activity and harmony with increase of spiritual life. Based on New Testament principles, the Presbyterian system, in its essential features, will, we believe, prove enduring; and whilst on the one hand still maintaining

the rights and liberties of the Christian people, and on the other securing the necessary authority of the Church, it will, with the Master's help, bear its part in the evangelisation of the world, and in preparing for that higher condition of the kingdom of God which is yet to appear.

Let us not be unfaithful to our trust!

The discussion on the subject of the papers last read was resumed by

Professor CHARTERIS, Edinburgh (Church of Scotland).—We have been hearing a great deal about the power of the Presbyterian system and the order of Presbyterian courts, all of it thoroughly to the point; but there is one question which occurs to me. It is this: Is the Presbyterian system made as elastic as it might be in regard to stimulating the activity of the congregations? The Presbyterian system is open—quite in conformity with its principles—to a better adaptation to the needs of the present day. The Church of England and the Episcopal Church throughout the world is ahead of us in recognising the necessity of new agencies and new relations. Look at the lay-readers in the Church of England—very unlike the old system, but, nevertheless, found to be quite compatible with it—set on foot by Bishop Blomfield when in the see of London. Look at the "Missions" in the Church of England—clergymen being chosen as evangelists, and made to go to and fro over the land with the message of salvation. In both these respects the Presbyterian churches can do something to lighten, in the service of the sanctuary, the overburdened pastor. The Presbyterian churches can do more in giving men encouragement to exercise the power to use one of God's gifts; for those who can conduct mission services, and are engaged in them for a week, when they do so, find on returning to their large congregations that they have, though fatigued, to make extraordinary exertions in order to overtake the arrears that have accumulated in their absence. To set men apart as evangelists is a lesson we may learn from the Church of England. Then, on the other hand, we find growing up all around us agencies outside the churches altogether—a free breakfast-table, Young Men's Christian Associations, Young Women's Christian Associations, Girls' Friendly Societies. I speak of what I know in Great Britain. The Church ought to be adapting herself to take all these, and many more, within the sphere of her own activity. She has within her the power of making herself elastic to the utmost needs of the time, if she would only use that power. The Presbyterian system means the Church ruled by a subordination of courts, but it does not necessarily mean a Church worked by only

those men who are members of those courts. The function of ruling in the New Testament is one of many functions, and the gift of ruling is one of many gifts. But in the Presbyterian Church we have insisted that the man who is to be a ruler shall combine all those powers and all those gifts. For example, some of the excellent elders who spoke to-day seemed to think that every elder must necessarily have a book in his hand, and be able to act as a local district pastor, than which I know no higher gift in the aggressive work of the Church. But I do not believe you can have an adequate eldership if you expect every man to have that gift. Therefore, let us consider how we can organise our congregation so that, apart altogether from the function of ruling, we may have the many gifts of the people turned into many channels opened for us in God's providence.

The Rev. Dr. HALL, New York (Presbyterian Church in U.S., North).—The deacons have, I think, a very important place to fill in the economy of the Presbyterian system, if we only look at the matter from all points of view. I entirely concur in the sentiments expressed by Professor Charteris, as to the duty of the Church to take responsible oversight of all forms of activity within her pale. There is a tendency throughout Christendom, and in America particularly, to divide the Church virtually into sections—*i.e.* to appoint a society to deal with each particular section, or species of work. The result is that a man will be found saying, "I am very strong for such and such a thing," and he makes that a substitute for personal Christianity all round. The Church is a purity society, a temperance society, a Sabbath-keeping society; a society, if you will, for the prevention of cruelty to animals, if the Church but does its duty, and in the right spirit. In the same way the tendency is to form societies to make war with particular vices, vices divided into small pieces, and a society is given to nibbling at each piece, when the whole Church should bring her power to bear against all vices with which we should do battle. I do not know any Presbyterian Church that has worked out the idea of the visitation of congregations by the superior church courts so well as it has been worked by the Irish Presbyterian Church—and to that circumstance, I think, is due the fact that, under the special and peculiar difficulties which have had to be contended against during the last ten years in the island, the Irish Presbyterian Church has held its ground in such a way as entitles it to the sympathy and respect of the Presbyterian Churches all over the world. We can do something to commend our Presbyterianism by co-operation with other Churches. In the Church I serve I had last year the happiness to have a Baptist brother take one of my services, and I took his in the evening. I enjoyed the same privilege with a Congrega-

tional minister a short time ago. When the Methodist Conference met in New York City, the same privilege was exercised. Where the General Assembly meets in the United States, every Evangelical pulpit in the city is placed at the disposal of the members of the Assembly who are ministers of religion. Naturally, it was a pleasure to me to ask one of the bishops of the Episcopal Church to take my place in the pulpit. In this way we can not only carry out the spirit of the Evangelical Alliance, but we can show how, by the Scriptural elasticity given to our Presbyterian system, we can work, not only beside, but along with, in hearty co-operation with, all those who hold substantially the truth as it is in Jesus Christ.

The Rev. D. D. Bannerman, Perth:—In the Free Church of Scotland, which I represent, we have monthly meetings in our congregations of elders and deacons, forming what we call the Deacons' Court, and we find them most useful in educating young office-bearers, and enabling them to understand the work of the Church. I cordially agree that elders should be leaders in the Church. That is a most Scriptural idea of the office of elder. Among the various terms used in the New Testament to denote the eldership is one which literally means a "leader" (ἡγούμενος). It occurs both in the Acts and in the Epistles—"Remember those who were your leaders, who spoke to you the word of God." "Greet all your leaders, and all the saints" (Heb. xiii. 7, 24). It is a title of our Lord Himself, our great example in all departments of the work of the ministry, "Out of thee (Bethlehem) shall come forth a Leader, who shall be a Shepherd to my people Israel" (Matt. ii. 6).

If the minds of our elders were encouraged to take the lead in different parts of Christian activity, we should be better able than we are now to meet the great want of the present day. It is of the greatest importance that the Church itself should come forward and direct such work as that of temperance societies, instead of leaving it to be done by outside organisations. Gospel temperance as a part of Church work is especially called for. In the Free Church of Scotland we have upwards of six hundred congregational Temperance Societies and Bands of Hope, not *outside* the Church, but *within* it. Each of these is under the oversight of the Session and Presbytery of the bounds; and a report of the whole work done in this department, throughout the Church, is given in every year to the General Assembly.

The Rev. W. M. Alexander (Presbyterian Church of Victoria).—We have been giving much good advice to elders and deacons, but there is a personal view that may be taken of this subject, and I would name three points. Elders could help on the Presbyterian system very much by conscientious attendance at the courts of the Church.

Next, having attended the court with regularity, let them return to the Presbytery, or Congregation, and report what was done, that they may be interested. A third point is to select your best men and send them to visit outlying congregations; that would prove a source of strength and help to the weaker places, and make the people feel that the best men of the Church do not lose sight of the humble congregations, but that every little atom of the great body of the Church is just as precious as the larger portions of the system, as Principal Rainy has so well pointed out.

In an interval of the discussion, by the special leave of the Council, an opportunity was given to Rev. E. Van Orden, a missionary from Brazil, to address the Council, as he required to leave next day in order to be present at the union of the two Missionary Churches of Brazil, which was to take place in August:—

The Rev. E. Van Orden.—In the providence of God I sail to-morrow morning for Brazil, where I have laboured for sixteen years. On the last Thursday in August a most important meeting is to take place in Rio Janeiro. All the missionaries and native pastors of the Presbyterian churches in the north and the south will unite to effect the organisation of the Synod of Brazil. We have been praying for the union of the two Churches on the mission field, and God in His goodness and mercy has finally granted us the desire of our hearts. The meeting will be an important one. We have fifty organised churches and 3000 church members, who last year contributed more than £2000 sterling to the work of carrying on the Gospel of Jesus Christ. Moreover, we have native pastors, and the General Assembly of Philadelphia have appointed a deputation to be present at the organisation of the Synod. We hope to be in session for two or three weeks, and to take measures for working effectively a field of labour as large as the United States, if not Canada. We have already been carrying the Gospel from house to house, from village to village, and from city to city. God has given liberty to one million slaves last month, and we have to do something for these freed men, who, as yet, have no knowledge of the Lamb of God that taketh away the sins of the world, so that they may be set free from that captivity also, and become free men in the Lord Jesus.

Would it not be a most happy thought if this Conference should send a message to the Synod that is to be organised, assuring them of its sympathy with the struggling Church, and to encourage its pastors to go on in the name of the Lord? One thought more—there is room for you all in Brazil. I speak especially to our friends from Canada. They are accustomed to large tracts of country. I

say to them: Brethren, send us six men right off—six men from Canada to work with us in Brazil, to be members of the Synod of Brazil, and to help us to win the country for Christ, where we now enjoy the privileges of freedom—slaves freed, freedom of speech and of the press, and where we can do pretty well what we like in carrying on the blessed work of our Risen Lord.

On the motion of Rev. Dr. Burns, Halifax, who had known Mr. Van Orden in Chicago, and with the cordial approbation of the Chairman, who had met him in Edinburgh, it was agreed to record "that the Council has listened with much interest to the statement of the Rev. E. Van Orden, with reference to the approaching union of the two branches of the Church in Brazil, and instruct their beloved brother to carry back with him to the field of his love and labour a very cordial expression of the sympathy of the Alliance of Reformed churches holding the Presbyterian system, in the union so soon to be consummated, and its fervent prayer that it may issue in very blessed, practical, and permanent results."

Exeter Hall, Wednesday Evening, 4th July 1888.—The Council met again at 7 o'clock p.m., Warner Van Norden, Esq. (Elder of the Presbyterian Church, U.S., North) in the Chair, and was constituted by devotional services, led by Principal Douglas, Glasgow.

SOME ELEMENTS OF CONGREGATIONAL PROSPERITY.

The Chairman said:—In making a few general remarks in opening the subject of this evening, I would say that the only congregation that can hope to be truly prosperous is that which is engaged in missionary enterprise. And when I say missionary enterprise, I do not simply mean raising money to be sent to India, China, or Pagan nations—that we will do as a matter of course—neither do I mean that larger home-mission work in which some of our Churches are engaged. But we have round us, on every side, abundant opportunity to exercise the missionary spirit. The largest number of us Americans live in cities, and in the large cities of our country, which are growing with such rapidity, we find abundant room for our mission activities. At the beginning of this century we had three per cent. of our population in cities—there is now almost twenty-five per cent. in the so-called centres of modern enlightenment, which are breeding Goths and Vandals, who, unless we apply the Gospel remedies, will do as the Goths and Vandals did for Rome—they will sack the cities. When I was a boy, there was in New York one church to every 3000 persons; there is now one church to every

4000. So fast has been the growth of our cities that with all our efforts it has been impossible to keep pace with the necessities of the people. We are doing a great work there, and I believe our Church has never been more prosperous, more aggressive, or safer from every form of unbelief and heresy, never more spiritual than it is to-day, and that is because our Church is so thoroughly alive to the necessity for missionary effort. We have over 1400 foreign missionaries, over 1500 home missionaries, besides women and lay helpers. In our great cities we are called upon to do a great work, for which the general Church does not make any provision—that work is left to the individual congregation. If we wish to have our congregations prosper, and to have a rapid growth of religion amongst ourselves, the only way we can do it is by setting our people to carry the Gospel to those who have it not. I was struck by the words of one of our elders the other day. He was speaking of the commands that had been given, and he said that we would not think of disobeying one of the Ten Commandments openly. We would not swear, or take God's name in vain, or steal, or commit murder, and yet when we have here a new commandment given us by our Lord Jesus Christ—His last words upon earth—the command to go unto all the world and preach the Gospel to every creature, that is a command which almost every one ignores and disobeys. The Church needs to be alive to the necessity of keeping that commandment as well as the decalogue, and thus we shall have the highest, the truest prosperity in all our Churches. I rejoice to hear from every part of the great Presbyterian Union of increased activity, that the Church is growing, and that its members are spreading in every direction. A great deal of the hope of the world depends upon Presbyterianism; and a great deal depends upon you and me, as to what we are doing in these closing days of the Nineteenth Century. You will now be addressed by one whom I need not introduce to a Presbyterian audience, whose name is familiar as a household word in America, and, I think, everywhere in Europe among all good Presbyterians, M. Théodore Monod of Paris (Pastor in the Reformed Church of France).

PRAYERFULNESS.

M. Th. Monod.—I am expected to open the discussion on "Prayerfulness," and I am allowed twenty minutes. You will not expect me to enter deeply into the subject, but I may point out the extreme importance of it.

I need not remind you of the place prayer occupies in the Holy Scriptures. Many most notable texts might be quoted on the subject, but I will refer only to one—the words of Christ to Ananias when He

sent him into the street called Straight, and made him inquire for Saul of Tarsus, "for behold he prayeth." He had "said" many prayers, no doubt: but now he was truly praying; here was a new departure and the first breath of a "man in Christ." As regards united prayer, we have a very striking illustration. "Peter was kept in prison, but prayer was made without ceasing of the Church unto God for him,"—and what do we find? That the prayers of the men and women who were lifting up their heart and their voice to heaven for him were effectual, and proved stronger than Herod, his iron-gated prison, and his four quaternions of soldiers.

Where are now the men and women who can be called men and women of prayer? I am far from saying there are none, but I am afraid I am in the right in thinking they are but few, and perhaps fewer than they were some years ago. There is far more activity, and a far wider sphere of work attempted and accomplished by the Church, but perhaps fewer of those who daily give themselves up to prayer. However that may be, we should have many more. First of all, we should be, as ministers and elders of the Church, men of prayer, leaders in prayer; not only leaders in public prayer, but patterns in private and secret prayer ourselves. "These are days," said Thomas Collins, "in which we ought to pray exceedingly." Where are our Abrahams, pleading, arguing, and discussing the matter with God in all humility and all boldness? Where are our Daniels, who, with their hands full of secular business, give themselves to prayer three times a day? No wonder they found he had an excellent spirit! Where are our St. Pauls, who wonder that they have asked three times of the Lord and have not received? Where are our Luthers, setting apart for fellowship with God the best three hours of the day? The folly of the world, and oftentimes of the Church, inquires how it was possible, with such a work as he had to do, that he could find time for three hours given to prayer? whereas the wisdom of God replies: Because he gave three hours to prayer, he was what he was, and did what he did. There are great differences between God's children: but if you take the life of God's true servants, whatever the Church they belong to, whatever the age in which they live, whatever the special calling to which God has called them, you will find this one point in common—which, besides the faith in the Lord Jesus Christ, is the living bond of union between them all—that they are instant in prayer. Whether you take your George Müllers, or Finneys, or Pennefathers, or Collinses, or hundreds of others, you will find them to have been men and women of prayer. I may be allowed to quote a word or two from one whose dying words are in many hands. Many of you have read *Les Adieux d'Adolphe*

Monod. I had the privilege to see him on his dying bed, and to assist in taking from his lips some of those adieux. He said, "I would not undervalue labour of any kind—mental labour, learning, research, in preparing for the pulpit; but if I had to live my life over again, I would give less time to work, and more time to prayer."

In this, as in all things, Jesus is our one pattern, and He shows us that prayerfulness is needed, not only because we are guilty, because we are weak, because we are blind, but because man, as man, was made to live in prayer. Jesus, the perfect, the ideal man, did not live in another way. The philosophy of prayer, if one might use those words, is found in one verse of the Prophet Ezekiel. After the Lord God had given a promise to His people, He goes on to say, "I will yet for this be inquired of by the house of Israel to do it for them" (Ezek. xxxvi. 37). So far from there being any conflict between the purposes of God on the one hand, and prayer on the other, prayer itself enters into the purpose of God, and if we would have God do a thing for us we are bound to pray for it, and we shall be answered.

And observe what a wonderful way of governing the world this is. God might have taken the government altogether into His own hands, in this sense that we should have had nothing at all to say, not even a wish to express. He might have gone His own way, treating us as though we were things and not persons, as if we were not endowed with a will, a heart, and a conscience. Or God might have told us that things should be altogether as we might wish. What a mercy it is that *we* do not govern the world! What has He done? He has associated us to Himself. He has told us, "Ask, and I will give thee." He has put the question to us, "What shall I do for thee" He has given the promise, "Ask, and ye shall receive." He has revealed Himself to us, in short, not as a despot who takes no account of his subjects; not as a king who does not care to govern at all and leaves the people to anarchy; but as a sovereign Father—at once the Father, the Maker, and the Ruler of men—to whom we have been taught to say, "Thy kingdom come, Thy will be done in earth as it is in heaven." It is the kingdom of the Father for the coming of which we pray; it is the will of the Father which is to be done in earth as in heaven.

We may inquire now, *Who* is to pray? Every man, every soul is to pray. Whether in adversity or in prosperity, whether in spiritual darkness or in abundance of peace and light—perhaps even more in the latter case than in the former—we all have to pray, and at all times. So the Apostle tells us, and so the Master said before him. To what purpose are we to pray? To one purpose. "Ye ask and

receive not," says the Apostle James, "because ye ask amiss, that ye may consume it upon your lusts." That is to say, ye ask your own pleasure. We should ask, not for our satisfaction nor for our own progress merely, nor for ourselves, nor for our Church, nor for our glory in any sense, personal or collective, but for the glory of God, and for the work of God.

And especially should we remember that God gives no grace in answer to prayer except with a view to work. Oftentimes we are as a man might be who was in charge of a steam-engine, and thought that all he had to do was to keep up plenty of steam and drive the flywheel round, but who never thought of putting on a strap so as to connect the steam-power with some kind of work. God will not give His grace just that we may have pleasant gatherings, and that we may speak well of our churches: God always means work for the salvation of men and for the glory of His name.

Finally, *where* are we to pray? We are to pray, first of all, in our closets, having shut the door, as the Lord said—and nothing in the world can take the place of that kind of prayer. Then we are to pray at the family altar. I don't know how it is with you, but with us, in France, we have to deplore that in many cases the children have not kept up the worship of the fathers at the family altar. Then we have to pray, of course, in the public worship of the Church; but between that worship and the service in the household there is yet another kind of prayer—the special meeting for prayer. I wish there might be a time, before the proceedings of the Council come to a close, for some conference about prayer-meetings, which is an exceedingly practical and very difficult subject. Many prayer-meetings, begun with good intentions, seem to have fallen through altogether. We have many Churches where there is not what is usually understood by a prayer-meeting. There are many elders who will not, cannot, or dare not lift up their voices in prayer. And yet how helpful is a true prayer-meeting! Let me give you one recent instance. A young pastor with whom I am acquainted was in deep distress because he had to travel for days and nights to fetch home the body of his brother, who had been killed in being faithful to a trust. He could not bring himself to accept so grievous a trial, and he was full of trouble and bitterness, when suddenly there came upon him a great calm. He was enabled to accept the will of God without understanding it, and thus arrived at his journey's end in perfect peace. On his return home he told his people about it, and they said: "Was it on such an evening, at such an hour?" He replied that it was. They told him that at that moment they were all gathered together to pray for him. Such is the power of united

prayer. It is the union of hearts before God in faith; it is the petition which God cannot fail to answer.

The last question is, *How* are we to pray? We are to pray in faith; and let me point out one verse on the subject. It is in Mark xi. verse 24: "What things soever ye desire when ye pray, believe that *ye receive* them, and ye shall have them." In our old French Version it is: "Believe that *ye shall receive* them, and ye shall have them." But if you look at the Revised Version, and at the Greek itself, you will find, "Believe that *ye have received* them, and ye shall have them." That is one step beyond believing that we shall receive, or even that we are receiving: it is believing that we *have* received. It is believing that the prayer has been answered, that the gift has been granted, though we cannot see or feel it yet; but we know that God's word has gone forth in reply to our request. Have we any example of prayer thus answered before the answer was made manifest? Surely we have. The Lord Himself, standing before the grave of Lazarus, said: "Father, I thank Thee that Thou heardest Me." He knew that His prayer was heard, and now there was but one thing to do: it was to show the people that it was heard indeed, and to say, "Lazarus, come forth." In that spirit let us go forward; let us believe that all we ask for, according to the will of God, is ours at once, and we shall see it to be ours at the moment when we need it.

The next address was delivered by Rev. Dr. E. R. Craven, Philadelphia (Presbyterian Church, U.S., North).—The time allotted me is necessarily so brief that I shall at once begin the discussion of my theme—viz., That sacrifice in the behalf of Christ is one of the chief elements of a Church's prosperity. According to the opinion of the men of this world, an opinion that, I fear, obtains much currency in the Church itself, the chief element is to be found in numbers or wealth, individual or corporate, or high worldly position, or extended worldly power, or brilliant reputation. Yet is it not manifest that not in any one of these, nor in all combined, is true spiritual prosperity to be found? Alas! these too often, although not always, prove hindrances to true prosperity. The Church of Laodicea, doubtless, possessed them all in pre-eminent degrees; she was rich, and increased with goods, and in her own opinion had need of nothing—yet, in the judgment of Him whose judgment is unerring, she was wretched and miserable, and poor, and blind, and naked. She was nigh unto cursing, and in the end was cast forth by Jesus as an unsavoury thing. On the other hand, which were the Churches of the New Testament without rebuke? Smyrna—persecuted, steeped to the lips

in poverty (yet *rich* in the eyes of Him who seeth things as they are); faithful, though faithfulness led to death, yet certain heir of the crown of life. Philadelphia—feeble, with but little strength, according to this world's estimate, yet working after Christ's example; keeping the word of Christ's endurance—kept from the hour of temptation that tried the world—before whom was set an open door to usefulness and to glory, that no man could shut. Philippi—poor, oppressed, having the same conflict they had seen in Paul, who had been imprisoned and scourged in their city—to whom it was given (granted as a grace) in the behalf of Christ, not only to believe on Him, but also to suffer for His sake, or, as it should be rendered, in His behalf. What name, my brethren, stands highest on the roll of the heroes—the spiritually prosperous of the Church? Is it not the name of him who most closely followed Jesus in self-sacrifice, who bore the cross in the behalf of Jesus unto death, even as Jesus had borne the cross for him—the name of the great Apostle of the Gentiles.

In the behalf of Christ!—strange words are these! They are not mine, they are the words which the Holy Ghost teacheth. In the *behalf* of Christ—in the interest of Him who is above all; from Whom cometh all—what can I, the creature, do in His *behalf?* Brethren—in our just recoil from Arianism—are we not in danger, if not of denying, yet ignoring, or at least of overlooking, the true humanity of our Lord. He who now sits upon the throne of universal dominion is not only our God but our brother; the heart that beats upon that throne is a human heart, the very heart that mourned over gainsaying Jerusalem, that in yearning love for sinners broke in its anguish on Calvary. It was promised to Him that he should see of the travail of his soul and be satisfied. The travail is over, the satisfaction is begun, yet is it not complete. It is increased by the return of every repenting prodigal to His loving arms, by every manifestation of love on the part of men. It is increasing, but it will not be complete until all His redeemed are gathered to His arms—until all are made perfect in His likeness. Then, but not till then, will He be satisfied. It is no figure of speech, but literal, sober reality. Unto us it is given—granted as a grace—to labour for the completion of the reward of Him who sacrificed Himself for us, by manifestation of obedient love to shed gladness on His loving heart, to bring to His arms those for whom He died. O glorious grace! next to the grace of Salvation, the most glorious given unto man. I can understand—alas! in my inferior love I cannot fully enter into—the joy—the transport of Paul in the endurance of hardness, of toil, of tribulation in Christ's behalf.

I remarked in the outset that I regarded sacrifice for Christ as

the chief exterior element in Church prosperity. The producing power is the influential indwelling of the Spirit in the individual Christian heart; and here, let me remark, that there is no Church prosperity apart from the spiritual prosperity of its individual members. The Church is a living temple only as she is built up of living stones. The Spirit, poured out without measure upon Christ the head, is given in differing measures to the members as His influences are yielded to and improved. The first fruit of the Spirit, the hidden element of prosperity, is love—love for God, for Christ, for the Church, for the perishing for whom Christ died—pre-eminently love for Christ, the all-including grace. In one aspect, the love that trusts, even living faith—faith that works by love; in another, the love that delights in the object loved, that in its very highest reaches loses self, that delights in serving, that must have manifestation in service when opportunity is afforded. Love has many manifestations: it is manifested by obedience sought in communion, by a glance, a gift; but the highest, the only certain manifestation, is the gift, the service that costs even sacrifice. Britons love Britain; yes, but it has been in her hours of peril that that love has been chiefly manifested, when palace and cot sent forth their youth, when tender-hearted, weeping women, peasant and queen, sent forth husbands and sons to battle and die for Britain.

I may be pardoned if on this anniversary of the Declaration of American Independence, the great national holiday of our land, when the bells are sounding from every steeple, cannons roaring in every city and town and village, bonfires burning on every hill-top, when all the people—old men and children, matrons and maidens—are mad with excitement—this 4th of July, the very mention of which thrills every American to the centre of his being—I may be pardoned if I draw an illustration from the history of my own country. It was when on this day more than a century ago the fathers of the thirteen colonies pledged lives and fortunes and sacred honour for independence, a pledge assumed by their sons, and faithfully redeemed through seven long years by marches through winter snows and under summers' burning suns, and on many a bloody battlefield, that Americans manifested, proved, commended to the world throughout their love for America, and for all that that word enshrines. God commended, manifested, His love toward us by giving His Son to be a sacrifice for us. He who was rich commended his love—the love that wins to repentance, to love, to trust by becoming poor for us. Ah! not only did He atone for our sins, but He wins us to salvation by His sore travail as the Man of Sorrows from the manger to the cross. The love that is not lukewarm, like that of Laodicea; the hidden love for

Him that marks true spiritual prosperity must have some kindred manifestation if opportunity be given; and blessed be His name, in His gracious Providence, that opportunity is afforded.

It was competent for Him, having redeemed His people by His blood, at once to have perfected them in holiness by His Spirit, and to have removed them from this dark, this sin-sick world. It was competent for Him to have carried on the work of redemption throughout the ages by spiritual influences without human intervention. What then? We should have been but as perfected machines, rejoicing, admiring, loving spectators of His grace, without the privilege of doing aught for Him who died for us. Not thus—not thus did He act toward the children whom He formed in His own likeness. He leaves us in the world, renewed but not perfected, to go on to perfection in the midst of temptation. He leaves us here to battle for Him with the world, the flesh, and the devil. Every act of self-denial in obedience to His law, every temptation resisted, every turning from paths of wealth, of pleasure, of honour, because they cannot be entered without disloyalty to Him, is an offering of gratitude sweet in His sight. It is an increase of my spiritual strength. It is part of the light that we cause to shine in the midst of darkness; nay, more, He leaves us here to be co-workers with His Spirit in carrying on His work of redemption by labour, by sacrifice, to bring those for whom He died to His loving arms. It is given unto us with our redeemed hands to prepare and gather jewels for our Saviour's crown of glory. Jewels! what are they? The ruby is but crystallised clay, the dirt you tread upon; the diamond is but crystallised carbon, the coal with which we feed our furnaces. The base materials of heavenly jewels are all around us. They are to be found in the unconverted of our own families, in the outcasts that crowd the slums of London and New York, in the heathen of China and India and Africa, and the islands of the sea, in the baptized heathen of the Continent of Europe. These, then, in countless multitude, are the rude, rough, black lumps of carbon, valueless or valuable only as the media through which we are to send the electric flashes of the Gospel, transforming them into priceless diamonds to shine for ever on that dear majestic Head once wounded for us. And here, brethren, let us not fall into the mistake of supposing that all of labour and of wealth that the Church of the present day has to give in order to produce effects equal to those produced by the primitive Church, is only what was given by the primitive Church. In the markets of earth a guinea in the hands of a millionaire is as valuable, as effective, as the guinea in the hands of a poor man; not so in the exchequer of heaven. There value, effectiveness, is in proportion to ability. The mite of the widow

was more than all the gifts of the wealthy; but mark, the mite of the widow and the millions of the millionaire are alike powerless to work results in the spiritual world: they are valueless unless energised by the Spirit. And let us not fall into the still greater mistake of supposing that because all the power must come from the Spirit of the Lord, and He can bless the feeblest instrumentality, that therefore all that we, rejoicing in strength, have to do in our intervals of business is to passively incline our hands to the Master's work. True, the faithful pressure of a weakling, energised by the Spirit, may cast down some stronghold of Satan; but when a Samson grasps the pillars of Dagon's temple he must put forth the strength of Samson and bow himself. That which the law of God's house demands, that which grateful love requires, is that each man, each woman, in his own sphere, should hold himself and all for Christ; should give, should labour, according to his ability, in His behalf—should pour out himself for Jesus, even as Jesus poured out Himself for us. This, this is the chief element of a prosperous church; when in the spirit of the Master, and for the Master, and those for whom the Master died, the Church thus pours herself out into the world; then, indeed, shall she arise and shine, her light being come, and the glory of the Lord being risen upon her; then shall nations come to her light, and kings to the brightness of her rising.

The next address, on Organised Christian Work, was delivered by the Rev. Dr. A. T. Pierson, Philadelphia (Presbyterian Church, U.S., North).—There are crises which are continually arising in the history of the Church of Christ. There are issues which confront the Church, and which demand decision and compel consideration; issues which are not only critical but pivotal; issues upon which turn history and destiny. Two such crises confront the Church of God to-day. One is the crisis in Missions—open doors throughout the world, inadequate men and means as a supply for filling the vast vacancies in evangelisation. The other crisis is the crisis especially in the cities, in the reaching of the vast multitudes that are separated from the Churches, if not alienated from the Churches.

I have been asked to address myself, and call your attention, to the consideration of the second of those two critical questions—the crisis in the cities; the question of the contact of congregational life and work with the vast masses of our population. I use the word "masses" in no invidious sense; let that be distinctly understood. We use the word mass to indicate an aggregation in which individuality is lost sight of; and precisely in that sense as applied to human beings, not at all forgetting the dignity and majesty of every

responsible soul in that mass, do we speak of the masses of the men when they have become so immense that the individual is lost sight of in the multitude. Now there is no question which confronts the Church of our day more majestic and imperial in its importance, more majestic and imperious in its demand for decision, than the question to which I have now referred. The coming statesman will be the man who most successfully adjusts or reduces to a minimum in the matter of friction the antagonism between labour and capital. To that question the wisest and best of our philanthropists are even now addressing themselves by tongue and pen. The biggest brains and the warmest hearts in the community are throbbing together with the intensity of the desire to throw light upon these momentous questions; and if the coming statesman is the man that does this service, or contributes largely to this service for humanity, the coming Churchman—using that word in its best sense—will be the man who throws most light upon this practical question: How the Church of God may successfully reach, or at least reduce to a minimum in point of friction, the existing antagonism between the Churches and the multitudes of the common people. I am not going to stop to demonstrate what needs no demonstration. The logic of argument may be conclusive, but the logic of events is overwhelming. Whatever may be the philosophy of the fact, there has grown up, and perhaps is still growing between the Church and the common people, a separation and an alienation; there is a gulf between the Church and the common people which we all desire not only to bridge, but to annihilate. If by anything I speak to-night, in the prayerful spirit of a Christian man, I can help to throw even a ray of light on these great issues, I shall not have crossed the Atlantic in vain.

There are three ways which have been chosen, more or less successful, to solve the problem to which I have called your thought. The first is the method of sending out selected workmen to labour as evangelists in the midst of the masses of the people. The second method is the erecting of mission churches or chapels for the special use of the poor and those whom we somewhat invidiously style the labouring classes, as though the people who do not belong to them were not to be included among the labourers. The third way in which this question has been partially solved has been by bringing these masses into contact and co-operation with the congregational life and work of the Church of Jesus Christ. The first method is liable to the objection that it is not sufficiently universal, and the second method is liable to the objection that it is not sufficiently democratic, and the third, in my judgment, is the true, primitive, Apostolic, and Scriptural method by which the problem should be solved.

When I speak of the first method as being open to the objection of lack of universality, I call your attention to the fact that the command of Jesus Christ, "Go ye into all the world and preach the gospel to every creature," is marked by a strikingly double universality—"Go ye," that is, *all* disciples—"into *all* the world, and preach the gospel to *every* creature." *All* are to go, and to go to *all*. That is the fundamental principle of the New Testament evangelism. If you compare the close of the Gospels with the Acts of the Apostles and with the fifteenth chapter of the First Epistle to the Corinthians, you will be satisfied that when Christ gave that command He spake not to His apostles only, but to "above five hundred brethren at once." He spoke to them not as to a select class, but as believers of the primitive Church; and because they, the common body of the disciples, did go and preach, the Christian Church made more progress, comparatively and proportionately, during the first century of the Christian era, than she has ever made in any subsequent century, and than she ever will make in any future century, unless the Church returns to the principle of universal evangelism; and only so will she ever satisfy the demands of these vast populations. If you send a few, however trained, and however educated, and however selected workers into the midst of these populations, they cannot do the work for the Church; they cannot reach the masses of the people, and the Church ought not to depend upon doing this work by proxy.

I said with regard to the second method—the erection of mission churches or chapels for the use of the poor—that it lacks the spirit of democracy. There is no more formidable barrier to the oncoming of the kingdom of Christ than that contained in the word c-a-s-t-e. In whatever form it has existed, it has been the gigantic obstacle between man and man, between the Church and the world. Invidious distinctions founded upon the accident of blood and birth, upon the accident of wealth and culture, upon the accident of social position and personal influence in society, God never meant should invade the Christian Church. To keep up these barriers of caste within the body of the Church of Christ is fatal to the highest growth of the Church, and to the highest success of the Church in evangelism. Therefore, the erection of mission churches or chapels for the specific use of the poor lacks in the element of democracy. It helps to promote in the minds of the poor and labouring man the impression that he is not wanted in the grand cathedrals of the Church, and that he is expected to remain apart from the higher classes that are represented in the Church, and that the Church itself is the organ and the expression of the aristocracy. I am satisfied that, however successful churches of this character may

be, we shall never, as a Church, attain the large success to which God has called us, and to which He has invited us, unless this method gives place to another that is more democratic and more thoroughly Scriptural.

What is that method? I believe it is the incorporation into our church life of the various elements of society that they may be naturally assimilated one to the other, and give unity to one body in Christ. This is axiomatic when we speak it, but it becomes problematic when we come to put it into action. Let us notice some of the conditions upon which this may be done successfully within our church life. I believe it is perfectly feasible, because I believe that any idea which God puts before us, and any ideal which the Scriptures present to us, may at least be approximately attained; for God will never mock us by asking us to make an endeavour that is impossible of attainment. We need a congregational life and work modelled on the basis of a Christian democracy. We sometimes say that the masses outside the churches need the churches. Did it ever occur to us that the churches need the masses? God never meant that the rich and poor should meet in separate places of assembly, "for the Lord is Maker of them all." They all need the contact, and the Church is the better for embracing them all within the bounds of its membership and its work. If the rich and the poor come together, the cultivated and the ignorant, what we call "high" and "low," contact promotes acquaintance, acquaintance promotes attachment, attachment promotes co-operation, which is precisely what we need. If the masses are alienated from the churches, it is largely because they misunderstand the churches. We help to promote this misunderstanding by the policy on which, in many cases, our churches are conducted. Let the poor and rich man come together in our churches; let the ignorant man face the lady or gentleman, the educated and refined, and the rich man discovers that behind the working dress and the rude manners of the poor unlettered man, there beats the heart of a true nobleman. In our church life the contact of rich and poor helps the rich man to see the signs of true nobility in the poor man, even though he may wear neither star nor garter; and the poor man, brought into contact with the rich, finds that behind broadcloth or brocade there beats the heart of a true servant of God that recognises in every believer a brother. Moreover, what we call "a working man" sometimes makes the most efficient church member. Our men of high position in life find their time taken up with great public interests. They stand in the centre of a great network, as a spider presides at the centre of a vast web. It may appear to be not a noble illustration, but I mean nothing except what is complimentary

in it; that is to say, I am not likening them to the spider, but their position to the position of the spider. Take, for instance, our great railroad network that extends through the United States of America. The man who presides in the midst of such a network cannot be expected to give such a proportion of his time to church work as many another man that is not encumbered with great public and world-wide interests. I have found that the most effective men and women in Christian work are the very people that are drawn from the working class. I say this, not by way of invidious distinction, but simply because people need to be told the fact oftentimes how much real merit there is in men and women who have not enjoyed the privileges of a first-class educational culture.

This co-operation between the Church and the masses, founded upon sympathetic contact, may be easily brought about, if we are willing to use the means by which the end is secured. The motto of the Church in these days ought to be, "Identification with the People." In the life of noble Lord Shaftesbury—a name the mention of which must make every noble heart in Britain and America beat sympathetically, we read of his profound interest in man as man. One who had been released from prison was told that he would find in Lord Shaftesbury a sympathising friend and helper. The ex-convict went to the noble lord for advice, and he became from that hour a new man. He entered into business, and by-and-by became a prosperous man in the midst of the city; supporting his family, attending upon the ordinances of religion, and leading in many Christian activities in the Church to which he belonged. A friend inquired how all this great change had come about. His reply was: "I owe it all to Lord Shaftesbury. I forget what he said to me, but I do remember one thing. He put his hand on my shoulder and said: 'John, by the grace of God we will make a man of you yet.' It was the *touch* that did it." Here is a man on this platform, whose name is historic in the Presbyterian Church, and who is one of our most eminent teachers and clergymen. He told me to-day that on a certain occasion, when he was attending one of Richard Weaver's meetings, he was asked to go into the inquiry-room and speak a few words to seven young men who sat there waiting for counsel; and that years afterwards a young man on his dying bed sent for him. "You don't remember me," said the young man, "but I remember you. In that inquiry-room you put your hand on my shoulder and your arm around my neck, and to that I owe the fact that I came to Jesus as I was."

We want contact; not kid-glove contact either, for the kid glove is a non-conductor. It does not conduct, but hinders, sympathy. You have got to go down among the people, be one with

the people, and be identified with the people. In the City of Philadelphia there stands a church attended by 1800 people, largely composed of the working classes. A successful merchant, doing business on as large a scale as, perhaps, any man in the United States of America, comes in among those poor people, and you would never know that he owned a dollar, or that he was conducting a business so colossal. He is one of them in counsel, and one of them in action, and you could find no distinction between him and them in airs of superiority. A man in Cincinnati built a mission-chapel for the poor, and he could scarcely get any one to go into it. One would have supposed that, written over the door, were the words: "This is for the poor." Then he took sittings in it for himself and family, and from that hour its success was assured.

There is no trouble about the poor identifying themselves with the rich, if the rich identify themselves with them. They want such identification. A certain church, built for the accommodation of the rich, was styled a "Pullman Palace Car Church"—the poor were made to feel that they were not wanted there—the lame, and halt, and blind were not expected to ride to heaven in that car. We want a passion for souls. Sir William Hamilton declared that there was nothing on earth great but man, and nothing in man that is great but mind. The moment we begin to apprehend the dignity and majesty and grandeur of the soul, distinctions pass away; these wretched barriers between man and man become utterly insignificant and vanish into nothingness. Thomas Chalmers never was so lovely in the eyes of those who knew him best, whether in the professor's chair or in the pulpit, as when he clambered up five staircases in order to speak words of comfort and preach the Gospel to poor outcasts in an attic, and forgot his own dignity and culture in his passion for souls. When Mr. M'All first went to Paris, he entered Belleville, the home of Communism, out of which issued the mob with their petroleum jars in one hand and pistols in the other. When he penetrated into that region of mobocracy and set up his first *salle*, he knew no French but two sentences. He could say "God loves you" and "I love you." But on those two sentences, as pillars that sustain a magnificent arch, he has built the most marvellous mission work among the poor and the outcast that, I believe, the eighteen Christian centuries have ever seen. I feel as though I were to-night touching a million springs of church life, and I am exceedingly desirous that, in the fear of God, I should lay my hands right on those marvellous springs. With deference to the presence of men of superior age and wisdom, I want to say that I am profoundly satisfied that the Church of Jesus Christ needs to come back in these days

to a pure, primitive, Apostolic, and Scriptural pattern, and that Christian ministers must lead the way in reaching the masses. Beloved brethren, you cannot bridge the gulf between the Church and the people by sending out your select men and women to do the work. You must go yourselves. When the common people see the ministers of Christ step down from the loftiest pulpits, and from the highest social and ecclesiastical position, and go into the slums and the market-places, to the street-corners, the theatres, the concert halls, into the tenement houses, the garrets, and the cellars, in order to reach the labouring classes, the poor and the outcast, it will present an argument for the supremacy of the love of Christ in the heart, and of the true democratic spirit of the Church, that no other logic can so effectively prove.

Dr. Cairns, Edinburgh (United Presbyterian Church of Scotland), had for his special topic, "Christian Liberality." He said:—I cannot proceed to my subject without expressing my profound and entire concurrence in the principles which have run through and set on fire the last address, and the adoption of which would revolutionise our home missions. I believe that, by the blessing of God, the day is not far distant when such principles will be carried into effect. I am the last to utter a single sentence against any class. I rejoice and bless God for all that is good, noble, and devoted in all classes, from the highest to the lowest; but we must never forget that the great masses of the population belong to what we cannot help calling the lowest class, and that most of those whom the Christian Church is organised to reach belong to the working class. We must make provision for them in our churches, as I believe we have hitherto not done. We must go to them and give them the right hand of fellowship, whatever our position or social standing may be. This is a movement which, if carried out with wisdom, as well as with zeal and fervour, will, by the blessing of God, I believe, solve the great problem which is before us in connection with home and city missions.

With regard to the topic of Christian liberality, I speak of that as quite within the lines of Dr. Pierson. Here is a field where the highest aristocrat, the wealthiest millionaire, may unite himself most cordially with the poorest of the poor. Here is a field where all are equal, all are welcome. The collection-box is both aristocratic and democratic. If we would cultivate this grace of Christian liberality more, and apply this truly democratic principle, we should be better able to reach the poor, remembering that "the Lord is the maker of them all." In connection with this subject of Christian liberality, I

will briefly state my impressions, and to some extent my ideas, drawn from that grand Missionary Conference held in this metropolis a few weeks ago, and which I had the privilege of attending for four days. I rejoice to have been at a meeting like that, so world-wide and so truly catholic, bringing so many fresh ideas and new facts to bear upon the future of Christian Missions. What I learned, *first*, from the Conference was that we cannot expect Christian liberality, that we cannot expect the devotion of the soul first of all, and then the devotion of money and other means to be given to the cause of God, upon any other basis than that of our grand Presbyterian theology. If we are to find a gospel that is to create and produce Christian liberality, we have not to invent, we have not to improve it, but we have to transmit it. Here we find the grand spring of all liberality—

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

I learned this, *secondly*, from that Missionary Conference, so grand and impressive, that we must make the Christian Church at home live in the atmosphere of missionary and evangelistic work, if we are to increase and extend its influence. It is not by her eloquent preaching—though nothing can be more important or necessary in its own place; it is not by profound learning, it is not by attempting (to use an Americanism) to *run* the Christian Church as you run a business; but you must rise above mere business principles, and bring the souls of those you address into contact with the living truth. In that atmosphere alone will the sagacity of the ablest business man, the eloquence of the most eloquent preacher, and the learning of the most profound scholar, take effect. You cannot possibly have financial success permanently, and, in the best sense, in the Christian Church, unless you develop Christian liberality in this style, and this style alone. Lastly, I learned from the Missionary Conference what a grand result has already followed from the comparatively humble beginnings and scanty opportunities of the Christian Church. We have, at this day, £2,000,000 as the annual revenue of all the missionary societies represented in those meetings. That is a grand result; but has it come up to what it ought to have attained? Preaching last year one of the sermons for the London Missionary Society in this city, I rejoiced in learning that its income amounted to £100,000 per annum. But in the course of my residence in London at that time I wandered away one morning into the neighbourhood of Hyde Park, and there I saw, in Rotten Row, an exhibition of

equestrian skill—and many other qualities that were in many ways interesting and attractive, which awakened my curiosity as to the comparative expense of such a display with what I heard was the income of the London Missionary Society. I was given to understand, though it may have been overstated, that the annual keep of a hundred horses that were cantering and galloping up and down was at least £100,000, equal to the whole income of the London Missionary Society for a year. I stand in this great city of London and ask if these things are true—ought these things so to be? I would not lay any arbitrary interdict upon the expenditure of the wealthy. I leave Christians in that high rank of society to judge for themselves in what way they think best to spend the means God has intrusted to them; yet, if the Christian Church were in the state it ought to be, in London, Edinburgh, New York, or any other part of the world, ought there to be such a flagrant disproportion between the vast amounts spent on luxury—often in horse-racing, gambling, drinking, and other things that do harm to soul and body—and the comparatively miserable £2,000,000 given for the cause of Christ to the missionary societies throughout the world? Would it be too much to expect the people of this country to spend £120,000,000 per annum for the circulation over the entire globe, among rich and poor, of the glorious Gospel of our Lord and Saviour Jesus Christ? (Applause.)

The Clerks announced that Rev. Dr. J. H. Wilson, Edinburgh, and Rev. George Wilson, Edinburgh, whose names occurred in the programme of this evening, had been providentially prevented from being present.

The meeting now adjourned.

Thursday, *5th July* 1888.—*Forenoon.*

Exeter Hall, 5th July 1888.—The Council met in the Upper Hall, according to adjournment, at eleven o'clock. The Rev. Dr. Chambers, New York (Dutch Reformed Church), was called to the Chair, and opened the meeting by devotional services.

Dr. Dykes gave in a report from the Business Committee, recommending that after the first three papers to-day, there should be an interval for discussion, and a further time for discussion after the other papers. It was also recommended that the Rev. Dr. Murkland, Baltimore, be Chairman of the forenoon meeting on Friday, and Hugh M. Matheson, Esq., London, of the evening meeting. On motion the report was approved.

Dr. Dykes intimated that the Presbyterian Board of Publication had sent 250 copies of a *Sketch of the History of the Presbyterian Church in the United States of America*, by the Rev. William Henry Roberts, D.D., Assistant-Clerk of this Council, for acceptance of the members of the Council. It was also intimated that 400 copies of the volume of the *Proceedings* of the last Synod of the Presbyterian Church of England had been placed at the disposal of the members. The Council accepted these gifts with thanks. Further, it was announced that the minister of St. Columba's Church, Pont Street, Belgravia, invited the members of the Council and other Christian friends to join in the service of the Lord's Supper on the afternoon of next Lord's Day at three o'clock. The intimation was referred to the Business Committee.

The Council proceeded to the order of the day, "The Duty of the Church, with reference to Present Tendencies of a more Intellectual Kind bearing on Faith and Life."

The first address was delivered by M. Ed. de Pressensé, D.D. (Free Church of France), Member of the Senate. Dr. de Pressensé spoke in French; but the substance of his remarks was afterwards given in English by M. Clement de Faye, Geneva.

He said:—Allow me to offer first of all to the Presbyterian Council the respectful salutations of the Free Evangelical Churches of France, more and more attached to the Presbyterian type in its breadth,

and which endeavour in their weakness to realise its principles while they try to offer the everlasting Gospel to their countrymen.

Having been requested to bring before you a subject of Apologetics, I have chosen (in order not to dwell on generalities) one of the points, the most often attacked to-day, in the Christian field. I am anxious to answer this objection that Christianity is but a product of the religions which have gone before it.

Great strides have been made in recent times in the study of the history of the religions of the Old World. New access has been gained to the original sources, to the sacred books of the ancient East. *The Book of the Dead* in Egypt, Greek and Latin Epigraphy, the discovery and interpretations of sculptured hieroglyphs, all have contributed to resuscitate the great religious part of humanity.

It has been asserted that these investigations lead to the conclusion that Christianity was the natural outgrowth of the past, and that it is easy to discern what it borrowed from the great dead religions, blending all in one vast synthesis. Our aim is to point out briefly some decisive objections to this view of the question.

In the first place, let us define what we mean by Christianity. Christianity is not essentially either a doctrine, or a church, or a book, but a great fact, the manifestation in a person of the love of God reaching out to save a lost world. *Christianity is Jesus Christ.* This is the witness of its most authentic documents. Herein consists its originality, its essential difference from all the religions of the past, even the best and purest. It may exhibit analogies of teaching with some of these, but there always remains between it and them just the interval which separates the idea from its realisation, while the idea itself shines out in the atmosphere of Christianity with new and unalloyed brightness.

In the second place, between Judaism and the Gospel the analogies are numerous, for the one was the direct preparation for the other; but even between them there is the scarcely measurable distance that separates the stage of preparation from that of fulfilments. Moreover, the institutions of Judaism were designed for the education of a particular people, and all that was exclusively national and sacerdotal in them was destined to disappear with the accomplishment of the work of Redemption. It is impossible, therefore, to identify the Judaism of the decline with primitive Christianity. Between the two rise the Cross, and the Apostolate of St. Paul. The more scientific study of Christianity in recent times has only vindicated its originality and unlikeness to anything going before.

In the third place, the religions of the Gentile world have their dim foreshadowing of the religion of Christ; but they only succeeded

in raising an altar to the unknown God, a symbol at once of their aspirations after Him who was to come, and their powerlessness to evolve a salvation for themselves. In their teaching they never shook off the fetters of dualism, and always regarded mind and matter as inherently opposed to one another, like good and evil. They never rose to the conception of a holy God distinct from His creation, though some glimpses of this truth seem to have been gained by their great philosophers. Their aspirations far outran their intellectual conceptions. Groping in darkness they sought and cried aloud for the unknown God, and tried to appease Him by their religious rites, in which sacrifice occupied the foremost place. The moral consciousness bore its unwavering testimony through all the ages to the reality of evil and the necessity of redemption. From the pathetic penitential psalms which rise from the plains of Chaldea down to the choruses of the Greek tragedies, we catch the same sorrowful wail of a burdened conscience. Hence the attitude of expectancy common to all religions. But this inward prophecy never fulfilled itself. In spite of all the burning desire for reparation and salvation the moral decadence went on in the ancient world. Thus both by the analogies which it reveals between the human soul and Christianity, and by the picture it draws of man's abortive efforts to save himself, the science of religions is a commentary on what Tertullian calls *Testimonium animæ naturaliter Christianæ*. The more one's conception of Christianity is freed from the scholasticism of all the creeds, and centres in the fact of redemption and in the Person of the Redeemer in His divine humanity, the more we recognise that no formula, no mere symbol can contain this living Truth, the more shall we be convinced of the originality of Christianity as compared with all antecedent religions, and, at the same time, of that responding to the deepest needs of the human soul, which is the truest apology.

In this part of apologetics, as well as in the whole of the discussion, the important fact is not so much demonstrating Christ as showing forth His influence in the lives of Christians and in that of the Churches. Christ living in us is the master-thought of the Gospel, which thus becomes a living experience in our souls.

The second paper was read by Dr. Ellinwood, New York (Presbyterian Church of U.S., North), on "The Duty of the Church with Reference to the Speculative Tendencies of the Times."

He said:—In this paper on the Duty of the Church in respect to current Scepticism, I shall not attempt to discuss any department of speculative philosophy or criticism, but shall simply deal with certain *practical questions* which arise in this age of intellectual conflict.

Such questions are not new in the Presbyterian body. Our whole history has been associated with education in the broad sense of learning all that was to be learned, and of defending intelligently the faith once delivered to the saints. This has been a leading element in that so-called Hebraic character which modern criticism has been pleased to ascribe to us.

The forms and methods of unbelief which have been encountered from first to last have been legion. Blasphemous denunciation, scathing ridicule, travesties and burlesques in literature and art, wild ravings of Communism, thin and vapid theosophies, have all done their utmost to overthrow the faith, and yet it has constantly strengthened its hold and extended its conquests.

In considering the duty of the Christian Church thereupon, it will not be necessary to assume any apologetic grounds; Christianity is not beleaguered; it is out upon the field with advancing columns. Yet, like all armies of conquest, it should make thorough reconnaissance of the enemy's position and forces.

There are just now three general lines of sceptical assailment. First in science—particularly in Biology and Metaphysics. By wide inductions of selected facts, and the skilful grouping of certain principles supposed to control all activity and all life, science claims to have reasoned out a universe without Creator, Ruler, or Judge. Consciousness becomes simply a molecular movement of the brain fibre; intuition is but the garnered experience of former stages of our animal history; the human soul itself is the growth of the ages.

Beholding our faces in a glass, we see no longer the image of God, but instead there are shown in the corner of the eye, and in the rim of the ear, slight traces of our long-gone types of animal life. Looking up longingly for an Infinite Father we see only a "death's head" of Agnosticism in the blank heavens, and the only Providence is "a stream of tendency, not ourselves, which makes for righteousness." Instead of anticipating an eternal kingdom in which we shall be like our Divine pattern, we are told that our immortal hope must be found in the solidarity of an advancing race: we shall be drops in the everflowing sea of humanity.

A second line of attack is that of Destructive Biblical Criticism. It seeks to undermine the Sacred Record. It hunts for contradictions, discredits authorship, questions chronology, but is reasonably confident of its own theories.

A third field of warfare is that of Comparative Religion. Christianity is allowed an honourable place in the pantheon of ethnic faiths. Its records are acknowledged to have been inspired, as all

works of genius are inspired. And the Great Teacher of Nazareth is admitted to have been superior to Confucius or Gautama—although that superiority is ascribed to Evolution. Thus, in the curriculum through which God has educated the race, He has employed all religions as successive grades. Fetischism was the Alphabet; Brahmanism and Buddhism, as well as Judaism, were among the "divers manners" in which "God spake in times past unto the fathers," while in Christianity He hath in these last times spoken unto us by His Son. Nothing is more specious than this: yet by its plain logic the great work of missions is not a struggle between the false and the true, but simply a rising from the lower to the higher. "The stocks and the stones," as well as the tabernacle and the cross, are among the appliances of Redemption.

Besides these general departments of unbelief there are various unclassified Scepticisms, whose methods are less scientific, but more direct.

Secularism, with great plausibility urges the paramount claims of the present life. In popular fiction or in flippant lectures it ridicules the illusions of Christian hope, and calls for a helping hand to-day. It points to the world's poverty and wretchedness, and rails at the Church for its failure to elevate and relieve, yet itself offers no relief. It poses as the emancipator of men from priestcraft, and the tyranny of an imaginary unseen Ruler. With its bright "Hellenic culture" it would "throw open the shutters of the soul to the sunlight of the world," and make life genial and interesting now and here. But with the masses the emptiness of all this fine sentiment soon appears. The Secularism which they want is bread and wages. Thus it enters naturally into alliance with all social discontent. In its more violent moods it is mad against God and man. It would confiscate this world and gain possession, and it cares for no other. In the last analysis it is nihilism, and that is always atheism.

While it is admitted that there are multitudes of sincere and honest doubters who are entitled to respect, yet probably nine-tenths of all the positive scepticism of mankind, from Gautama to Schopenhauer, has found its spring in rebellion against the real or imaginary hardships and inequalities of human allotment. The followers of Ingersoll blaspheme against the God of the Bible, but on precisely the same grounds the school of James Mill are equally violent against the Creator of this actual world whose dark mysteries they cannot deny. Both alike have failed to recognise the terrible factor of sin, and the glorious truth that abounding sin and death are met by superabounding grace.

But the issue before us is only half stated; there is a brighter side. There have been centuries of assailment; there have also been centuries of growth.

Christianity has conquered savage races, and made them the hope of the world. It has overthrown oppressions, and instituted a real brotherhood of mankind, and it has a wider and more intelligent acceptance than ever before. Often when infidelity has been most confident of success, spiritual religion has evinced new power. In the face of the bold scoffers of the eighteenth century the revivals of Wesley and Whitefield wrought their triumphs; and just when Voltaire and Hume were supposed to have crippled Christianity, and the blasphemies of the French Revolution had sent a shudder over Europe, the great world-wide movement of modern missions arose.

In America eighty years ago scepticism triumphed in Virginia, and Unitarianism swept the churches of New England; but the Spirit of God attended the preaching of the winnowed truth, and out of that very period sprang successive revivals—out of that very period arose the Home Missionary movements which have covered the land with churches, and the Foreign Missionary enterprises which are reaching the uttermost parts of the earth.

But if it be maintained that *now* a very different enemy is to be met, that now scientific demonstrations have rendered Christian supernaturalism an impossibility and a myth, the ready answer is that this generation surpasses *all others* in the advancement of the faith. In the activity and diffused intelligence of the Church, in the growth and power of the Sabbath-school, in the establishment of Christian associations, and the development of lay effort of every kind, and especially in the extension of the Gospel to all lands—this generation has had no equal.

There is more of the Christlike spirit than ever before, less of bitterness and contention, less of pious selfishness in personal experience. There is an increase of courtesy, a broader charity, greater unity, and a higher conception of universal brotherhood in Christ. And these things we believe to be real fruits of the Spirit, and true tests of moral earnestness and Divine reality. What school of philosophy has thus stretched forth its arms to bless mankind? When has agnosticism established orphanages and mission-schools? Where has the Religion of Humanity opened hospitals in dark continents? The wholly unique position and influence of Christianity in this regard is a proof of its Divine reality and power.

Now, with such antagonisms and such encouragements before us, what is the true course to be pursued?

1*st.* The Church must make it plain that she welcomes all truth,

whether of nature or of revelation. It is not enough that she should admit the demonstrations of science when they have been thrust upon her from without; she should *take the lead* in the study of God's handiwork—*exploring the realms of nature* in that devout spirit which alone can see *all things in their true relations.* It is an age of special studies, and the full scope of Christian education will not be reached till the Church shall train up her own specialists by lifelong study.

If, in the optional courses which are now introduced into so many colleges there is a tendency to train up two distinct classes of mere scientists on the one hand, and theologians on the other, each class claiming authority in its own sphere, but knowing little of the other, that tendency must be met. Sceptical science may be presumptuous enough to ignore the ethical and religious element in human life, and confine itself to the discoverable relations of cause and effect, but the Church, on her part, should be guilty of no such mistake. She must bridge this opening chasm between religion and science. Her well-trained sons must join hands across the breach, and demonstrate to the world that all truth is one.

Above all, the Church should be foremost in the critical study of her own Sacred Records. It should not even *seem* to be necessary for her theological students to seek their climacteric training from rationalistic sources. It is understood, of course, that the great body of Christian teachers must devote their time and strength to the direct work of saving souls. The preaching of the Gospel in its simplicity and power is the *great business* of the ministry. Philosophic discussions are rarely called for in the pulpit; the people do not *want* them; for the young and uninstructed they are *certainly* out of place. The pulpit should beware of advertising doubts and cavils which would otherwise pass unknown: least of all should it indulge in scolding at science without adequate knowledge of its facts. But in the subsoil of all ministerial training there should be a deposit of scientific knowledge, covering at least the *results* of the most recent investigations. This might prevent some stumbling, and would often enable men to present truth so wisely and adaptedly as to forestall prevailing error. For the rest, let a few carefully-chosen and well-trained specialists man all the outposts of modern inquiry.

2*d.* But while the Church should welcome and search out all truth, she should draw the line against mere theories. Science is one thing; hypothesis is another. Yet, to a large extent, the issues against Christianity are based upon theories whose deductions are so wide and so nebulous that multitudes surrender, not so much in conviction as in helpless bewilderment. Yet nothing can exceed the dogmatic assurance with which these speculations are set forth, or the

blind deference with which they are received by congenial sceptics. Paradoxical as it may seem, much of the infidelity of the age is received by *faith*—faith in leaders, faith in men instead of God. As we descend lower and lower in the social scale, this blind subserviency becomes more truculent and more vehement. Communists are made by tens of thousands, without investigation, without reasoning or reflection, but simply by the magnetic influence of demagogues who voice their discontent and stimulate their hatred of all law human or divine.

3*d*. The Church should emphasise the principle that man's judgment of ethical and religious truth is always a moral as well as an intellectual judgment. We have seen how *sceptical* sentiments are promoted by sympathy and adverse moral tendencies. So, on the other hand, "with the heart man believeth unto righteousness." Christ constantly taught that clear apprehension of spiritual truth went hand in hand with love and obedience to divine precept. Faith towards God is the outgoing of all the higher powers of our being. And when a defender of Christianity stoops to a popular discussion with some athlete of infidelity, he throws away all the noblest part of his armour and enters the arena of mere intellectual gymnastics, and often of low sarcasm and blasphemous sneers. It is a lesson which this age especially needs to learn, that mere scientific training does not qualify a man to sit in judgment on religious truth. How constantly is it assumed that because a man has become a master of biology he is also an authority on religious subjects, or any other subject on which he may venture an opinion!

The late Charles Darwin was candid enough to admit that the exclusive use of scientific methods had well-nigh destroyed his appreciation of poetry and general literature; and, on the other hand, Mr. Herbert Spencer retorted against the criticisms of Matthew Arnold and others, that their habitual attention to literature had unfitted them to comprehend his scientific generalisations. Much more, then, may the religious sense, or what Cardinal Newman calls the "faith faculty," become impaired or even atrophied by mental habits which are hostile to the truth.

If it be urged that this claim for the faith element is a begging of the question, the answer is that no human creed of whatever sort is wholly without it. The social and political opinions of men are largely due to moral and sympathetic influences. In childhood, sympathy and example are the chief media of all sentiments and the bases of character. From this point of view, how clear is the duty of the Church to urge the truth of God upon the *consciences* of men, and especially to prepossess the minds of the young. It is idle to talk of

unbiased judgments in a world where a thousand influences are in full play upon every human heart.

We say, then: Prepossess the children and the youth. Feed them as lambs of the fold: guard them from poison literature as from poison food. Ground them in the Word of God: school them in the Catechism and let them reason it out in later years. Prejudice them? yes; and preoccupy them for God, and write His name upon them, *for His they are.*

4*th.* The Church should magnify the convincing power of her historic position. Her history is among her miracles. If all things are to be judged by their fruits, she may well point to those centuries of experiment in which the Word of God has afforded guidance and comfort to fifty generations of mankind. That word has enlisted the study and reflection of profound scholars, many of whom have sealed their convictions with their blood. Shall the moral earnestness and the solemn testimony of so many generations be weighed in equal balance with an hypothesis of yesterday? Is the accumulated experience of the ages to count for nothing? Men do not thus judge of other interests. In *medicine* the experience of the past constitutes a science not easily surrendered. In jurisprudence legal precedents and decisions enter into the *body* of a nation's laws. And yet in matters of religion men sometimes talk of creeds and canons, as if the very fact of being long-tried and venerable were a discredit and a blemish—as if the last thought of some so-called thinker were to be received *because* of its freshness and its audacity! The Church believes that the day is coming when revelation and science will be harmonised because more fully understood. But she does not expect that all the mysteries of life will be solved in this mortal sphere, or that the secrets of the Infinite will ever be fathomed by finite minds. Beyond the known and the knowable, faith finds a sure word of prophecy, while *science*, in the very nature of the case, must continue its researches till the end of time, changing its conclusions step by step.

Nothing can be more absurd than to suppose that the great principles of this cosmos have now at length been determined, and the plan of the universe settled to the satisfaction of coming generations. They, too, will have their philosophies. To a certain extent a law of evolution is observable in the variation of species, and it may find much wider applications than have been recognised in the past, but we refuse to place it on the throne. We refuse to accept the book of Genesis according to Haeckel. We prefer rather that Mosaic account which, written before all science, so marvellously and miraculously accords with science. We will still believe that man

was created in the divine image till "the missing link" shall be found and cross-examined, and the mollusc and the grub shall have beyond question established their claim to our kinship.

5th. The convincing power of the Church is to be found in still greater degree in the person and the character of Christ. There is no other influence in the world like that of *living personality*, and in Christ this is divine. Amid the philosophic questionings and disputes of the ages there rises this unearthly figure, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Even the enemies of the cross feel His strange presence in the world. Less and less do candid sceptics know what to think of Jesus. Some of the most eloquent tributes to His unearthly purity have been given by writers who, though not accepting His salvation, have beheld Him with wonder. History has made Him its moral centre; the calendar of the nations begins with Him, and the date of His birth is the festival of the civilised world. Even the sceptics of our time owe whatever is best in them to the cultus of the Christian faith; fortunately for them their *own* principles have never yet been tested by society, except, perhaps, in the French Reign of Terror. Let us try to imagine this Christ element, and the entire cultus and outcome of faith suddenly removed from the world, and a gospel of evolution installed in its place. Can we imagine all Christian sanctuaries closed, the voices of prayer and praise for ever hushed, all comfort to the sick and suffering dispelled, and the dead buried in silence and despair?

If we seek the very highest inspiration to all noble activities, it is found in communion with a personal Christ. The demon of distrust flees from His presence; the most faltering tongue becomes eloquent when touched by the celestial fire of His love. If we trace the secret of the peerless zeal and power of the chief apostle, we shall find it in his vivid realisation of Christ's living presence. Paul was an accomplished scholar; but it was not that. He was a prince of rhetoricians; but his power was not there. He possessed a thorough knowledge of all the philosophies of his time; but seldom did he turn it to account. The *great fact* was that his soul was filled with an overpowering enthusiasm for his Divine Master. Christ possessed his whole being, glowed in his every thought and act, nerved him with all power, dwelt within him and spoke through him. And this is the secret of real effectiveness for the ministry and the laity of every age.

6th. The Church must never forget the power which lies in what this same apostle has called "the manifestation of the truth."

The life, the consecrated service, of Christ's followers—*this* constitutes the "living epistle which is known and read of all men." And in that wonderful prayer of our Lord for the unity of His disciples, He assigns this reason, "that the world may know that Thou hast sent me."

Startling thought! that the very credentials of the Son of God in His great errand of salvation are to be found written in the lives of His people! And so it has been a uniform law of history that just in proportion to the love, and consecration, and moral earnestness of the Church has been the measure of her convincing power and her actual success.

No generation has ever yet *made full proof* of its ministry. The constant wonder has been that so much has been done with so poor a service. It was a remark of the late Lord Shaftesbury that if the Church had from the first acted up to the spirit of the great commission, the heathen world might have been converted a dozen times. And if she were now to arise in her strength, subsidising the moral power, the wealth, the service of her ministry, and her whole membership for Christ, she might silence all cavils, and march forth to the conquest of the world "glorious as an army with banners."

The third paper was read by Rev. Dr. Marcus Dods, Glasgow (Free Church of Scotland), on "How far is the Church Responsible for Present Scepticism?"

Scepticism is the price which each generation has to pay for growth in knowledge. Each newly-discovered truth demands to be admitted into, and to be assimilated to, the body of truth already believed. This process of assimilation is accompanied by many growing pains. Beliefs which have stiffened with age are forcibly thrust out of their old positions. The whole body assumes altered proportions. New truths come like invaders who exterminate those already in possession, if ground is not peaceably yielded to them. It is the ceaseless task of the Church to receive into the fellowship of the Christian faith every truth as it is ascertained—a task which calls for candour, knowledge, and wisdom; for a mind devoted not to the fragment of truth already held, but to all truth; for that patience, above all, which comes of the immovable conviction that no one truth can grow at the expense of others, but that truth is a whole which must grow together or not at all. Lassalle said, "With truth there can be no arguing. You might as well argue with the pillar of fire which went before the children of Israel." But we must go further and welcome every truth, as that which centres in and leads up to Him who said, "I am the truth."

But when the relations between the old and the new are strained,

it is always easier to cut short all effort at reconcilement, and throw in one's lot with either extreme. Impatience is the prolific mother of the double brood of traditionalists and sceptics. Men cannot brook mystery nor exercise a masculine suspense of judgment. They crave definite and immediate knowledge; and what is definite they adopt, no matter how shallow it be. Irresponsible security, though it be in a cage, is better, in the judgment of most men, than the expanse and freedom of the open heaven with its risks and call upon self-government. Men will rather have a full-sized creed than the mustard-seed of ascertained truth with its present insignificance and future possibilities. Definite knowledge is our snare. Not only do men assume as axiomatic that the world is intelligible, that the universe is made on the scale of the human understanding, but they also demand that everything shall be at once intelligible to the individual understanding of this present generation. It is this impatience of the slow processes of reconciliation which prompts men to reject either the new or the old truth, and makes a rational and open-minded faith so difficult and so rare. It was his observation of this feature of every generation which prompted Mohammed's exclamation: "There are two things I abhor: the learned in his infidelities and the fool in his devotions."

We have the happiness and the responsibility of living in a time when the most powerful and various solvents have been applied to religious beliefs, and when new truths have with unusual rapidity been brought to light, so that it cannot be wondered at if the Church is slightly in arrears in the checking and admission of these truths. The allied studies, literary criticism, and historical research, have been pursued with unprecedented intelligence, ardour, and success; and much has been brought to light which considerably modifies our view of past times and of ancient documents. The Bible lies within the field of this fresh light, and we understand now better what the Bible is. Physical science by its extraordinary conquests has put men in possession of truths regarding the world and its laws which not only minister to human convenience, but also to a considerable extent alter our conception of nature as a whole. In the theory of Evolution, as Darwin himself was careful to point out, there is nothing that *necessarily* excludes the agency of a personal Creator, but as that theory at any rate removes God's creative agency to an immeasurable distance in the past, and traces back all this varied universe to a few original elements, the natural, if illogical, consequence is that nature is thought of as self-evolving and self-regulating. The agency of nature in evolving and preserving living forms is so efficient, so wonderful, and so open to observation, that it tends to occupy the mind to the exclusion of any radical originating cause.

That scepticism should exist in this, as in other ages, need not then surprise us. If Bishop Butler, one hundred and fifty years ago, had reason to say: "It has come to be taken for granted that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious," we may rather wonder that in an age even more difficult to faith there should be so much intelligent conviction. But the question for us is, Is the Church in any degree responsible for present scepticism, and is there any alteration we can make in our attitude towards it, or in our methods of dealing with it, which may be expected to abate its violence and diminish its extent?

It cannot, I think, be doubted that the Church might have given a more distinct idea of Christianity and of what the true Christian is. It must frequently have been matter of astonishment, and even of something like dismay, to every reader to find how completely even the best educated assailants of Christianity misunderstand what it is. Not only in the lower class of freethinking journals, but in writers of the culture and knowledge of the late Cotter Morison, there is exhibited an almost unaccountable ignorance of the spirit and aims of Christianity. The Christian is represented as an obscurantist, afraid of light, and capable of swallowing the grossest absurdities; as a selfish, small-souled creature, whose object it is to save his own soul, and whose idea of saving his soul is escaping from punishment in a future life.

For such misrepresentations the Church is responsible, in so far as it has not produced a type of Christianity which would make these misconceptions impossible; and in so far as it has allowed faith in Christ to become identified in the popular mind with faith in a number of doctrines regarding Christ, and has thus made faith needlessly difficult, and, to many minds, repellent and impossible. What Christ Himself required in His followers should be enough for the Church to require. This position, clearly defined and defended by Stillingfleet and Jeremy Taylor, should be ostentatiously occupied. What Christ required was that men should follow Him. He did not require them to accept a number of propositions about Him, but to prove their belief in Him by accepting Him as the true Ruler of their life. We have no right to ask more. We have no right to put bars on the door of His fold which He did not put. Never was His own liberal rule more in need of application: "He that is not against us is on our part." Even though a man does not see his way to follow with us, yet if he shows that to him Christ is the highest authority, his true guide in all moral and spiritual matters, that man is a Christian, and whatever increase in his knowledge may be desirable, that increase will be reached as he follows Christ in his life.

By confounding faith in Christ with faith in Scripture, or faith in

a certain theory of the Atonement, or in this or that doctrine, and by giving the impression that without accepting these doctrines a man cannot accept Christ and be a zealous Christian, the Church not only needlessly increases the difficulties of faith, and so produces sceptics, but also leads men to misapprehend the real point at issue between faith and scepticism. The differentia of the Christian, that which distinguishes Christian faith from every other form of opinion or belief, is the one conviction that Jesus is at this moment conscious and supreme. The question which separates men into the two great classes of Christians and sceptics is this: Did Christ rise from the dead? If He did, then there is a spiritual power stronger than the mightiest physical forces in nature; a spiritual power which can compel natural laws to subserve spiritual purposes. By His resurrection we are put in possession of God and immortality. But if, on the contrary, He still lies in His grave in "the lone Syrian town," if death terminated His living touch with this world, and if now He is helplessly separated from it, then the religion of the apostles and martyrs is no more, and for aught that Christianity can say to the contrary, Nature is God, and beyond the limits she imposes we have no outlook at all.

Secondly, the Church is responsible for present scepticism by producing the impression that the Bible must either be accepted as throughout infallible or not at all. Renan, in his Autobiography, tells us that he was brought up to believe that Christianity was bound up with the infallibility of Scripture, so that when he found that there were statements in Scripture irreconcilable with fact, he had no choice but to abandon Christianity. Such is the history of scepticism in many minds. A lad grows up under the impression that the Church accepts all the statements in the Bible as infallibly true, and requires all believers to accept them. He understands that there is no middle position between accepting the whole of Scripture and rejecting the whole of it. He has been taught that the infallibility of the Bible is the ground of the whole Christian faith, and, accordingly, when he finds that there are in the Bible what he conceives to be mistakes, he fancies the foundations are removed, and he yields himself to unbelief. It is the duty of the Church to make it plain that faith in Christ is not bound up with faith in the infallibility of Scripture.

The Church is also responsible for not having yet formulated a doctrine of revelation which enables inquiring minds to understand what the Bible is, and to account for all its characteristics. Colonel Ingersoll's assault upon Christianity has done incalculable harm, and the strength of that assault consists largely in the trenchant exposure he makes of the imperfect morality of the Old Testament and of what

he terms "the mistakes of Moses." This, it may be said, is proof of his ignorance and of the weakness of his attack. It is certainly proof of his ignorance, but it is no proof of the weakness of his attack; for thousands believe with him that Christianity stands or falls with the infallibility of the Old Testament; and the Church itself has no formulated doctrine of revelation, its methods and its progress, which accounts for the mistakes and the immoralities of the Old Testament on a principle which satisfies the thinking man.

The Old Testament history is a faithful record of a race which was being trained to know God and to love righteousness, and it shows us the steps in their progress. The leading men of this race were sincere and devoted servants of Jehovah, and were in true communion with Him, but they had not a perfect knowledge of Him. They were gradually advancing towards that perfect knowledge which came at last in Christ. They were able to understand only so much of the Divine nature as they had grown up to, as a child cannot understand the whole of his father's character and ways. And these imperfections in the knowledge of God the Bible, being a true and faithful record, freely recounts, boldly showing us how even the best men among the Jews misunderstood God, but how, by adhering to His law and seeking to hold fellowship with Him, they gradually eliminated from their knowledge of Him what was crude and unworthy. And it is not the imperfections and immoralities which disfigure the earlier part of this growth which should arrest the attention, but the sure and grand progress which at last extruded and left behind all these crudities and imperfections, and justified the training hand and spirit of God. To look upon the Old Testament as depicting a final stage in knowledge and righteousness is a fatal error. Revelation has been a growing light from dawn to perfect day, and though many in the grey dawn served God as faithfully as their successors, it was not possible they should know Him as well or interpret His will as accurately.

Finally, our general bearing and attitude towards sceptics might probably bear improvement. As Plato long ago remarked: "It is a pity that if one half of the world goes mad through godlessness, the other half should go mad with indignation at them." Sceptics often betray animosity against believers, sometimes from irritation that men should go on trusting in what they have striven to persuade the world is false; sometimes, perhaps, from some remaining uneasiness in their own mind. And on our part we are probably too much in the way of thinking that all scepticism is voluntary and wanton. There are, doubtless, sceptics and sceptics, and not all command our respect or sympathy. Many loud declamations are but echoes, not original voices: reverberations from cold, hard surfaces of men, not utterances

wrung from the exercised spirits of living men. For dealing with such persons, as with many other varieties of opinion and practice, the Church needs above all else a Satirist. There is indeed quite as much cant and repetition of pet formulas and shallow thinking and reliance on authority to be found among sceptics as among believers. "Free-thinking" often means thinking that is free from the restrictions which accurate knowledge, and the recognised laws of reasoning, lay upon scientific investigation. And any one whose own studies have disclosed to him the mass of evidence which must be taken account of before a critical decision is given will agree with Renan, when he says that "in reality few persons have the right to disbelieve in Christianity."

There is, however, a scepticism which does deserve our sympathy and respect. Inquiry into the grounds of our belief is, happily, to many minds, a necessity. And in the Christian faith so much is involved, and the necessary inferences from it come into contact at so many points with the whole circle of our beliefs, that hesitation and doubt cannot but arise in earnest minds. But we are to judge of men rather by what they wish to believe than by what they presently find themselves able to believe. A man may passionately desire to believe, and may gather before his mind all the evidence he can, and yet for the present feel uncertain and doubtful. But if he be in earnest to find the truth, and if his desire and belief are that truth, whatever he finds it to be, will aid him in the pursuit of righteousness and the knowledge of God, that man's scepticism is faith in the making. In words which have brought light and hope to many a disturbed and darkened soul,

> "What matter though I doubt at every pore,
> Head-doubts, heart-doubts, doubts at my fingers' ends,
> Doubts in the trivial work of every day,
> Doubts at the very bases of my soul
> In the grand moments when she probes herself—
> If finally I have a life to show?
> * * * * * * *
> 'What think ye of Christ,' friend? When all 's done and said,
> Like you this Christianity or not?
> It may be false, but do you wish it true?
> Has it your vote to be so if it can?
> * * * * * * *
> If you desire faith, then you've faith enough;
> What else seeks God, nay, what else seek ourselves?"

One important practical conclusion will certainly be gathered by thoughtful persons from this subject, that is, that it is the unbelief within the Church which is mainly responsible for the unbelief outside. Were the members of the Church leading a supernatural life, unbelief in the supernatural would become impossible. Were the supreme,

living, present power of Christ manifested in the actual superiority of His people to earthly ways and motives, it would be as impossible to deny that power as it is to deny the power of the tides or of the sun. Offences come, and sceptics are made chiefly by the worldliness and unreformed poor lives of professed believers. What is a man to gain by believing if his life is raised to no greater value than that of most Christians he sees? Men seek what will make them useful, pure, in the best sense, heavenly; but in most of us they see little to tell of any force in religion that makes men so. However careless men are, and however little they inquire into things, they have a rough common sense, a true instinct, which, without any effort on their part, makes them aware whether Christianity is a success or not. Men acknowledge success, and they despise whatever makes loud professions and does nothing, and therefore it is that so commonly in this country and in this age religion is despised, and this it is also which makes us shame-faced about our religion; we have a latent consciousness that in ourselves it has not proved itself mighty to the pulling down of the strongholds of sin in us. These are grievous things to have to say, but we must look the facts in the face, and recognise our responsibility. Christ's words are very awful, "Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." If any conduct of ours, or if the tenor of our life, or any infirmity be gradually impressing on the mind of some child or youth or wavering person, that there is little reality in religion, no duty can more urgently press upon us than inquiry into our conduct, and strenuous endeavour to make our religion more real than ever.

Opportunity of discussing the papers being now given, M. Theodore Monod (Paris) said:—A very great responsibility devolves upon us at the present time in reference to questions of science affecting religion. Our first duty is to be true to our own faith and to our own thoughts, *i.e.* not to say anything beyond what we actually do think, and what we actually do believe; not to bear witness to what we think we ought to believe, much less to what we may be expected to believe, but to that only which we know to be the living truth of God. Thus alone shall we have a hold upon those who do not see things as we see them, and who have not come to a full knowledge of the truth. I am thinking especially of our young men. Few of them (at least in France) are to be seen in our churches. Part of the responsibility for this lamentable state of things surely rests upon us. We must be very careful to meet them as far as we can, and to ask them not so much, "Where do you come

from?" or even, "Where are you standing?" but, "Where are you going? What do you want? What are you after? Are you really after truth? Are you after righteousness? Are you after God?" If they are obliged to say that they are not, we have a hold upon their conscience, and if they can say that they are, then we are in a good position to show them that in Christ they have the answer to all their need. And this is the time to do it.

We have been told that we are in too much of a hurry in coming to a decision about purely scientific questions that can only be settled by patient and careful investigation. Quite true. There is another thing we are in a hurry about; that is, the putting of a label upon every man, with some long name upon the label. Then we think we have *classified* him, which is a shorter and easier process than to try to understand his views. It does harm to him and no good to us. Let it be clearly seen that there is a fellowship of heart, if not of mind, between us and every one of those who will have Christ to be known, believed in, loved, followed, and served. People may call us by what name they please, if only God can say of each one of us, "He is true to the light he has"; if only, obeying the words of our Lord, we believe in the light, that we may be the children of light (John xii. 36).

Dr. Ransom Welsh (Auburn) said:—Modern Apologetics should be especially practical, evangelical, and positive. It should present proofs which are not merely theoretic and remote, but recent and vital, and within ready reach—proofs which may be verified in the present experience of individual Christians and in the ongoing history of the Christian Church.

In our Apologetics we should remember that we are living under the ministration of the Spirit, which is declared to be "more glorious"—more glorious as we should expect it to be since it is steadily approaching the consummation of the Kingdom of God among men, and is the ministration divinely employed to establish that kingdom: "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

Modern Apologetics should not make less of the important and familiar proofs of the revelation of "God the Father Almighty, Maker of heaven and earth"—that is, of the valid but long employed method styled *theological*, taking the theistic standpoint as the centre of argumentation, and ranging the field of Natural Theology.

Modern Apologetics should not make less of the revelation of the Divine Son our Saviour, of His incarnation and sacrifice, and mediation in order to our redemption.

But modern Apologetics should specially insist upon the presence and power of the Divine Spirit, and trace the revealings of His presence in individual Christian experience, and in the experience and progress of the Christian Church toward its consummation.

The facts are at hand vastly multiplied, and daily multiplying in the Christian life at home and abroad, in every land, in every grade of Christian experience, in all the marvels of Christian progress and Christian civilisation, outrivalling the wonders and the successes of the early Christian Church.

Modern Apologetics would thus have not only a positive practical position, but also an unquestionable and exhaustless supply of experimental facts, and, more, a constantly increasing supply of spiritual facts suited to every changing phase of belief or unbelief. And, further, its appeal would be, not only present and practical, but personal—an appeal direct to the conscience, convincing or confuting the gainsayer. It would thus be in accord with the Divine Spirit who doth reprove the world of sin and righteousness and judgment. The effectiveness of this method may be made the more apparent by an illustration:—

In a city with which I am well acquainted the public were expecting a platform lecture by a notorious infidel. His coming had been heralded by the press. Shrewd, if not sympathetic, friends had the matter in charge, and it was expected to pay. The lecture was appointed at a time favourable at once for securing an audience and for producing a reactionary effect.

In the meantime, the Ministerial Association of the city met to arrange the usual programme for the week of prayer. At this meeting the wish was suggested that their faith and courage might authorise them to take possession, during this anniversary week, of a rink just erected to accommodate some thousands of persons. The suggestion, however, received but faint response, and did not rise even to the form of a resolution. But early in the week of prayer there were gracious tokens of revival. Before the week ended there were showers of blessing. A religious awakening had evidently begun among the people. It was decided to continue the meetings, which steadily increased in interest and in numbers, until, for want of room, they were transferred to the rink. At once this was filled, and the revival grew in interest and power. Meanwhile, the champion sceptic came to deliver his lecture. That evening the great rink was not only filled to its utmost capacity, but many were unable to gain admittance. On the other hand, but a comparatively small audience listened to the notorious lecturer. On the morrow he quietly withdrew, leaving scarcely a ripple on the surface of the

public thought or feeling. Undisturbed by his coming or departure, the work of grace moved on until the city was pervaded by its spiritual power, and hundreds were gathered into the fellowship and fold of Christ.

This and similar illustrations indicate the most effective method of Practical Apologetics—the presence of the Holy Spirit sought and found—a method ever open to the Christian and the Christian Church through increasing prayerfulness and consecration. This is a method of practical Apologetics which cannot be gainsaid — an experimental argument which cannot be answered—a demonstration which will not even be questioned. This, too, is a positive vindication of spiritual truth adapted to correct the agnostic and secular tendency of our times—to correct unbelief, whether within the Church or beyond the Church.

But while this is practical and positive, it is at the same time in strict accord with the best and highest theoretic or systematic apologetics. It follows the Scriptural order, "Ye believe in God, believe also in Me," said the Saviour. But Jesus Himself declared, "It is expedient for you that I go away. For . . . if I depart I will send the Comforter, even the Spirit of truth, who shall abide with you for ever. He will reprove the world of sin, and of righteousness, and of judgment. He shall testify of Me." If, then, we would believe in Christ, we must believe in the Holy Spirit promised by Christ as the crowning gift from Heaven, sent of Christ from the Father, to take of the things of Christ and show them unto men, to apply the purchased redemption, to carry forward and consummate the work of grace, to regenerate and sanctify the soul, and make it meet for the inheritance of the saints in light.

To conclude these remarks: there is properly a threefold Apologetics—Theistic, Christologic, Evangelistic.

We may take either standpoint, making God the Father the centre, as in theism (thus formulated in the Creed: "I believe in God the Father Almighty, Maker of Heaven and Earth"); or, making Christ the centre, as in Christian theology (likewise formulated in the Creed); or, making the Holy Spirit the centre, as in evangelistical Christianity.

Apologetics can be complete only as it follows the Scripture method, embracing the Father, and the Son, and the Holy Ghost in its comprehensive range. And modern Apologetics can be satisfactory and successful only as it includes these three—when it magnifies rather than minifies the presence and power of the Holy Spirit, and properly presents the ministration of the Spirit in its glory which excelleth. Let this department of Apologetics be more thoroughly

and sympathetically studied, and more faithfully and forcibly presented to the Church and the world.

The reading of papers being resumed, Dr. George F. Moore (Andover Theological Seminary) read the following on "The Modern Historical Movement and Christian Faith":—

Beyond doubt the most conspicuous feature of the intellectual life of our times is that which we call, comprehensively, scientific. And while the exclusive pretensions sometimes put forward provoke contradiction, we must also recognise the fact that it is in the first place the physical sciences which have given this stamp to the age. In a degree never before approached the intellectual energy of our generation has been devoted to the investigation of natural phenomena and laws. The progress of discovery has been marvellous, even to an age little disposed to wonder. Science has suddenly become popular, and the knowledge of its results and theories—between which there is no sharp delimitation—has been diffused in a hundred forms. What is called the scientific habit of mind has been widely cultivated among those who are not professed scientists. The new knowledge of the universe gained by Astronomy, Geology, and Biology, with the philosophy which seeks to unify this knowledge, has created the modern conception of the universe, which is held, more or less consistently and clearly, by all educated men. The idea of development, taking the form of the nebular hypothesis, of the continuity of world-building forces, and of organic evolution, pervades modern thought. Our conception of the universe in turn fundamentally conditions the idea of God, in so far as we know Him through His works, and thus the advances of Science not merely affect men's attitude to Religion, but exert a profound and far-reaching influence upon the central idea of Religion itself.

The Church has realised the importance of this movement, if not always its entire significance. A new and voluminous branch of Apologetic literature has come into being, having for its aim, in successive stadia, to refute the pretensions of science, to reconcile Science with Religion, to establish a *modus vivendi* between them. This literature, most of which has no lasting worth, will have served its purpose if it only result in the conviction, which is surely gaining ground, that the Church must work out the problems which modern Science and its allied philosophies set for her theologically, before she can effectively treat them apologetically.

But it would be a very imperfect analysis of the spirit of the age which found in it only the scientific element. The historical spirit is hardly less characteristic of our times, and the influence of modern

historical studies on men's thinking about Christianity and the Bible is hardly less deep or universal than that of Science, though it has hitherto attracted far less attention on the part of the Church.

I shall try, in the present paper, to indicate some of the ways in which these tendencies operate, and then, very briefly, what seems to me the true position for the Church to take toward them.

History, like Science, is a word which has acquired in our time a new breadth and depth of meaning. It is not a mere record of events: it is the study of man in society, where alone he is human. Its motto might well be the words of Chremes—

"Humani nil a me alienum puto."

His food and dress; his tools, weapons, arts; his customs, morals, institutions, and laws; his religion, his science, his philosophy, his literature,—the common things of life with which the older historians seldom concerned themselves, have become the chief object of our study. So, too, the aggregates with which modern history deals are communities, peoples, races, rather than political states.

The closer study of these social phenomena disclosed at once a unity and an order which marked history also as a realm of law. It revealed not only laws of being but laws of becoming. Men learned that institutions, laws, religions, are not made, they grow; and grow according to intelligible laws. Thus History, as well as Science, but independently of it, grasped the idea of development as the one clew in the labyrinth of fact. Nothing could be more erroneous than that this organic conception of history, as the record of a social development, has been borrowed from an evolutionary philosophy. It is the necessary outcome of the new direction of historical studies, and is prior, not subsequent, to that philosophy.

Another characteristic of modern historical work is the place which is taken in it by research. The classical historians for the most part wrote of their own times or of the recent past. When they dealt with a remoter antiquity they repeated, with more or less fidelity, the accounts of their predecessors; but of research, of the use of primary monumental or documentary sources, we find as little as of criticism in the employment of their authorities. No doubt this is explained in great part by a difference of aim; their ideal was art, ours is reality. But it makes it necessary that the modern student should use the writings, even of the best of the ancients, only with a double measure of critical caution, and control them, wherever possible, by the monumental sources which they neglected.

In this way an historical method has been developed, which has proved capable of fruitful application to other branches of learning.

Philology, for example, has been transformed by the substitution of a scientific and historical treatment for an empirical or speculative one. Anthropology, Sociology, Economics, most important ancillaries of history, have been raised to the rank of sciences in the same way. The application of historical and comparative methods to the religions of the world, the lowest as well as the highest, has created a new discipline, which, even in its somewhat crude beginnings, has taught us much, and influences men's thinking about religion still more.

We have thus here a counterpart to the advance of the physical sciences, product and factor of the same intellectual tendencies.

What is the bearing of the modern idea of history, of historical research and historical criticism, upon faith? How do these things affect men's attitude to Christianity and the Bible?

It is proper to signalise, in the first place, the confirmation which modern research, especially through the recovery of the monumental records of Egypt and Assyria, has given to the Old Testament history. This evidence is indeed often unfairly represented. It neither makes the critical examination of the Old Testament sources unnecessary, nor contradicts in any way the well-grounded conclusions of criticism, but it gives the final blow to the vulgar infidelity, already abundantly refuted by criticism itself, which regarded the Old Testament as a tissue of priestly fabrication, and makes a revival of that form of unbelief impossible. All modern discoveries have increased the historical value of these Hebrew documents.

But there are other ways in which the tendency of the historical movement seems for the moment to be less favourable to faith.

The recognition of the fact that the books of the Old Testament are not only religious books, but historical sources, implies the necessity of employing upon them the well-tried methods of historical inquiry. To this treatment the Bible itself invites, for, unlike other sacred books, the revelation it purports to contain is set in a history which embraces the beginnings of the human race, of its civilisation and religion; then the story of a family, a people, a nation, a church, within which the true religion lives and grows through the centuries. Thus the religion itself in the clearest way gives out that it will be understood only in its development—a truth, the full significance of which is not yet realised, though it was perceived, for example, by Jonathan Edwards, in his remarkable *History of Redemption*. The development, however, can only be followed when the documents, which have come down to us in various orders of arrangement, and in great part without name or date, have been analysed and assigned to their true chronological and—what is no less important—genealogical place. Then they must be most carefully compared with one another and

with all other extant material, and subjected to the searching tests of historical criticism. When this has been achieved, with the greatest attainable degree of exactness, the constructive task of the historian begins. He has to set forth the development of the people of Israel in all the lines of national progress. The soul of his representation must be the religious movement, not only because in it lies for us all the interest and worth of Israel's life, but because it was the vital and organising principle of the history itself. The work is therefore not merely historical, it is theological. At the end the crucial test of all critical processes is that they enable us to do justice to all that there is in the religion of Israel.

Upon these tasks Christian scholars, in many lands and of widely different schools, are at work. Agreement in results seems, as yet, far off, though the attentive observer will not fail to discern more than one sign of progress in that direction. Meanwhile, the facts which modern criticism may be held to have established, and even more the positions now in controversy, have been made familiar in various popular forms to the great public of reading men. The rumour of them, often confused and exaggerated—*crescit eundo*—has come to the ears of many more. These new teachings have excited a not unnatural alarm. That the Sacred Law is not the original constitution of the Israelitish nation and Church, but itself a product of the religious and political evolution, slowly growing through the centuries, and embodying in itself at last the whole history of this development —this seems to many to sap the foundations of the faith. But, on the other hand, these teachings unquestionably appeal very strongly to students trained in modern historical methods, and there is, in such circles at least, far more readiness to accept them than is generally thought. Here, plainly, influences are at work which tend very greatly to modify men's attitude toward the Bible and revelation.

But back of this there is another tendency of immeasurably greater force affecting men's thought, not merely of the Word, but of the Christian religion altogether. The domination of the intellect by the idea of development makes the claim of finality put forward by Christianity the greatest difficulty in the way of its acceptance. Truth of any kind—religious truth as little as scientific—is never all in the possession of any one man or age. The absolute is for God alone : on earth pre-eminence, however great, is relative only. Immeasurably as the Christianity of the New Testament towers above contemporary Judaism, or heathenism, it cannot but be that succeeding ages, standing, if you will, upon the shoulders of Jesus, should rise higher, should correct errors, surmount limitations, enlarge the vision of

truth, and strengthen the power of religious motive. In other words, there is no final religion any more than a final science, or a final philosophy. Something like this is, I suppose, the prejudice—I use the word in no invidious sense—with which very many educated men in our time hear the absolute claims of Christianity.

The comparative study of religions has done much to confirm this way of thinking, by showing that Christianity has no exclusive possession of the noblest religious truth, or of high ethical precept. Men's whole attitude to the Gentile religions has changed. They, too, are seen to contain not merely the record of man's age-long blind-seeking after God, but, in some sense, of his finding God too. This could not fail to react upon men's conception of Christianity, which, from this point of view, seems to be not different in kind from the ethnic religions.

What is the duty of the Church in regard to these tendencies of the historical movement in our day? This is the practical question which is proposed to us. Within the limits of this paper I must content myself with indicating briefly certain general principles which determine the answer.

First of all, these problems, like those which are set before us by science, must be wrought out by the Church theologically. It must incorporate in its idea of God the results of every advance in the knowledge of His works in history as well as in nature. For history is itself one of the chief modes of revelation, and every page of it is sacred. Only when this has been done may we properly proceed to the vindication of the truth we hold against the various contradictions of anti-Christian thought, or to win over to our way the extra-Christian thinking of our time, that is, to Apologetic, which is not, as is often imagined, the defence of immutable truth against protean error, but the presentation of the Church's living and growing apprehension of truth in relation to new surroundings, to the end that it may by its own power convince and win men. It is accordingly to the theological and practical aspects of the question that I confine myself here.

Confronting the difficulty men find in acknowledging the absoluteness of Christianity, the disposition to regard it merely as a stadium in the endless religious evolution of humanity which the race must one day outlive, if, indeed, it has not already done so, we must make it perfectly clear wherein the absoluteness of Christianity consists, and upon what grounds our invincible conviction rests. These grounds, I think, are sometimes concealed by the arguments employed to confirm them. Strong as the Theistic argument in its modern form undoubtedly is, it does not produce a corresponding degree of con-

viction in minds habituated solely to scientific or historical reasoning, and suspicious of everything savouring of metaphysics. The historical evidences of Christianity, on the other hand, can yield at most a certain degree of probability, not an overmastering conviction. The one ground of our faith—here we can appeal to the experience of every Christian—is Jesus Christ Himself, in whom God reveals Himself to us as the Saviour. Or, to put it differently, it is the fact that in Christ God has taken hold of us, of heart and thought and life, and made us His own. This conviction owes no part of its force to our knowledge of the theological definitions of the being and attributes of God, and the arguments for these from reason or Scripture; or to our acquaintance with the doctrines of the person and work of Christ. It is antecedent to all theology and apology. It is a grave error to think that the so-called Evidences of Christianity are sufficient to produce an intellectual conviction of its truth, while moral and religious conviction can be wrought only by the Spirit of God. Rather a real intellectual conviction can be reached only through moral and religious experience of the power of the Gospel. To all external arguments we may apply what Novalis once said of miracles. "Can miracles work conviction? Is not conviction itself the one true and God-announcing miracle?" The ground of our conviction is therefore a fact; an historic fact witnessed to by the most potent and real fact in our experience. God in Christ takes hold of our lives, makes them His own, transforms them, and glorifies them by His Spirit. The substance of the faith which rests upon this foundation can never be better expressed than in the Apostle's words: God in Christ was reconciling the world unto Himself, not reckoning to them their transgressions.

Reconciliation to God in Christ through the forgiveness of sins —this, the heart of the Gospel, is the absolute in Christianity, which no discoveries in science, no historical research, no intellectual enlightenment, no moral or religious progress can touch.

Our thoughts about this eternal fact, our apprehension of its nature and significance, our deduction of its many and important corollaries, possess relative truth only. The absoluteness and finality of Christianity do not belong to Christian theology. For a final theology implies that man has found out God unto perfection. The internal changes which are always going on are in a measure disguised by traditional forms of words, but not prevented. Only the failure of the intellectual and spiritual life of a Church—as in the Greek Church, after John of Damascus—can produce an even relatively stationary theology. Conversely, the stronger the life of the Church, the more rapid the process of change. The student of history cannot

allow the finality of any system of Christian theology; just as little can the simple Christian who believes that the Spirit of God is in His Church. The absolute in Christianity is only Christ—"Jesus Christ the same yesterday, to-day, and for ever." It is this, and not its moral or theological teachings, which essentially distinguishes our faith from the religions with which it is so often compared. The Antiochians, who in derision fastened on the new sect of Jews the name Christian, unwittingly chose the word in which the distinctive peculiarity of our faith is summed up. And the more thorough study of the religions of the world will but bring out, as M. de Pressensé has so eloquently said, the profound originality of this, in which alone we know God as Father, Son, and Holy Ghost.

From the same side we approach the question of revelation. We believe that God reveals Himself to men, because in the Incarnate Word He has revealed Himself to us. No other basis for this conviction is possible, as our standards very clearly teach. In other words, we come to revelation through religion, not the opposite, as, historically, revelation is a moment in religion, not the *prius* of religion. We know the religion of Christ through the New Testament, which is the medium of the specifically Christian revelation. On looking into it we find that Christianity took up from Judaism the whole circle of its fundamental religious concepts; that God is one, the living and true God; that He is the righteous God, in whose world-purpose all the forces of nature and history work together for the salvation of those who put their trust in Him. These truths formed the substance of the message of Israel's prophetic teachers. In making them its own Christianity, by all that it is, authenticates the older religion. Not merely the words of Christ and His disciples, but far more cogently this momentous fact itself vouches for it that the Old Testament as well as the New is a record of a divine revelation produced within the bosom of the true religion, and breathing in every part its spirit, the Spirit of God.

This revelation, as we have already observed, is historical. As in the life of the Son of God, the divine enters into the conditions of human development. It is therefore limited in every age by the conditions of that age. It has limits in man's knowledge of the universe and of himself; limits in his stage of moral progress, in his social and political relations. It develops with the religious consciousness of the race, which at the same time it unfolds. To determine the order of this development is the highest task of criticism, which now becomes the criticism of religious ideas. There is but this one way. Even if Jewish and Christian tradition were of much greater worth

than it is it could not be for Protestants decisive. The fact itself is the only authority. The fear that the application of critical methods, without reserve, to the Scriptures, means the elimination of the divine element from the history, is as little justifiable as would be an apprehension that the unrestricted employment of scientific methods in the study of nature would put God out of the world, or that the rigid application of the grammatico-historical method in exegesis imperils inspiration. The use of reason cannot be pushed too far. Error can be corrected only by going further: the mistakes of critics only by sounder and more thorough criticism.

It is the duty of the teaching faculty of the Church to face the questions which modern progress raises with an eye single to the truth, to take the lead in textual and historical criticism, in interpretation, in Biblical theology, and to push their researches with all diligence and faithfulness and in perfect freedom. And the Church, which imposes upon them this task, is bound to support and encourage them in it, knowing that only thus can the truth be established, and confident that the more fully the development of which history is the record is understood, the more clearly the divine forces in it, the grand teleology which runs through it all, will appear.

In view of the confusion and doubt which the dissemination of critical theories has produced in the minds of many, in the Church as well as out of it, it is the imperative duty of the ministry to set forth, with the utmost clearness and positiveness, the ground and content of our Christian faith; how it is not founded upon tradition, and therefore cannot be touched by historical criticism. This is not a mere precept of expediency, it is a truth of the utmost consequence, in reaffirming which we are but returning to the position of the Protestant reformers, from which their followers for a time departed, and restoring Christ to His true place as the corner-stone of our faith. "Other foundation can no man lay," least of all dare we presume to put *under* the one foundation either a book or a church. From this fully Christian standpoint, the strongest faith and the utmost freedom of historical research or of theological thought are not incompatible, but complementary. Freedom is the inalienable birthright of faith; the most precious heritage of the Christian man. Nor have we any reason to fear that sincere loyalty to historic Christianity will conflict with absolute loyalty to truth.

Next to this in importance is the need of a more thorough teaching about the Bible in our pulpits and Bible-classes as well as in our theological chairs. It has been truly said that our Church has no formulated doctrine of inspiration. But it has school-theories more than enough. The inadequacy of these lies in the fact that they rest

for the most part on theological deduction. What our time demands is that the Bible itself should testify; that the doctrine of Scripture should be founded upon an induction whose basis is broad enough to cover all the facts. This teaching must also be more positive than it has been. Inerrancy is only a negation, and we cannot learn what a thing is even by exhaustive exclusion. The need of a broader, deeper, more positive treatment of these questions is urgent. For there is no little danger that, under the influence of what they have heard of modern interpretation or criticism, men shall let slip, almost without knowing it, their inherited beliefs, and get nothing in their place. Even in some so-called conservative theological circles, I think we may see a willingness to yield the old positions piecemeal, when too hard pressed at this point or that. The outcome of such a surrender can only be agnosticism or unbelief. Not partial concessions, but a positive, definite, frank presentation of the facts and their consequences is what the time needs for the defence of the faith. The questions: What is the relation of revelation to religion, to history, to Scripture? What are the marks of inspiration in Scripture? Is it limited to narrative of actual fact, or does it appropriate legend and myth, as it uses parable and Apocalypse?—these and many like questions demand an answer. To answer them truly and clearly is the first task of modern theology. And the Church's success in dealing with those phases of doubt, which arise from the tendencies of historical thought, depends in very large measure on the way in which we accomplish this task.

The present activity on the lines of historical research and criticism is not destined, unless by the fault of the Church itself, to minister to unbelief, but to faith. The increased earnestness with which on every hand the Bible is studied; the disposition, never before so strong, to let exegetical results stand; the central place which the newest theological schools give to revelation as the sole adequate source of man's knowledge of God; the growth of a Biblical theology by the side of systematic and speculative theology; the actual advances made by critical scholarship, checked and confirmed by archæological research; the better understanding of the Old Testament religion which has come from the greater attention bestowed upon the prophets; the light which falls upon the Bible from other religions; all these are omens of better things to come.

We have the best ground for confidence that as all sound knowledge tends to true religion, so historical discovery and criticism, the advances of science, the speculations of philosophy, will work together for faith, removing the misunderstandings which hinder belief, and

adding day by day to the force of that cumulative testimony which they give to the truths of our holy religion.

Principal Edwards, D.D., Aberystwith, then read the following paper on Religious Thought in Wales :—

I have thought it might be agreeable to the Council that I should confine my remarks to one corner of the field—the corner which I know best, more especially as it presents interesting and little known peculiarities of theological thought and religious life. It has been said that we witness in the present day the awakening of the Celtic nations. It is true that now, for the first time, their inner movements come to the suface. But the stream has been running its strong course in Wales for three centuries very much unobserved, and the presence of Welsh representatives at this Council is but a sign of the mingling of the waters at last with the larger floods of Scottish and English thought. Hitherto the language has more than anything else kept us apart. Our preachers and theologians are almost unknown outside the boundaries of the Principality. When they are described, as some of our fathers have been described, to English readers, they are regarded, I fear, in the light of curiosities, if not of oddities, not to be taken too seriously, and with no presumption that their experiences can furnish practical lessons to more favoured sections of the Church.

In the present paper, I will endeavour briefly, but with entire candour, to state what appears to me to be the actual condition of religious thought in Wales, and trace, as far as I can, in short compass, how it has come to be what it is. Theology in Wales has been hitherto almost exclusively Puritan. Until recently this might have been safely affirmed of the Church of England in Wales as well as of the Nonconformists. The historical links can, with some trouble, be followed up to the time of the Protestant Reformers. Protestantism affected Wales only in its extreme Puritan form. William Salesbury, Bishop Richard Davies of St. David's, and Bishop William Morgan of St. Asaph, the three men to whom we are indebted for our Welsh Bible, represent the Puritanism of Edward vi. and Elizabeth's reigns. Salesbury, the first, though not the greatest, of them, was converted from what he calls "the holy-like religion of Rome," by John Jewel, who, when he was tutor at Corpus Christi College, exercised an influence on Oxford second to none, with the exception, perhaps, of Newman's influence in the opposite direction in the present century. Bishop Davies was an exile in Geneva during Mary's reign, and came under the direct influence of Beza. The early Nonconformity of Wales, a century later, when Independent,

Baptist, and Presbyterian Churches were formed, professed, of course Puritan doctrines. In the middle of the eighteenth century the Methodist revival within the Church of England, led by Griffith Jones of Llanddowror, Howel Harris of Trevecca, and Daniel Rowlands of Llangeitho, was in its essence and spirit a reaction against the latitudinarianism which had spread among Churchmen and Dissenters alike in the early years of the century. The Presbyterians more particularly, others to a less degree, were drifting towards Arianism and Socinianism. A notable result of this movement still survives. A patch of country in South Wales, about twenty miles, more or less, across, is almost entirely Socinian to this day, and seems to have been untouched by the waves of religious revival surging around it. Rowlands of Llangeitho created an epoch in the religion of the whole of Wales from end to end. But he does not appear to have made the slightest impression upon the Presbyterian Unitarians within ten miles of his own home. The theological product and monument of the Methodist revival of the last century is Charles's Bible-Dictionary, *Y Geiriadur*. This book contains elaborate articles on all doctrinal subjects. I have been at pains to trace some of them and to note the authorities cited. The chief are Luther on Galatians, Calvin's Institutes, Beza's Greek Testament (Notes and Version), Turretine's various works, Cocceius' Works, Witsius on the Covenants, Vitringa on Isaiah, and other treatises of his, Dr. Owen, Thomas Goodwin, John Howe. The Fathers are quoted occasionally. Hooker is not known. This Dictionary was the storehouse of our preachers' theology for two generations at least, and it is still studied by all candidates for the ministry and many Sunday-school teachers. If you entered the house of a rustic elder or leader of "the private societies" fifty years ago, you would find that he had a small and very select library. It would nearly always contain Peter Williams's Annotations on the Bible; Williams of Pantycelyn's Hymns and Elegies, which are essentially doctrinal; Charles's Bible Dictionary, with translations into Welsh of Boston's *Fourfold State of Man;* Bunyan's *Pilgrim's Progress;* Owen on the Person of Christ, and on the Mortification of Sin in Believers; Gurnal's *Christian in Complete Armour*, Foxe's Martyrology, and, perhaps, Elijah Cole on the Divine Sovereignty. But you would find very little else, and even in the libraries of the great Welsh preachers of the former half of this century there was scarcely any literature outside the range of theological thought represented by these writers. I venture to think no other instance can be named of so exclusive and prolonged an influence of one school. Even the controversies of those days betray little knowledge of the

great intellectual movements of the Church or of the world, beyond the questions discussed between Calvinists and Arminians, or between Hyper-Calvinists and the followers of Andrew Fuller, or of Dr. Edward Williams. Our fathers fought their battles around such problems as the following:—Whether or not Christ's atonement was more than a *quid pro quo*, an exact equivalent for the actual sins of the elect? Whether the non-elect received blessings directly through the death of Christ or only indirectly for the benefit of the elect? They had no conception of any wider region. For instance, the doctrine of the incarnation had no value or meaning to them except as the incarnation was a necessary condition of Christ's atoning death, and the idea of any connection between Christ and the race, be it true or be it false, had not occurred to them. The consequence of their very contracted range of thought was most injurious. Their controversies were rapidly degenerating into an empty war of words. Theology, in fact, was dying of asphyxia. It is but the simple truth that among those men in Wales to-day, who have continued to move in this narrow groove, theology has ceased to be a living thought, and religion has ceased to be a maker of character and a fountain of life.

My purpose in recounting these facts is to lead to their connection with the present condition of religious thought in Wales. I have arrived at a conclusion which may appear strange, perhaps paradoxical. But I infer from what I know of my countrymen that our theology has been saved by knowledge and by literature, including literature by no means tinged with theology. An instance of what I mean will be found in the case of the late Henry Rees, who, by the way, was without exception the most powerful preacher I ever heard. He is credibly said to have in his later years read the Life of Dr. Arnold and some things of Carlyle with the wondering joy of a discoverer. Another, whom I will not name, but who afterwards drew heavily on the stores of all the ages, told me that, when he was a young man, the accidental sight of the current number of *Blackwood's Magazine* filled him with astonishment, and strongly impelled him to make himself possessor of what was then to him the new world of literature. A stream of fresh air poured in when the younger generation of theological students began to read and ponder over Coleridge's *Aids to Reflection*. After Coleridge came Augustine's *City of God*, Anselm's *Cur Deus Homo*, Hooker's First and Fifth Books, Locke's *Treatise on the Human Understanding* (to be often criticised and demolished), Kant's *Critique* (to be, if possible, understood), and Milton's *Paradise Lost*, with which students were urged to saturate their minds.

The period of awakening and illumination in the Principality may be dated approximately from the beginning of the year 1845, when the first Welsh quarterly periodical first made its appearance. Its principal contents are most instructive, especially if we bear in mind that it was read by men whose sole study had been the Puritan theology. Among its earlier subjects I find the following:—Bacon's Philosophy, the Church of Geneva, Robert Hall, Paley's *Horæ Paulinæ*, the Oxford Tracts for the Times, Dr. Arnold, the Religious Awakening in Germany, the Theological Controversies of Scotland, Maynooth, Religion in France, the Free Church, the Philosophy and Theology of Coleridge, Plato, National Education, Codex Bezae, the French Revolution, the Apostolical Succession, Butler's *Analogy*, German Rationalism, Emmanuel Kant, Dr. Thomas Brown, Moses Stuart as an Expositor, John Foster, Education in Wales, the *Quarterly Review* and its attacks on Wales, etc. etc. Since that time it is not too much to affirm that we have made a clean sweep of the theological controversies which in our forefathers' time shook earth and heaven. They erected chapels in almost every village, as any tourist can see to this day—chapel to the right of him—chapel to the left of him—and the Shibboleth of the sect must be pronounced to a nicety. To-day, practically, the same doctrines are preached in all alike. To a chance spectator they stand as tombstones of dead controversies. But if he enters and knows the language, he will not fail to discover that nearly all of them are temples of a very living Christianity. I infer that the circulating blood of theology needs constantly to be oxygenised by contact with the broad human conceptions that create and inspire and govern literature and the age. No man will possess a true and a strong theology who has not also mastered ideas other than theological. Brought to this conclusion by the history of theology among our fathers, we in Wales are boldly educating our young men in science and literature. We are aware of the dangers of knowledge; but we think the dangers of ignorance to be greater. If the novelty of a broad education may lead shallow thinkers away from theology for a time, depth in knowledge will bring them back. Yet some may doubt this last statement, that depth in knowledge will lead men back to theology, spite of the authority of the great thinker from whom, with one alteration, it has been borrowed. Does not the truth of the dictum lie in the very word which I have dropped? May we not admit that depth in philosophy will lead men back to religion, and at the same time deny that it will reconcile them to a doctrinal theology? I can at present only reply that agnosticism can be but a passing phase of the human mind. It is easy to point out the combination of circumstances that have pro-

duced it, and to show that it is not the normal condition of man's intellectual or moral nature to rest content in ignorance of God. If intellectual agnosticism is possible only for a time, much more temporary and abnormal is religious agnosticism. Men are certain to pass out of this condition either into irreligion or into knowledge.

But this is not the place to argue the question generally. Our present subject is the theological and religious life of Wales, and the objection raised leads me to remark that in Wales theology has always hitherto been intimately connected with preaching. I do not think I should be going beyond the fact by saying that all our prominent theologians have been effective preachers. They studied theology in order to preach, not so much, perhaps, because of an intellectual craving for logical consistency and completeness. The people of Wales would find it difficult to form a conception of a learned divine who has no power to move the heart and touch the conscience of a congregation. They have never set eyes on the species. On the other hand, they know very little about the jelly-fish kind of sermons which has no backbone of theological truth. Moreover, this theological preaching has always been of a very definite description. It starts with the fact of sin, and does not consider that it has attained its purpose until it arrives at the fact of conversion and faith in Christ. In its effort to represent sin as exceeding sinful, it spares not till it has broken through the hard incrustation of worldliness and self-righteousness, but summons the mightiest forces of the spiritual world to its help, and wields them at times with terrific power. It proclaims the holiness of the law in order to convict men of their guilt. With bated breath it tells them that the flames of hell have not died out. It speaks of the love of the Heavenly Father, the Infinite Person and Infinite Atonement of Jesus Christ, the powerful and direct inworking of the Holy Spirit. All this is true concerning the best preaching of the Welsh pulpit. It is on this we rely most of all in fighting agnosticism among our young men. We hope to convert their intellect through their conscience. An English writer recently observed that the word "conscience" has ceased to be used among thoughtful men. If the remark is true, perhaps the fact will in some measure account for the spread of agnosticism. We in Wales, at least, have not learned the art of preaching without the help of the judge within.

It is not difficult to see a danger here. The maggot is concealed at the core of the apple. Such preaching repeated and reiterated loses at last its fine edge. The great preachers wield the sword to good purpose; but the futile attempts of lesser men to imitate their manner, without possessing their power, is apt to

turn a tragedy into a farce. There is too often an air of unreality about Welsh preaching. When you read in the papers about Welsh revivals, I must honestly warn you not to jump too hastily to the conclusion that the great deep of men's religious life has been stirred, or even reached at all. Much is written about the Welsh *Hwyl*. Believe me, it is in too many cases a mere mannerism, and not true unction. The greatest danger that besets religion in Wales to-day is plain. The sense of sin is not keen. To make the matter more serious, the conscience of the people is too often blunted by repeated application of some of the most potent spiritual forces. "The people," remarked one of our old preachers, "are becoming Gospel-proof and sermon-hardened." Do I speak thus in the spirit of despondency? Far from it. I frankly admit that the controversies of past days degenerated into a mere logomachy. The road ended at a dead wall. But they kept intact for us one truth that had not become on their lips a mere badge. They firmly grasped and held aloft the infinitude of Jesus Christ. What the older Presbyterians of Wales at the end of the seventeenth and the beginning of the eighteenth century utterly failed to maintain, the later Welsh Presbyterians in the middle and towards the end of the last century established safely and permanently as the foundation of our present and our future theology. For the earlier Presbyterians became first Arminians, then Arians, then Socinians, then Deists. The new Presbyterians of the Methodist revival expelled Sabellianism from their camp. The cause of the difference is not far to seek. The older school addressed themselves to the task of forming their theology from the side of intellect; their successors were, properly speaking, not a school at all, but evangelists who came to their work from the side of conscience, and found their message only in the doctrines of grace. Even when the Hyper-Calvinism of a later day thought to span the atonement of the Cross with the measuring-line of their poor and shallow *quid pro quo* theory, God blessed Wales with men who were nothing if not great preachers; and great preaching demands a great truth, no less than a great truth demands a great preacher. They discovered a theme great enough to draw out into full and powerful action their highest gifts of preaching in the doctrine of an infinite Christ. So powerful is the truth concerning the person of Christ, that it has over and over again in the history of the Church lent its own omnipotence to half-truths and narrow theories, and made them strong, as if they were the round globe of truth. No one here will say that the Arminian doctrine is, at best, more than half a truth. But Arminianism, when linked to the doctrine of the infinite greatness of Jesus Christ, has been preached with power to the salvation of many thousands.

Similarly, on the other side, the Hyper-Calvinism of our fathers in Wales—Christmas Evans, for example—was powerful to save men in virtue of its contact with the doctrine of an infinite Christ. By to-day these controversies have perished. But the truth concerning the Infinite Christ remains. This is just what has been saved from the wreck. The volcanoes have long ago ceased to belch out fire and smoke. The truth concerning Christ is the living verdure that grows and blossoms on the very lips of the hardened crater.

May I crave your kind indulgence, if I avow my profound conviction that this is the truth for our time. I speak not of other lands, far or near. But in the present condition of things in Wales, you have a people actually weary of contending systems, keenly alive, at the same time, to the fascination of new ideas, political and scientific, and, for this reason, in danger of drifting away from theological truth altogether. The physicians have prescribed excellent decoctions, made of all manner of healthful herbs. But their potions have lost their effect, at least in this instance, and for a time. Suppose the patient changes his method, and causes himself to be carried out of his sick-chamber into the balmy air, and gazes at the same herbage in the dewy fields and on the sunny steeps. Our fathers preached Christ—unquestionably they did—but He was to them a postulate required for the solution of a problem; and in our age agnosticism is come to the front as a conscious phase of the human intellect, and teaches our young men, not that this or that solution of the problem is fallacious, or lame, or obscure, but that the problem itself need not be solved either way. I meet our young men of thoughtful intelligence, who honestly desire to be morally good and noble, with this statement, "Very well, for the present we will lay aside the problems and look straight away at Jesus Christ as He actually was." These young men are keenly alive to the infinite beauty and majesty of Jesus Christ. Let them gaze at the vision awhile, even if we abstain for the moment from explaining to them its meaning. Theology will come afterwards, and it will come with the greater force. Instead of requiring Christ for the sake of a system, we will begin with Christ, if need be, without a system. But when we have asked and answered the question, *What* was Jesus Christ? another question will inevitably come in its wake, *Who* was Jesus Christ? I have no fear of the answer. Moreover, men will not gaze at Jesus long but that conscience will awake out of its deadly slumber. The perfectness of His character will make them ashamed of their vileness. Guilty shame in the presence of Jesus Christ will beget a profound yearning for pardon. Then comes the preacher's golden opportunity

to proclaim the Infinite Atonement through the infinite self-sacrifice of the God-Man.

This, brethren, as far as I can judge, is the state of things among my countrymen in the Principality. You will see that in this matter also our work in Wales is educational. Because we believe this we are bending all our energies to make our people students of the Bible itself, especially of the New Testament, and in the New Testament of the Gospels above and before all else. In a word, the main object at which we aim is to put every thoughtful, religious man among us in secure possession of the true answer to the question, What was Jesus Christ? When this great end has been achieved we shall not be unprepared to face the enemy, any enemy of Christianity that may arise. We shall also be ready to receive the great theological thinker of the future when he comes. For we hope and pray that the Head of the Church may again vouchsafe to bestow upon us in His own good time that most rare and most precious of His gifts, a great theologian, who will (may I hazard the words?) draw from the fountain of truth in the Word of God a theology which shall be more Divine than Arminianism, more human than Calvinism, and more Christian than either, because it combines them in the broader and deeper truth concerning the Person of Christ, which underlies both.

Rev. Dr. Watts, Assembly's College, Belfast (Presbyterian Church of Ireland), spoke on "Pseudo Science and Philosophy." He said:—Some persons are of the opinion that the Church will best serve the ends for which she has been instituted by proclaiming the truths of the Gospel, and taking no notice of the speculations of a "vain philosophy" or of "science, falsely so called." This, it is claimed, was the principle on which the great Apostle of the Gentiles proceeded. While the Jews required a sign and the Greeks sought after wisdom, he yielded to the demands of neither, but preached Christ crucified, though he knew his theme was a stumbling-block to the one and foolishness to the other.

Much may be said in favour of this view, for it is a revealed principle of the Economy of Grace that the vessels of mercy are not chosen, at least not largely chosen, from among the wise and prudent; and it is not by dissertations on Science or Philosophy that those chosen are called. There is no doubt that, so far as the great mass of mankind are concerned, this is the principle on which the Church should proceed; and, as a matter of fact, it has been by those who have acted upon it that her greatest triumphs have been won in the extension of the Redeemer's kingdom. However, there are, in the present day, large numbers, not only of the cultured

but of the artisan and general working classes, whose minds have been prejudiced, not only against the Gospel, but against Theism in any form, by utterances of men of high philosophic, or scientific, or literary fame. These it is the duty of the Church, if she would prove faithful to her high commission, to endeavour to win from their attitude of antagonism, by pointing out the utter groundlessness of objections to which they have lent a too unquestioning ear. Discussions of this kind cannot convert souls, but they may serve to remove prejudices which prevent large classes from taking the claims of the Gospel into consideration at all.

But it is said that the philosopher or scientist, as such, has nothing to do with theology, and that the theologian, as such, has nothing to do with science. This view of the relation subsisting between these departments of knowledge is both unscriptural and unscientific. 1. It is unscriptural. As the heavens declare the glory of God and the earth showeth forth His hands' work, men are inexcusable if they do not apprehend the glory and recognise the workmanship. If the men of Paul's day, who were destitute of anything that could be regarded as an instrument of scientific investigation, were inexcusable for tarrying in the outer court of 'the things that do appear,' surely the men of our day who possess such means for entering within the veil, and yet decline to approach and gaze upon the symbols of the Divine presence, are left without apology or excuse.

2. But the view in question is manifestly unscientific. The scientist cannot complete his work within the limits prescribed. His business is to trace phenomena to their causes, and he can find no cause adequate to account for such phenomena on which there is not engraven the signature of design—a corner-stone of natural theology.

We have a remarkable proof of this in the history of Humboldt's Kosmos. At the outset Humboldt did not intend to write a Kosmos. He simply proposed the preparation of a physical geography. His work was to be absolutely and exclusively terrestrial. But when he began to collect materials he found that the facts selected were so closely related to other facts that he could not treat them as isolated phenomena. He found, what even the materialists confess they have found in the atomic constituents of the universe, that 'there is nothing which exists out of relation.' He discovered that the phenomena with which he had to deal were really different phases of a Kosmos—of one stupendous, harmonious whole. It is questionable whether Humboldt rose to the full height of the grand conclusion to which his great work logically points. His conclusion is that nature, rationally considered, is a unity in diversity of phenomena—one whole, animated by the

breath of life. He seems, like Strauss, to find the cause of the Kosmos in the Kosmos itself. In this conclusion, however, the truly scientific mind cannot find rest. The very character of the contents of the Kosmos forbids it. The multitudinous mutual inner relations of these contents demand a cause, and as they are so related as to constitute one harmonious whole—a unity in diversity of phenomena —the cause accounting for this wondrous harmony must be one cause capable of ordering and marshalling the myriad hosts of this marvellous array.

Now, what is true of Humboldt and his labours in the preparation of his Kosmos is true of every worker in the fields of science. No matter how limited the field in which he elects to work, he finds notes of relations *ad extra* which, if scientifically examined, must lead him, as they led Humboldt, into wider fields, with similar hints of kindred fields beyond. Thus attracted from field to field of what is admitted to be a Kosmos, he must, if he will but act in harmony with a fundamental of all science and philosophy, rise to the high scientific conception of an ultimate intelligence, the author of all.

Taking her stand upon this philosophic, scientific, Scriptural ground, the Church need not fear to meet her enemies in the gate. She can encourage the foremost of them in their investigation of the *arcana* of nature, and glory in the disclosures they make of the wonders of the universe. When she has done this she can meet them on the questions raised by their discoveries, and prove that, in every instance of an antitheistic inference, they have been guilty of violating the fundamental principle of all science and philosophy—the Principle of Causality. It may be affirmed beyond successful challenge that the antitheistic science and philosophy of our age are based upon a false conception of Causation. It is only through an utterly mistaken notion of a cause, and its relation to its effects, that any intelligent being can rest in the antitheistic-isms of our day. The human mind seeks the unification of its knowledge, and cannot rest until it finds one ultimate cause adequate to account for the correlation of all the phenomena under consideration.

This psychological fact is fatal to all false theories of the universe. Materialism cannot stand this test. The ultimate on which it relies is not a unit, and cannot unify. Sixty odd, distinct, and diverse elements can furnish an ultimate cause to no rational mind. Their affinities and antipathies and their harmony, despite their diversities, demand a cause, and forbid their exaltation to the rank of an imperial ultimate.

Evolutionism, whether theistic or naturalistic, cannot stand this test. A process conducted by God through the agency of second

causes comes under the law of Adequate Causality, and this law, as illustrated in the Record of the Rocks, excludes the idea of the evolution of a higher from a lower organic form. Both science and Scripture proclaim it as an inviolable law of earth's fauna and flora that like produces like.

Atheism offers no resting-place for a truly scientific mind, for the ultimate cause to which it refers all phenomena, being destitute of intelligence, is lacking in the chief attribute to which the phenomena point. In this it is like its sister Agnosticism, which seeks its ultimate in substance disrobed of all attributes. So far as the Principle of Causality is concerned, it is as truly violated by substituting for a true cause a something destitute of the requisite attributes, as it is by the substitution of an imaginary substance possessing no attributes at all. An Adequate Cause must possess all the attributes necessary to the production of all the phenomena ascribed to its agency. This is an ultimate scientific principle, and it is fatal, and equally fatal, to both Atheism and Agnosticism, as their ultimates do not fulfil the conditions of true causes.

Of course Agnosticism is exposed to objections peculiar to itself, as it assumes that attributes and essence are separable, and that there is such an entity as a substance having no attributes, which is, nevertheless, the ultimate cause of all things. If attributes and essence are inseparable, and attributes express what the essence in its inmost nature is, it must follow that Agnosticism, which pronounces the ultimate cause unknowable and inscrutable, is as unscientific as it is irreligious and irreverent. A thing may be inscrutable, and yet not be unknowable; for it may reveal itself by its activities. But the question arises and cannot be repressed, "How have Agnostics found out the existence of this inscrutable entity?" As the assumption is that it has no attributes, it must be impotent to make its existence known; for that which has no attributes cannot affect our senses, the only avenues through which we hold intercourse with external Nature. It has been well said that this ultimate on which Agnosticism rests is "a dreamy Nothing, whose acceptance is a Will-o'-the-Wisp in Philosophy."

This same principle is fatal to Positivism as a system of religion for humanity. Positivism finds its ultimate in the human race. To the race, as a whole, all the individuals are subordinate and subsidiary, and their chief end and duty is to love it and live for it. Now, it is manifest that this theory of the aims and ends of human life is indefensible, except on the assumption that the ultimate cause of the human race is the human race itself. Apart from this assumption the theory is simply preposterous. No being, save an independent, self-

existent being, can be an end to itself. As the human race began to be, its allegiance, its love, its reverence, must be due, not to itself as its own ultimate, but to the cause which gave it being, and endowed it with all those qualities which conspire to establish and maintain its well-being.

Equally unscientific is PANTHEISM, whose ultimate is a dreamy background, the unconscious source whence all phenomena, in ceaseless flow, come forth, and into which they all return. This ultimate sleeps in the plant, dreams in the animal, and wakes into consciousness in man! In a word, we are asked to believe that there was no conscious intelligence at work in the Kosmos until man appeared; that this Kosmos, with its marvellous harmonies and stupendous displays of wisdom, culminating in the human race, is the offspring of a blind, unconscious force! It is only by ignoring the scientific Principle of Causality throughout—at every step and stage of this alleged unconscious evolution—that any human mind can rest in this monstrous pantheistic ultimate.

To sum up and conclude—As the principle of Causality is a constitutional principle of the mind of man, all that is necessary in dealing with the antitheistic philosophy and science of the age is to make patent their violation of this primary belief. In its presence they are as helpless as Dagon was when he was shut in with the Ark of God.

After the reading of the papers, Rev. Principal BROWN, Aberdeen, said:—I wish to emphasise one important difference between the unbelief of the Continent and that of this country. In this country there is a religious atmosphere to influence and control sceptical persons, but there is no such atmosphere on the Continent. There people are not ashamed to say they don't believe in religion, and don't want it. But here open atheism is unpopular. So unbelievers go to your Herbert Spencers, who teach them that to worship the Inscrutable is the true and the most sublime worship. But Frederic Harrison, as much an agnostic as Spencer, coolly replies, "My dear man, that is no religion at all; you can't worship a thing." And I agree with him. As well worship the Equator. I have no patience with such stuff. But only let your faith be solid, assured, warm, active, and it will scatter all these wretched speculations. At the French Revolution, after discarding Christianity, they found they must still have a religion, so they set up what they call *Theophilanthropism*, the love of God and man, and had a liturgy which I once possessed. But as it made no way, the leader of it came to Talleyrand and asked him if he could suggest anything that would give it a fillip. Talleyrand stroked his

beard, and, with a twinkle of his eye, whispered to him, "Suppose you get crucified, and rise again the third day, don't you think that would do something for you?" Oh yes; Christ crucified, risen, glorified, and living in the hearts of men warmed with the love of Him! that will put to flight the prevalent unbelief.

The discussion on these papers of this day, and especially that of Dr. Dods, was resumed on Tuesday, 10th July, and will be found at p. 294 of this volume.

Thursday, 5*th July* 1888.—*Evening.*

Exeter Hall, 5th July 1888.—The Council again met, Chief-Justice Taylor, Manitoba, Canada, in the Chair.

After devotional exercises, led by Rev. Dr. Charteris, Edinburgh, the Council proceeded to hear addresses on the topic of the evening:—"The Duty of the Church with reference to Social and other Tendencies bearing on Faith and Life."

SOCIAL AND COMMERCIAL LIFE.

The first address was delivered by Rev. Dr. J. Marshall Lang, Glasgow (Church of Scotland). He said:—Mr. Chairman, the subject assigned to me, and which, as you have been good enough to say, is not altogether unsuited to me, is the pressure of commercial life. It goes without saying that very severe pressure may co-exist with eminently Christian saintliness. We all know persons who conduct immense business transactions and yet walk humbly with God, and find time to do good Christian work. Speaking in this hall, if I be called upon to give any one name, I cannot but recall a name that will always be associated with Exeter Hall, the name of a man who was at the head of a very large firm, superintending it personally, and yet was in the front of all Christian enterprises connected with this city, I mean the late Samuel Morley. A great business man is fitted to rule a kingdom; and when, by God's grace appropriating him, he is given to Christ's cause and service, he is a splendid gift to the Church.

But no one can regard the prodigious extension of commerce in our time, its ramifications, and its complications, and the incessant demand it makes on energy, without feeling that this is influencing far more widely and far more deeply than we are fully conscious of. Mr. Gladstone has said that the wealth realised from commerce, using the word in its widest sense, during the first fifty years of this century, was equal to the product of all the eighteen Christian centuries before it; and he further has estimated that the product of the twenty years following, from 1850 to 1870, was equal to the product of these fifty years. But statistics are unnecessary; you have only to look around; and as we are in London, the wealthiest city in the world, the headquarters of commerce, it is very

meet and right that this Council should turn aside from subjects of an ecclesiastical character to the consideration of the bearing of this dominating commercialism, this *zeit-geist* of the nineteenth century, on the life and faith of the Church. It will be conceded that unless there be a counteracting spirit, the tendency of this commercialism is towards the idolatry of wealth. And this worship of wealth, what is it? It is the worship of that which, separated from worth, from all that is moral and spiritual, represents the most blind and wretched fetish before which the souls of men can burn incense. Wealth should be held as a means to an end, and that end life—larger life, greater opportunity, and fuller service. But life is regarded too often as a means to an end, and that end is wealth. To get money is the goal; and this means that the person aspiring to it becomes more and more self-seeking and avaricious, his *summum bonum* being luxury. What is a man worth, in popular phraseology, is equivalent to what is his pile of sovereigns? and this money will open the door of any and every circle. Beauty has no objection to marry the beast, when the beast, to use Matthew Arnold's phrase, is beastly prosperous.

And the worship of money filters down through all classes. If the masses are discontented, it is because they have not the wealth; and the classes regard as fortunate the man who has it most. I heard a great deal last night about caste and its influence on the Christian Church; wealth creates caste, and where you have no aristocracy of birth you have what is worse by far—plutocracies of wealth. Woe worth the day when such plutocracies rule and give the tone to society! all that is ideal, spiritual, refined—all that is most generous, heroic in nature, and pure in character, is sucked into the maelström of this devouring Moloch.

Worship of wealth is the foe that menaces the Church in many ways. Before it the vision of the spiritual and eternal, all the higher side of man's relationships shrinks and fades. When there is no eternity discerned in time, there is no time for eternity. When the sovereign gets above and obliterates the name of God, all that is highest, all that the Church can most appeal to, becomes dim and obscure. The material home blocks out the thought of the Father's house, and the whole life gets to be secularised. The love of wealth destroys the holy enthusiasm on which Christ insists. Where the treasure is there the heart is also, and when a man's treasure is identified with his scrip, there his heart will be found. The habit of non-churchgoing is not only to be found amongst the working classes, it is found in the West Ends also. Two-thirds of our young men in cities don't go to church. Why? Because they have lost the taste, the appetite for spiritual truth, the very eye by which they can see

God. Their whole mind has become so engrossed in commerce, or, as its alternative, so occupied with pleasure, that they have no inclination for the House of God; if they are there in body their soul is elsewhere. So for service, we complain of the lack of young men pressing into the ministry of the Church. Why? This time—spirit takes their thoughts into other channels altogether. Men tell you that they have no time for such work as Church work, and I believe it is true in many cases. They say that they are tired, and so they are often: they have no energy left when their exhausting days are over. You find many who wish to have a free hand for their business life. They think that by becoming church members or office-bearers they will be watched, and they have an uneasy feeling that many of their transactions and much of their life will not bear scrutiny, and so they cry "hands off." And thus this mammonism is a very thief and robber, abstracting from highest usefulness many of those for whom Christ died.

The question we have now to face is, What is the Church to do in regard to this state of matters? One thing I would suggest is that the Church must beware lest she catch the infection herself. She must beware lest her voice becomes muffled, lest the tone of her teaching be injured, lest her standard be lowered. There never was a time when there was so much need for the preaching of the eternal righteousness. There must be plain speaking about much that is going on. The other day, in the New York Produce Exchange, a man told me that the brokers sold double at least the amount of grain that had ever been raised. What kind of transactions are these? There is a gambling that is poisoning all our commercial life at this moment. A feverish spirit of speculation is filtering down through clerks to the very message-boys—ay, and the very school-boys. There is betting on horses by hundreds and thousands of clerks, warehousemen, and artisans. I found in Melbourne that even the school-boys were betting on horses. That is a spirit which the Church of Christ must fairly face, and boldly, although wisely, grapple with. But the Church must see that she grasps this question with clean hands, for it is very possible to work so much on commercial lines, that the Church herself becomes a vast and sometimes not a very cleanly conducted shop. There is sometimes a sensationalism in the pulpit; there are dodges sometimes on the part of office-bearers for raising church revenue that, to say the least, have an unpleasant association with a certain kind of commerce. When I hear of "running up a cause," I have a fear lest, in the midst of this commercial life, the activities of a Church are too closely allied to its ways, and do not sufficiently manifest the spiritual character of the

Kingdom of Jesus Christ. Further, the Church, whilst faithful, must be sympathetic. There are many, many men who have a sore fight. Every one is not fighting for wealth, many are fighting for their bread-and-butter. It is hard for the small man to bear up against the great big man. It is hard for the individual to get a place when syndicates and corporations seem to be monopolising all; and there are thousands of men who, against competition very keen, and odds very hard, are trying honestly, and as God's servants, to win their way in this world. And the Church must stand beside them, environ them with its sympathy, and help them by its counsel. And let the Church think of the young clerks more than it does. They come into these great cities of ours in thousands from the country, and they wander like ghosts among our churches, and nobody bids them welcome. There are many "at homes" for the rich, but few for the poor clerks. O parents, men in upper positions, have your "at homes" for young clerks and shopmen, and let them feel that their kindest home is the Church of the living God!

I do not like the word democracy applied to the Church. Neither Demos nor Midas is my king; my king is Christ. The word to be applied to the Church is brotherhood. The Church must understand that it is not a mere function or institution for preaching, or for the discharge of certain spiritual offices, but that it is a city of God, a social order, a social state, the mirror of the true life. What a grand antidote to the spirit of avarice and luxury there would be if the Church of our day realised the spirit of the saying, "Neither counted any man aught that he possessed his own"! We must try more than we have ever done to work out the truth of the Church as God's kingdom, so as to make it the environment of men in all the struggles of their daily life, sanctifying their business because permeating it with a higher truth and power. I am told that all this is impossible, that Midas is king. I deny it. Christ is King. The Cross is the rallying-point of all ages, and the sanctifier of all our life. The Lord has not abdicated, He is reigning, He has not withdrawn His promise; His Spirit is with the Church still. Yesterday my eyes lighted on the words on your Exchange. They are the grandest in the city—"The earth is the Lord's, and the fulness thereof." And that word spoke hopefully, bravely to my heart, for it pledged to me that the fulness of commerce is now, and will be more and more, the Lord's. I thought of that mighty system of commerce that is represented in London, as nowhere else; I remembered that this system has its headstone, and that headstone Christ: and my prayer was, and is, that as the ages proceed, more and more shall we hear the shouting, "Grace, grace unto it!"

THE STRIFE BETWEEN RICH AND POOR.

Rev. Principal Macvicar, D.D., LL.D., Presbyterian College, Canada, said:—It is no crime to be rich, and not necessarily a crime to be poor. Both classes have their peculiar virtues and vices; both are sometimes to be praised and sometimes condemned. Disguise it as they may, both have descended from a common ancestry. The Lord is the maker of them all; for He hath made of one blood all nations and classes of men to dwell on the face of the earth. It is just as possible to despise the rich as to despise the poor. Some rashly attach the blame for the keen and bitter strife between them wholly, now to the one class, and then to the other. This is foolish and wrong. The truth is that both are often to blame. The poor can be indolent, improvident, envious, unreasonable; and the rich can be proud, extravagant, heartless, oppressive. There are dangers from aristocracy, and very grave dangers from mobocracy. It seems natural somehow for men to go astray in spite of their environment. Instead, therefore, of taking sides violently with the one or the other, according to the ethics of the New Testament, we should "honour all men, fear God, and honour the King."

How to end the antagonism, between rich and poor, is one of the great problems of our day; and I confess that I have no sympathy with many of the solutions offered. The revolutionary proposal to distribute the accumulated wealth of the world evenly among all classes is utter folly and immorality. The notion of making all equally rich or moderately rich is too silly to deserve discussion. If it were done to-day, it would be undone to-morrow by indolence, intemperance, and other vices. The thought of righting social wrongs by means of coercion, strikes, violence, and the murderous use of dynamite, deserves only the strongest reprobation. The attempt to end the strife by mere legislation by Acts of Parliament, while so far well, falls far short of what is needed. Nor can I believe, with some, that it is enough to bring the two contending classes together to break down social barriers and distinctions, to make the rich man dress and behave as if he were abjectly poor, and make the poor man conduct himself as if he were passing rich. This will not do, because it is untrue to fact and simply acting a falsehood, and that is not a solid basis for society to rest upon. The distinctions between servant and master, ruler and subject, ignorant and learned, rich and poor, are certain to continue; and the great mission of Christians is to harmonise all classes in the spirit of love and common brotherhood in the social fabric and in the Church of God. Our work is not to

annihilate, but to elevate, sweeten, and purify the complex relations of life. How is this to be done? That is the question. And I answer, first of all, by proper Scriptural family training and government. We must begin with the elementary factors of society. The household is the divinely-appointed place where the foundations of human character and society are laid. Failure here works ruin in the world. I am persuaded that when parents relegate to Sunday-school teachers the duties which God has laid upon themselves in relation to their offspring, the Word of God is not sufficiently and systematically taught, and when the minds and hearts of young persons are not filled with the truth and the Spirit of God, they become an easy prey to any wolf in sheep's clothing that seeks to devour them. Hence it is out of neglected homes, where the Bible is not taught, that we get godless anarchists who subvert social order and civil authority, and recklessly indulge their avarice and base passions. It is in such homes that sceptics, blasphemers, and scoffers arise to sneer at sacred things and laugh at sin and virtue. What is needed is not new machinery, associations, and conventions to purify society, but that we should revert to God's old method, and turn every home into a school for Christian nurture—turn the hearts of the fathers to the children, that God may say of them, what He said of Abraham, "I know him, that he will command his children and his household after him."

To end social strifes, specially between the rich and the poor, we must also boldly affirm and maintain the broad distinction between the Church and the world. This must not on any account be blotted out. We cannot unite Christ and Belial—the temple of God and the temple of idols. There are many who fancy that they must carry the world with them into the Church; they must accept its customs and maxims in order to allay the hostility of the ungodly against Christianity. They dream that the true method is to conciliate evil, to conciliate the devil and his servants, in order to overcome them. Poor, vacillating, "righteous Lot" may have had some such notions in his mind when he entered Sodom, but it is an instructive fact that after a residence of twenty years amid its moral pollutions he failed to make ten converts, and lost all his property and his wife in the end. The disciples of the Lord are still a peculiar people, an holy nation. Their strength is not in alliance with, but in separation from, the world. If they are to be his witnesses, and not shams and whited sepulchres—if they are to be the salt of the earth and the light of the world—a great moral and spiritual force for its regeneration—they must listen to the voice of God, "Come ye out from among them, and be ye separate, touch not the unclean thing," otherwise they are shorn

of the constituency and spiritual power needed to fulfil their glorious mission in removing the strifes of human society.

I indicate another line of action for the same purpose. We must resist with all our might the present practice of placing the secular first and the spiritual and eternal second in the thoughts and activities of men. Jesus Christ said, "Seek ye first the kingdom of God and His righteousness," but multitudes reverse this order, and say, "Seek first the wealth and glory of this world, make sure of a goodly portion here, see that you fare sumptuously every day, lose no opportunity of adding to your earthly possessions, and take your chance for eternity!" This is pre-eminently the age of Mammon-worship; gold is undoubtedly the god of countless multitudes. The spirit of avarice and covetousness, which is refined and respectable idolatry, has permeated the Church. And Christians are not ashamed to value and classify themselves on the basis of money, and to determine social and family alliances through the same medium. Christian nations have, for the sake of gain, corrupted and depraved Pagan lands by an infamous rum and opium traffic, and by unlimited distribution of infidel and pestiferous literature. The directors of great commercial and manufacturing enterprises have united to form huge monopolies, which have trampled under foot the laws of God and man, which have deprived honest toilers, in many instances, of a fair share of the fruit of their labour, and deprived millions of Sabbatic rest, essential to physical, intellectual, and spiritual well-being. Is it surprising that the possessors of capital in the form of brain and muscle and skill should combine to resist this oppression, and that there should be strife between rich and poor, capital and labour? And it cannot be ended until, by the power of truth and the Spirit of God, the Church is put right on this question, and all her power is put forth to restrain men from their inordinate love of money, which is a root of all sorts of evil. She must boldly lift her voice in God's name, and teach masters, however exalted and powerful, to be just and fair to their employees; and teach servants, however turbulent and unreasonable, to be honest and true, and to render their service as unto the Lord Jesus Christ.

Again, to compose the strife in question, every effort should be put forth to secure by legislative enactments the full recognition of the natural rights of all classes. The spirit of freedom and fairplay is abroad in the world, and this much is demanded everywhere. We should manfully support the trend of the age in this respect. Hoary oppressions, which are the offspring of past ages, are not to be eternal. They must yield to the spirit which makes for righteousness, which is the Spirit of Jesus Christ. And we rejoice to believe, deny it who

may, that the Christian thought and sentiment of the world are being incorporated in national and international laws. Vast progress has been made in this respect, and much still remains to be accomplished. Almost innumerable crudities and cruelties have been, within the last fifty years, removed from the criminal codes of Christian nations. The science of jurisprudence has made enormous advances; and the great Parliaments and statesmen of the world feel, as never before, the force of Christian opinion regulating their action. Hence international difficulties and disputes are being settled by rational arbitration rather than through the horrors of war and bloodshed. And why should not the power of Parliament be invoked to restrain the greed and the oppressive power of huge soulless corporations, in connection with which the contests between rich and poor are constantly breaking out? But in order to get Christian legislation in a fuller measure, there is another enormous task to which the people of God must set themselves with resolute and persistent purpose.

They must seek to change the intensely secular character of education throughout the world by claiming for the spiritual factor in the work its rightful place. The time and energy now devoted in thousands of schools and higher educational institutions to the development of the intellect is wholly out of proportion to the care bestowed on moral and spiritual culture. The Pagan philosophy and classics of past ages continue to hold the foremost place in many of the universities and colleges of Christendom. The revelation and ethics of the Lord Jesus Christ, the greatest teacher the world ever saw, are systematically excluded from the *curricula* of not a few of them, and the natural conclusion forced upon their students is that the acceptance of the Christ of God is not essential to the highest development of men. Let us not be deceived in this matter. It is unwise to educate young men and young women away from God and His truth. The philosophy of Socrates, Plato, Hegel, Kant, and Comte cannot take the place of the Gospel of the Son of God. We cannot gather grapes of thorns, or figs of thistles. Positivism, Hegelianism, Materialism, Pantheism, and Atheism in all its forms are thoroughly hostile to human progress and the well-being of society. And it is largely to the dissemination of these destructive forms of thought, broadcast among the masses, that we owe the dangerous strife between rich and poor, master and servant. A great educational reform is therefore called for on a Christian basis, by which both classes may learn that they can be mutually helpful to one another.

One point more and I have done. The Church is not blameless in the matter under discussion. She has too much allied herself with the rich, and sought their favour, instead of trusting in God. In the

great cities of the New World, to which so many of the hereditary paupers of Britain and Europe have been exported, as an easy method of satisfying the consciences of those who do this work, the churches have gathered in large numbers along the lines of fashionable avenues —they have given special attention to the affluent. Our great cities are like Ephraim—"a cake not turned"—the one side overdone and the other underdone. Lavish spiritual care is bestowed upon those who should be very well able to care for themselves. The best churches, music, and ministers are provided for them. Rich saints and sinners are served with a plethora of Gospel ordinances, while the poor are allowed to starve spiritually, and to be devoured by the devil and the rum-holes. We do not say that this is universal—there are blessed exceptions, where the munificence and whole-hearted consecration of wealthy Christians are conspicuous, but it prevails to a lamentable degree, and becomes all the more alarming when we remember that the growth of enormous cities in this century is truly phenomenal. Millions of human creatures, characterised by ignorance and poverty and vice, are rushing into them from all quarters, and it is in these dense centres, where men and women are huddled together in tenements reeking with moral and physical impurity, that inflammatory anarchists and nihilists hatch their diabolical plots and do their deadly work. What is the duty of the Church in the premises? She should, first of all, wash her own hands of avarice and greed. God will not stand by those who have not clean hands and pure hearts. She needs a baptism of the Holy Ghost that she may herself be purified, and thus fitted to wield the Gospel of the grace of God with power, that she may confront scenes of moral disorder, not with scientific and philosophical theories, but with truly practical measures. Then she will cease cultivating fashion, and go down among this squalor with God's sovereign remedy for sin and woe in her hands. She will go down in the self-sacrificing spirit of the Master, believing that the worse men are, the more need they have to be loved and saved. She will go down to them with full faith in love, and the Omnipotence of the Holy Spirit, and the saving efficacy of redeeming grace, feeling sure that these are the agencies by which all the social and eternal relations of men are to be successfully adjusted.

FORMATIVE INFLUENCES OF OUR SOCIAL TENDENCIES.

Professor W. G. Elmslie, D.D., English Presbyterian College, said:—The time we live in is marked by the prominence given to social and economic problems. The whole air is stirring with the question of the peaceable readjustment of society. It is a difficult

question for the Church, and especially for the Christian ministry, to determine what position they ought to take up in relation to these questions. Manifestly the Church is providentially called by God, supremely to declare the eternal laws of justice, mercy, righteousness, sympathy, pity, love, between man and man. Whether it is the Church's business to go beyond that, whether those clergymen whose warm hearts have led them to commit themselves to very pronounced economical opinions and theories have acted wisely, I do not venture to say; but I cannot help thinking that practical statesmanship has not hitherto learned a great deal from these reverend counsellors.

I am not going to pronounce upon the duty of the Church in regard to those thorny questions. I leave them alone. I would rather call your attention to a certain subtle but very significant influence that is working upon the Church's thought and life, and especially in its relation to unbelief, which springs directly from the social, or socialistic, drift of our time. Goethe predicted that the question of the nineteenth century would be supremely the social problem. That prophecy has been fulfilled in a remarkable manner, and is still being fulfilled. Unquestionably, the characteristic of our time is the extraordinary fresh appreciation of the value, the educative possibility, and the obligations of social forces. Historians of the future will describe our time as the era of social reaction against excessive individualism. The peculiar gift of the Reformation to posterity was the emancipation of the individual intellect, conscience, and will. Individualism, this new factor in human history, penetrated into politics, and the result was revolution, the overthrow of tyrannical dynasties, the establishing of wiser and juster rulers of the people. It entered into human intellect, and the harvest of it is the stupendous development of art, literature, science, philosophy, and theology which has marked this last century. It entered into industry, invention, commerce, with the result of fierce competition and rivalry, pushing man on to new endeavours and discoveries of all descriptions. Individualism has worked miracles in our world. Now the mischief of the human mind is that it always runs to an extreme. Our minds are not so very big, our reasons are not so very broad, as we fancy. The history of these bygone centuries is a record of the attempt to give an undue prominence to the principle of free, separate individuality in weaving out the destiny of mankind. The social forces, those federations of mutual relationship, of educative discipline, that bind man to man, of human union, and of organisation, commercial, intellectual, ethical, religious—these have been too much pushed into the background. What has been the consequence? The production of a state of society that none of us are proud to see to-day.

We talk of our Christian civilisation; we talk of our Christian social order: where is the rest of it, where the repose, where the universal prosperity, happiness, virtue, religion? Is not society just now on the very verge of a revolution? What has done it? We have been such fools as to imagine we could build up the God-given blessing of social order out of our selfish excessive use of the principle of individualism. "Every man for himself, and the weakest to the wall!" What is that? Why, the struggle for existence. Yes; it works well —"The survival of the fittest!" But are we beasts? Is the moral order of God the same as the mere order of nature? Nay, I do not believe that, even in the physical world, that is the whole story of God's wondrous weaving. Our evolutionists, I think, are waking up to the fact that we have only written the first chapter in the great story of God's creation of our world. They have got to add to that real force—the struggle for existence—many another finer, and, I think, ethical force and influence that has been playing its part too. When all these chapters are added to the first, the book of nature, as much as the Bible, will need no proof that it comes from a Divine Author.

Take that principle—the relentless rivalry of man with man, the merciless competition of business, of commerce—and what is the outcome of it? Why, the most intense selfishness, the most merciless cruelty. Yes; no doubt it produces good results, good physical results, though I know that some of our wisest economists are not quite certain that you get the best commercial results out of an overdrawn competition. You know the phrase "dirt cheap." Yes; it is dirt.

Let us take this principle, and see the sort of society it would naturally work out—"Every man for himself!" Why, that is the vaunted watchword of a very shrewd and very shallow philosophy that has got prominence in our time. That, however, is not a modern invention: it is but the echo of a very ancient principle—"Am I my brother's keeper?" Yes; "Every man for himself," carried out solitarily and mercilessly, has got the stamp of Cain on its brow and the spirit of murder in its heart. It is the renunciation of human brotherhood and the disavowal of the Divine Fatherhood.

What kind of society is coming out of it? There are men who are throwing the blame upon our God. We should throw the blame upon ourselves. They see how the walls in the social order are cracking and threatening to break up, and they sneeringly ask if that is the work of a wise and loving God. Go to the maker of a splendid fabric of finely fitted machinery, and bid him come and see how it is catching and stopping. Tell him to listen to its jarring, creaking, grind-

ing. The maker tells you he made that machinery to go smooth and soft, on condition that every joint and hinge was plentifully supplied with oil; and you have given it little or none. God made the human social fabric to go happily and harmoniously, on the fundamental condition that every joint and hinge in it should be plentifully supplied with love. How much, how much? That every man should love his fellow as himself. All I ask is that men should learn that lesson, and we are doing it, I think. This age of ours is waking up, as to a new discovery, to the wonderful possibility of these neglected social forces, to the absolute obligation of every man, not merely to "look to his own things, but to look on the things of others." We have had our eyes opened to the fact that no man can be healthy, happy, or prosperous all to himself alone without regard to his fellows. We have seen that God has ordered it that no man shall live to himself, and no man shall die to himself. We see this, that God is determined that none of us shall work out His own sanctification *in vacuo*, that no man can contract himself out of his moral, his spiritual surroundings. The will of God is, He will not have any of us rise to good, or sink down to evil, alone and solitarily. He will have us either for weal or woe, rise or sink, in moral solidarity. Certain great convictions have been burned into the mind of our time. We perceive that every selfish and exclusive monopoly of the good things of life is a defiance of the Divine will—an outrage to our common humanity. We see that all privilege must be treated, never as a personal prerogative to be employed for one's selfish use, but is an advantage of which the privileged possessors are bound to make use for the behoof of the disinherited. And just as in the kingdom of heaven, so in the kingdoms of earth, the greatest must be—ay, shall be—the one that is servant of all.

We see likewise that God takes care that no social order shall be stable or durable, except on the condition that it is based, not in a theoretical fashion, but in a real and Christian manner, on the eternal foundations of truth and justice and mercy, of liberty and equality and fraternity. I should mislead you if I suggested that these are the mere perceptions, mere theories of philosophers, or the day-dreams of fanatics and enthusiasts. I cannot but think that the blessed Spirit of God is moving beneath all the stir of our times, is using the very sadness and shamefulness of our bygone history to stir humanity to a new possession of these sweet God-given social instincts that have the highest destiny of our race in their moulding power. This is a thing that all our eyes must see. With an ardour never hitherto attained, and in the most practical, real, experimental fashion, this age is setting itself to study the sorrowful problems of ignorance,

poverty, vice, and crime, to study them sympathetically and pitifully; and, with God's help, we mean to solve them.

Do you call me sanguine? Do you say, "That dream has been dreamed a hundred times over"? I know that. But do you think we shall do anything if we are not enthusiastic and sanguine? This movement, born out of the heart and conscience of our time, has, I think, found its echo in the Christian Church. I ought rather to say it had its origin in the Church, and the Church is only getting back its own with usury. But this thing, I think, is certain—the Church, with enthusiasm, joy, and delight, has recognised its proper function in the world, and has resumed its true mission. Its business here is not to elaborate and confess a mere theory of redemption, but to incarnate in itself and communicate to man a real redemption. The Church must no longer bury itself under abstruse dogmas, no longer waste its energies in interminable disputes, no longer dry up the freshness of its heart in sectarian controversies, trivial and miserable. Like its Master, it must fulfil its mission, and find its true attestation in its work. Once again the blind see, the lame walk, the deaf hear, the sick are healed, and to the poor the Gospel is preached. Saving faith is no longer discussed and defined; men demand that it be demonstrated, and demonstrated not in your tomes of theology, but in our homes, in our workshops, in our slums. We are determined that nothing shall be counted worthy of that sacred name except the faith that works and works by love. I think this change of front in the attitude of the Church has produced a corresponding alteration in the spirit and attitude of unbelief. I know well that there is plenty of doubt, plenty of denial in our era; I suppose as much, perhaps more, than there ever was. Nevertheless, I maintain there is a most momentous change. The unbelief of our time is no longer a flippant, light-hearted, scoffing unbelief; but it is grave, serious, sometimes terribly serious. It no longer approaches the sacred person of our Master with mocking ribaldry; it calls him, as we do, "the good Master."

True, it turns away from Christ; but, like the rich young man the Master loved, it goes away sorrowful. Perchance, far oftener than we dream or know, it repeats the story of that son who, when his father bade him to go and work in his vineyard, answered, "I go not," but afterwards repented and went. At all events, in this consists our confidence for the future. Unbelief has at length, like the Church, recognised its task. It perceives that, when it has disproved Christianity, its work is not done, is, indeed, no more than begun; for it, as for religion, the real problem remains—to find a solace for humanity's sorrows, to discover an efficacious remedy

for the world's sin. If, to attain that end, the Church had need of a faith that works, and that works by love, much more must infidelity find an unbelief that works, and that works by love. But, gentlemen, unbelief, scepticism, incredulity that works, and that works for the good of humanity; unbelief that loves and loves disinterestedly! It is a contradiction in terms. Unbelief is the atrophy of the human heart, the paralysis of all disinterested endeavour, and stifles every noble aspiration. None the less the necessity remains, the obligation imposes itself. If unbelief is going to abolish Christianity, it must be prepared to take the place of Christianity. This world has once got to know Jesus Christ—Jesus, with His spotless holiness; Jesus, with His unspeakable love! He has soothed its sorrows, He has healed its wounds, He has taken away its sins. Through His death it has lived again. In His life it lives. Without Him its best hopes would die. Oh, the world will never suffer Him to be taken from it except it be given in His place something better! No, gentlemen, it is not enough to refute Christ; they have got to replace Him. That is the task that confronts infidelity; that is the enterprise on which it has to enter. It is a task immense, a task superhuman. To achieve it one must be at least not less than Jesus, perfect Son of God, perfect Son of Man. This unbelief, this dreary, dismal, miserable unbelief—is it going to achieve that? No! A thousand times, no! The question asked by Alfred de Musset fifty years ago remains, and ever will remain, unanswered—

> "Jésus, ce que tu fis, qui jamais le fera?
> Qui de nous, qui de nous, va devenir un Dieu?"

CHRIST'S METHOD OF RECONCILING THE ANTAGONISMS OF SOCIETY.

Rev. Dr. Moses D. Hoge, Richmond (Presbyterian Church in the United States, South), said:—The ancient nations and the dominant religions of the old world alike looked to the past for their golden age. There was one exception. The prophets, the psalmists, and the devout people among the Hebrews looked to the future for their brightest era. There was much in their history to depress and even to extinguish this hope, but it survived all apostasies, all captivities, all the desolations of foreign conquest. With the light of morning in their eyes, and the anticipated glories of Messiah's reign thrilling their hearts, they hailed the coming of the day when His way should be known on the earth, and His saving health among all nations, and when Gentile and Jew alike, embraced in His all-enfolding empire, the discordant tribes and kindreds of the earth, in happy reconciliation, should be

blessed in Him, and together enjoy the peace which the Gospel brings.

Thus, while the poets, the historians, and the oracles of the old Pagan nations predicted ultimate disaster and overthrow, and while, one by one, their hopes of a happy future went down into the sad sea which never gives up its dead—Palestine, the most isolated, the most territorially insignificant of the old nations, lying directly in the pathway of rival kingdoms—its ground ever trembling under the tread of great armies—often provoking the wrath of its powerful neighbours—often conquered and pillaged by them—yet there, in the Hebrew heart, the hope of a radiant future glowed like a perpetual altar-fire, and found expression in those triumphant psalms which, beating time with trumpet and timbrel, have the ring of conquest in their melodious march!

Christianity inherited the hopes of the Theocracy. *Its* face too was turned toward the future. *Its* golden age was to find its consummation when the kingdoms of the world should become the kingdom of the Lord and of His Christ, reconciled in Him, and dwelling together as brethren in unity.

But since this implies the reconciliation of what the theme assigned to me calls "The antagonisms of society," it is now my pleasant task to show the world's growing recognition and appreciation of Christ's method of effecting this consummation.

Whatever one's personal relations to Christianity may be, all must admit that it is, at least, its *avowed purpose* to produce this result. Nothing can be clearer than the announcement of its beneficent mission. Over the fields where the shepherds kept their watch, the music which filled the night air was the angelic song whose burden was, "Peace on earth, goodwill to men."

When He whose office was thus heralded entered on His ministry, in His first sermon He not only proclaimed the golden rule whose observance would harmonise the world, but among the beatitudes which formed the introduction to that sermon He declares that the meek should inherit the earth—a much overlooked and little understood prediction—now lying almost latent—awaiting the coming time of its fulfilment by God's providence in history—the sure vindicator of the inspiring truth that gentleness, forbearance, sympathy, and charity shall at last overcome all the discords and enmities which have cursed humanity, and shall become the regnant and imperial powers which shall possess the earth!

"There are but two forces," Napoleon said, "that rule the world—Love and the Sword."

If it be objected that love does not constitute a bond sufficiently

strong and enduring to give unity and perpetuity to such a kingdom as that which Christ established, the answer is that, while the greatest empires of the earth, one by one, have toppled into ruin, this kingdom not only survives, but for near two thousand years has demonstrated its power by its triumphs over every foe and in every land; and he must be blind indeed who does not see in the aspect of the times in which we live the evidence that Christianity is now preparing for new conquests transcending in importance all that has hitherto been accomplished. Animating as this prospect is, we must not overlook the hindrances which retard the ultimate success of Christianity.

Among the antagonisms which are to be reconciled are those which spring—*first*, from the conflicting creeds and the intolerance and arrogance of despotic Churches; *second*, from the unequal distribution of wealth; *third*, from false theories of government and social order; and *fourth*, from those international conflicting interests which result in war.

Conflicting Creeds and Despotic Churches.

1. It is humiliating, indeed, to discover that a religion adapted to become the religion of the whole world to the end of time should have its unity and beauty marred by intestine feuds and strifes, thus placing a formidable weapon in the hands of adversaries, from the time of Celsus down, planting a stumbling-block in the way of honest inquirers, and furnishing a theme for the ridicule of scoffers. I need not stop to speak of the exaggeration which characterises these strictures, or of the logical fallacy of those who make the Church responsible for the indiscretion and imprudence of its members. The world cannot comprehend the intense earnestness of those who wage long, unyielding controversies for doctrine and forms of Church government, because it cannot appreciate the practical importance of the questions at issue. Nor does the world remember that before and since the days of Luther the empire of principle has been maintained to a large extent by controversy, but it *has* a right to judge and condemn the acrimonious, fierce, and bitter intolerance with which these controversies are often conducted. The world is wrong in condemning the division of Christendom into different denominations, for it does not appreciate such facts as that sometimes separation leads to peace, that truth is many-sided and cannot all be reflected by one surface of the clearest crystal, that theological thunder sometimes purifies the stagnant and stifling air of moderatism and indifferentism, that there is such a thing as being provoked to love and good works by seeing what others accomplish. But the world is right when it condemns the proselytism, the rivalry, the exclusive-

ness of the sects when they convert themselves into an archipelago of spiritual islands, between which briny and bitter separating waters roll; holding little intercourse with one another, affecting a supercilious ignorance of each other's existence, and a real indifference to each other's welfare. The world is quick to ridicule the Prelatic or Presbyterian Ironclad, carrying but one gun, which says, "I am the whole fleet;" quick to scorn the intolerance of the churchly cavalryman, who says to the foot-soldier, "You don't belong to the army because you are not mounted on a horse." The world is discerning enough to detect the self-contradiction and self-condemnation of those who blame the ancient Jew for supposing he belonged to the only people of God, and that all true religion was bounded by the narrow limits of Palestine, and yet who arrogate to themselves the adoption and the glory, and the covenants, and the sacraments, and the ministry, and the right to call themselves the Church of God; and while doing all this pity the poor bigoted Jew and rebuke his intolerance! These are the unseemly exhibitions of unholy tempers by which professed Christians often misrepresent the Church of Christ in the eyes of the world, and this is the spirit which the Great Head of the Church so emphatically denounced.

There is not only a growing realisation of the essential unity of all who constitute the true indivisible Church, but a growing manifestation of that unity. We see it in the changed style of controversy on the part of those who, in earnestly contending for the truth, conduct the contest in love, avoiding the vituperation and shameful personalities which once disfigured and disgraced Church polemics. We see it in the tone and temper of those who, while they cannot make concessions which conscience forbids, yet have discovered that even conscience performs its legitimate functions more perfectly in an atmosphere of prayer and Christian affection. We see it in the growing toleration of others who hold the views of doctrine and polity which they believe to be Scriptural, without branding them with ignorance or insincerity.

That is not the toleration of those who say it makes no difference what doctrinal system you hold, or what form of Church government you maintain, or what modes of worship you prefer; it is not disgust of denominations, nor contempt of creeds; it is not the sneering charity which would "not burn men for their opinions, because there are no opinions worth burning men for," but it is the true, rational, Scriptural toleration of men who have positive convictions of their own, and the courage to defend them, yet who believe those who differ from them may be equally loyal to the truth, equally honest in striving to discover it, equally conscientious in maintaining it, equally

sincere in propagating it; the toleration of those who, without abating one iota of their devotion to their own systems of doctrine and polity, can cherish hearty affection for all who love the Lord Jesus in sincerity, and so maintain the unity of the spirit in the bond of peace, and thus attain to the triumphant and regnant charity which is the flower and crown of all the celestial graces.

It is by the infusion of such a spirit that Christ reconciles the antagonisms of the churches, and now in our own day we see, what our fathers never saw, the practical result of this unity in the growing disposition of the churches to co-operate in the great enterprises of Christian benevolence, especially in mission work in foreign lands. Combination for protection against the assaults of infidelity at home, and co-operation in carrying on the work abroad, is now the motto of the churches.

Conflict of Wealth and Poverty.

2. The antagonism between wealth and poverty, and the means of reconciling them, constitute one of the burning questions of the day. When a boy I remember reading a series of essays entitled "The Natural Hatred of the Poor for the Rich." Even then I regarded the very title of the series as a libel upon the poor. There may be envy and discontent, such as belongs to frail human nature, awakened by the leisure, the luxury, and exemption from the necessity of toil enjoyed by the rich; but hatred of them is not known when the wealthy classes recognise their responsibilities, and illustrate the Divine beneficence by the noble use they make of the gifts of God's providence as almoners of His bounty. The rich man's scorn, as well as the proud man's contumely, may, indeed, engender hatred, but not the rich man's sympathy and helpfulness. The antagonisms which exist in society would not have arisen but for the abuse of wealth; and though they unhappily exist, they need not be perpetual. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." I do not say that these words are the coronation or the canonisation of poverty; but they proclaim the identity of our Lord with the poor in outward condition. They open the fountains of sympathy on behalf of the needy, represented as they were by One who, though possessed of infinite riches, yet so impoverished Himself that He was born in a manger and buried in a borrowed tomb. We do not find in the discourses of our Lord any denunciation of an aristocracy of refinement and culture, or any condemnation of rich men because of their wealth. The rich churches of our land—I refer especially to those of the United States—are among the most munificent supporters of the great enterprises of

Christian benevolence, without which many of our most important undertakings would be most inadequately maintained.

When the woman having the alabaster box of ointment poured it on the head of Jesus, it was objected that it might have been sold for much, and the price given to the poor. But the instant reply was, "The poor you have always with you, but Me ye have not always." And so our Lord hallowed the gift first by accepting it for Himself; and having thus opened the fountain of love, He directed that it should henceforth flow in the consecrated channel of benevolence for the relief of the poor to the end of time. So, too, when one said to Him, "Master, speak to my brother, that he divide the inheritance with me," in declining to act as umpire in that case, He did not by any means dismiss it. It was not His custom to waste time in hewing and hacking at the branches of error, He struck directly at the root, and so said, "Take heed, and beware of covetousness." The error of the brother was in the greed which induced him to seize the whole inheritance, and now the error of the rich monopolist is in not considering who is his brother, and in withholding the equitable portion which rightfully belongs to him. This is the origin of the conflict between capital and labour, and of the widening breach between the wealthy employer and the poor wage-earner. Only the conscientious conviction of what is implied in stewardship, only the expulsive power of that new affection which casts out covetousness, and fills the heart with the sweet charities of Him who, for our sakes, became poor, can accomplish the cure and perfect the reconciliation. The happy consummation is not yet reached, but the leaven is working, and will work until the whole is leavened. We see the indications of it in the fact that the study of the whole Christian world is concentrating on the solution of this problem; in the fact that men of wealth are more and more appreciating, not only their duties, but their privileges and opportunities. You cannot open a daily newspaper without reading the announcement of some new and splendid benefaction for the relief of suffering humanity, and so the work goes on. And so the world is coming more and more to appreciate the Divine beauty of the Christ's method of reconciling the antagonisms between the rich and poor.

Antagonism of International Interests.

3. If Christianity is ever confronted by a foe, which it would seem impossible either to conquer or conciliate, it would be in the antagonisms resulting from the conflict of international interests which make their appeal to the arbitrament of the sword. When Hobbes of Malmesbury, in his *Leviathan*, declared that the state of mankind

in nature was a state of war, shocking as the assertion is, it would seem to have been verified by history. Never were the nations so armed and equipped as now. There is a gleam of hope in this very fact. The game is becoming too great for kings to play at, and nations hesitate long before the conflict is precipitated. But there is a better foundation for hope than that. If the state of mankind in nature is war, the state of mankind in grace is peace, and if ever Christianity becomes universal, as every member of this august Alliance believes it will be, then it follows of necessity, as has well been said, that offensive wars will become impossible, while wars of defence will no more be needed. If Christianity has not abolished war, there is encouragement in the fact that influences which will bring about that consummation are at work in every land where the Gospel has become a practical power. That influence is seen in the mitigation of the horrors of war when it is waged in any part of Christendom. Such indiscriminate slaughter of whole armies and cities, after surrender, as are detailed by Herodotus, Livy, and Tacitus, will never be recorded by future historians.

The annals of modern warfare are filled with happy illustrations of the more humane spirit in which the conflict is often conducted. During a sharp skirmish between two companies of Federal and Confederate soldiers in the late Civil War in the United States, two little brothers, strangely attracted by the firing, came out of a cottage to see the fight. The mother missed them, and in her anguish ran to the headquarters of both generals in command, fortunately not far apart, to make known her loss. The order was immediately given that firing should cease on both sides, and the men in blue and grey, so lately engaged in mortal conflict, stacked their arms and joined in their search for the missing children, and not another gun was fired until they were both found.

A Federal officer was mortally wounded in one of the battlefields of Virginia. As he lay upon the ground, far from his comrades, and conscious that his end was near, while the scattered soldiers of the Confederate army went swiftly by, he called to an infantry man who was passing to stop, and asked if he would offer a prayer for him. The man replied, "I am sorry I can't comply with your request; I have never learnt to pray for myself." But he did what he could; he moved the officer into the shade, put something under his head, gave him some water out of his canteen, then hurried on. Presently a dismounted cavalryman who had lost his horse came up. The officer called to him and made the same request, "Won't you stop and make a prayer for me?" The trooper kneeled down at the side of the dying man, and commenced a prayer, but as he uttered one tender petition

after another, the officer used the little strength that remained to him in creeping closer and closer, until he placed both arms around the neck of the petitioner, and when the last words of the prayer were said he was lying dead on the bosom of his late antagonist in battle, but in the final moment one with him in the bonds of the Gospel, a brother in Christ Jesus, united in love for evermore. Yes, the Gospel is the great reconciler!

Last week we were reading with absorbing interest the inaugural speech of the young Emperor of Germany. Before his accession to the throne it had been suggested that he was full of the aspirations of the soldier, and apprehensions were expressed on that ground. But peace was the keynote of that memorable speech from end to end—like a sweet refrain it ran through every paragraph. The glory achieved by wars is enough; now let peace, the fruitful mother of national greatness, become the future policy of the Empire. Surely there is encouragement in such utterances from such a source.

Another hope is based on the growing regard of Christian nations for *international law,* as yet imperfect and recognised only to a limited extent, yet destined to settle international disputes without resort to the arbitrament of the sword. That this development is the result of Christianity is evident from the fact that Christian states only are engaged in formulating and perfecting international law. The result is already seen in the growing regard for the inviolability of treaties, and in the settling of national differences by arbitration instead of war, which settles no principle, and determines nothing but the question of comparative military strength. Modern history has splendidly illustrated the happy results of arbitration in some notable instances in which some of the countries represented in this Alliance were vitally concerned.

A New Ideal for the World.

4. I have reserved for my last illustration of the growing appreciation of Christ's method of reconciling the antagonisms of society, some memorable utterances of His which have given to the world a new ideal for its study, an ideal which produces a new life in those who strive to reproduce it in their own souls. "Let him that would be greatest among you be the servant of all;" "The Son of man came not to be ministered unto, but to minister;" "I am among you as one that serveth." I say the example of Christ, the great Lord of all, shrinking from no office whereby humanity might be cleansed, comforted, and elevated, has given a new ideal to the world; a new form of beauty like a star has risen on the vision of mankind, and when men come fully, as they are now coming partially, to appreciate

the glory of service, then the strifes which mar the harmony of the Church, the arrogance of the rich, the discontent of the poor, the oppression of labour by capital, and the various and conflicting interests of nations leading to desolating wars, will come to a perpetual end. We begin to see the practical results of this teaching of Christ in the reconstruction of public opinion as to what constitutes the life worth living. More and more clearly we discover that the popular estimate of what entitles a man to influence, honour, and office is not the possession of hereditary rank or genius or wealth, except when these great gifts are recognised as so many sacred trusts, for which the holder will be held responsible, and which he must improve and employ for the public good, for the vindication of the rights, the promotion of the happiness, and the advancement of the spiritual and temporal interests of his fellow-men.

The day will dawn at last when one who comes seeking the support and suffrages of the people will be asked, not what he has done for his own aggrandisement, but in what channel of benevolence has he cast his life, what has he done for the community in which he lives, for his country, for his Church, and for his kind! In this visit to London I miss the noble Earl upon whom I did myself the honour of calling in all my former visits through gratitude for a signal service he rendered me many years ago in aiding me in an enterprise which would not have been successful without his timely help. Shaftesbury was a synonym for Christian charity throughout the whole Christian world, but his celebrity was not due to rank or fortune. It is true he bore an illustrious name, and held honourable position in the councils of the nation; but, as you were reminded by one of the speakers yesterday, he was greater as a philanthropist, greater when he organised thousands of little shoeblacks into societies for their improvement, and when he presided at their anniversary meetings; greater when he toiled for years to relieve the oppression under which half a million of factory women and children groaned, until their emancipation was won and their protection secured by just and equitable laws. Dr. Chalmers was great when he presided over the General Assembly of his Church, when he lectured in the Divinity Hall from the professor's chair, and when he electrified great audiences by his power in the pulpit all over Scotland. But never did he attract a more loving admiration and regard than when he was seen walking through the dark "closes" and filthy lanes of Edinburgh, with ragged children clinging to his fingers and his skirts, as he led them out and gathered them into schools organised for their benefit.

When the earth is filled with men animated by a kindred spirit

"the antagonisms of society" will cease, and it will be the joy of Christ and His servants to see a happy world.

Dr. Blaikie apologised for the absence of Dr. Walter Smith of Edinburgh, whose name appeared in the programme of this evening, but who had not been able to complete a tour in the United States in time to be present.

Friday, 6*th July* 1888.—*Forenoon.*

Exeter Hall, 6th July 1888, the Council met, and were constituted by devotional exercises—Rev. Dr. Murkland, Baltimore (Presbyterian Church in U.S., South), in the chair.

On the recommendation of the Business Committee, the Council agreed that on Monday forenoon the Chair be occupied by Rev. Dr. Bell, St. Louis, and in the evening by an elder of the Church of Scotland to be afterwards named; and on Tuesday forenoon by Rev. Dr. Somerville, Glasgow. In accordance with the recommendation of the same Committee, a letter from Dr. Happer, American Missionary, Canton, China, was referred to the following Committee :—

Rev. Dr. J. M. Holmes, *Convener.*
,, Dr. W. J. R. Taylor.
,, Professor Lindsay.
,, Dr. Mathews.
Rev. Mr. Grant, Dundee.
,, Mr. M'Gregor, Amoy.
,, Mr. Smith, Swatow.

The substance of this letter is an offer to make over to the Alliance of Reformed Churches, holding the Presbyterian system, a sum of 140,000 dols. collected for the purpose of establishing a Christian College at Canton, provided the Alliance will agree to increase the endowment to 500,000 dols., or £100,000 sterling.

A memorial from missionaries connected with the Nestorian mission in Persia was referred to the following committee :—

Rev. Dr. Donald Fraser, London, *Convener.*
,, Dr. F. F. Ellinwood, New York.
,, Dr. Wm. M'Laren, Toronto.
Rev. Dr. W. K. Murkland, Baltimore.
,, John M'Murtrie, Edinburgh.
,, Edward C. Walker, Detroit.

The object of this memorial is to explain to the Council the relations which subsist between the American Missionaries and a mission started under the sanction of the Archbishop of Canterbury, with a view to the influence of the Council being beneficially brought to bear upon the latter, so as to remove the friction which has taken place in that field of labour.

With reference to the invitation of the Minister of St. Columba's Church, Pont Street, Belgravia, to the members of the Council to join in his church in partaking of the Lord's Supper, on the afternoon

of Sunday the 8th July, the Council agreed to record its gratitude for the invitation, and recommend to all the members, who can make it convenient, to avail themselves of it.

Thursday Morning's Discussion.

The Rev. Dr. Orr, Antrim (Presbyterian Church in Ireland), said:—Yesterday morning we had several excellent papers upon "The Duty of the Church with reference to present Tendencies of a more Intellectual kind, bearing on Faith and Life," and a short discussion followed. It has occurred to many members of the Council that, unless we are to be regarded as committed to the sentiments expressed in those papers, it would be desirable that further time should be given for the discussion. I move that the matter be referred to the Business Committee, in order that they may find the time for resuming that discussion, which certainly, in my opinion, would be wholesome, if not necessary.

Dr. Watts.—I second the motion.

Dr. Dykes.—Am I to understand that the motion is made on a certain understanding, viz. that the Council is to be held committed to the views expressed in the papers?

Dr. Orr.—I know you are not committed to the sentiments expressed in the papers, but if the papers be published in their entirety, that would imply that the Council concurred substantially in what they contain.

The motion was agreed to.

Reception of Churches.

The Convener of the Committee on the Reception of Churches gave in a further report, which is as follows:—

"The Committee on the Reception of Churches beg to submit the following report:—

"1. Applications have been received from the Presbyterian Church of Amoy, and from the Presbyterian Church of Swatow, for admission to the Alliance.

"Your Committee recommend the admission of these Churches, in the hope that the several Presbyteries in China may at an early date be united in one Synod. Delegates—Rev. L. W. Kipp and W. M'Gregor from Amoy Church; Rev. G. Smith from Swatow Church.

"2. Evangelical Syriac Church (4 presbyteries, 1 synod, 59 charges, 107 separate congregations, 37 ministers, and 2034 communicants) applies for admission.

"Your Committee recommend the reception of this Church. Delegate—Mr. J. P. Cochran, M.D.

"3. Your Committee recommend that the Rev. S. A. Van der Hoorne, a delegate from the Christian Reformed Church in the Netherlands; Count Knyphausen, President of the Reformed Hanoverian Synod; Mons. Bersier, Representative of the National Evangelical Union of Geneva; and Mons. C. Champendal of the National Protestant Church of Geneva, be invited to sit with the Council as Corresponding Members. Also Dr. Brandes, from the Confederation of the Reformed Alliance of Germany. Pastor Brands, of the Reformed Alliance of Germany; Pastor Goebel, from the Reformed Churches in the Province of Saxony; Hofprediger Goebel, Chaplain to the King at Halberstadt; and Pastor Schmidt of Westphalia.

"4. Communications were laid before your Committee from a considerable number of French and German Reformed Churches (individual congregations) on the Continent of Europe (chiefly in Germany), commissioning delegates to represent them at this meeting of the Alliance. Most of these congregations at present stand alone, without any ecclesiastical bond of union. They are all, or nearly all, self-supporting, and amid many difficulties and discouragements are prosecuting their work.

"Your Committee recommend that this Council express its warm sympathy with these scattered congregations, and appoint a committee to take such action, by correspondence and otherwise, as may appear desirable, to bring them together, and generally to attend to matters relating to similar congregations on the Continent of Europe,—to report to next meeting of Council. Meantime, that the following be invited to sit as Corresponding Members:—Rev. H. Tollin, Rev. M. Hapke, Mr. Thomas Bell, and Rev. Dr. Rud, Koch.

"5. An application for admission has been received from the Presbytery of Trinidad. As the members of this Presbytery are directly connected with their several Churches in Scotland and Canada, your Committee recommends that the application be not entertained.

"6. The Synod of the United Church of Japan, in 1887, appointed a delegate to this meeting, but by some oversight no application for admission has been received from the Synod. As negotiations are at present in progress looking towards a union between this Synod and the Congregational Churches, no action is at present necessary on the part of the Council.

"All of which is respectfully submitted.

"Robt. H. Warden, *Convener.*"

On the several parts of the Report being submitted separately—

(1) It was agreed to receive the churches at Amoy and Swatow, and add their delegates to the roll.

(2) The Syrian church was also received.

(3 and 4) In connection with these recommendations,

Dr. Marshall Lang asked: In what relation do these churches stand? Are they connected with the regular Reformed Church?

The Convener.—They are not. They are individual congregations standing alone, and have no ecclesiastical connection.

Dr. Marshall Lang.—Then I think we should be very cautious.

Dr. Cairns.—If, as I understand, these churches stand on the basis of the Heidelberg Catechism, or some other suitable symbol, I do not see why we should not admit them singly. We are not limited to accepting Presbyteries merely.

Dr. Good, Philadelphia (Dutch Reformed Church).—These churches are composed of the descendants of the French settlers who went to Germany 200 years ago. Many of the churches have since become German, but they still continue under the Heidelberg Catechism or under the French Confession. Some are individual churches. Some have been organised into small Presbyteries, like the church of Lower Saxony, and most of these organisations stand independent of the United Church of Germany. These churches have appointed delegates to the Council of the Alliance, and wish to be represented here; and I have understood that since this report was prepared one or two of them have asked to be admitted into the Council itself. In addition to these individual scattered churches and the small Synods, or large Synods, as some are, there is a *Bund*, or Alliance of Reformed Churches. It is, in fact, a union, not merely of individual pastors, but of churches in a measure.

Principal Brown (Aberdeen).—The committee on the Reception of Churches have felt the extreme interest of this question, but at the same time the delicacy of it. On the one hand, the great danger is that if you stretch the Alliance too far, it may come ultimately to break. At the same time, one of the most valuable services this Alliance may serve is to draw together, as much as possible, by sympathy, correspondence, and otherwise, these scattered congregations, in the hope of eventually bringing them together in an organised form. As the question is one of extreme delicacy, as well as importance, the recommendation has been made to allow the delegates to become corresponding members, but to remit the matter to the Committee for further consideration and correspondence.

The Committee's recommendation was then adopted.

(5) The next recommendation of the Committee was that the

application from the Presbytery of Trinidad for admission to the Alliance be not entertained, because the members of the Presbytery were already directly connected with the parent churches.

Rev. James Buchanan (Edinburgh) (U. P. Church, Scotland) explained the situation. He said: First of all, the Committee stated that inasmuch as the brethren in Trinidad still retained a close connection with the parent churches, they should not be accepted as an independent church for association with this Alliance. At the Belfast meeting four years ago an application was received from the Presbyterian Church of Jamaica, and was granted. The Presbyterian Church of Trinidad had now applied to be received as one of the churches of the Alliance. As the missionaries of the Presbyterian Church of Jamaica are all missionaries of the Church which I have the honour to represent, I can speak with perfect confidence in regard to the matter; and as at least three of the missionaries in Trinidad are also our missionaries, I happen to be acquainted with the facts, and have compared the two cases. The Church in Jamaica has precisely the same relation to us as the Church in Trinidad, and, moreover, the Church in Trinidad is distinguished from the Church in Jamaica by this interesting feature. It is already a thoroughly union Presbytery—united after the manner we have been advocating as a Council for some years. It is a Presbytery, therefore, that we ought to encourage in every possible way. It is composed of three or four missionaries of the United Presbyterian Church in Scotland, and one missionary of the Free Church, and four or five of the Canadian Church. These brethren are all united into one regular ecclesiastical body—the Presbytery of Trinidad. If you admit, as I am glad to say you have admitted, the missionary Church of Jamaica as a portion of this Alliance, and you exclude the Church in Trinidad, you are receiving a Missionary Church that is entirely connected with one denomination, and are excluding a Missionary Church that represents three denominations. I beg to propose that the application from the Presbytery of Trinidad be accepted.

Dr. John Hall (New York).—I second the amendment. I think it is unwise for us to endeavour to draw very sharp lines of division in the matter of association with us as an Alliance, and more particularly when we remember that these brethren, in the nature of the case, need all the moral support that can be given them. It is one of the privileges of this Alliance, without too nice an examination of ecclesiastical position, to extend that moral support.

Dr. Mathews.—Before the amendment is voted upon, the Council should bear in mind this important point. The dual representation has caused very considerable difficulty in various quarters. You

have members who are members of Presbyteries in the States: they are represented in their higher Church Courts. Then these members go to the mission-fields, become members of the Presbyteries there, and are represented in their Church Courts. The question is, "How far is it in accordance with Presbyterianism that brethren should thus be represented in two Church Courts?" That is a difficulty in this case, and it holds good in a number of others. At the same time, I think that the Council should look at the question in the light of kindly feeling and affection for our Trinidad brethren.

Dr. W. M'Laren (Toronto).—The Church in Trinidad is composed in part of the Church Presbytery in Canada, to which I belong. We receive a certain representation in this Council, because we have a certain number of members, in their charges connected with us; and it would be manifestly unfair that the same men should receive dual representation. I am not aware that the ministers who belong to that body are counted on the roll of the Synod of the United Presbyterian Churches, or go in any way to determine the amount of its representation. Consequently, I am inclined to think that, while we should not encourage, or even allow, dual representation, the proper way for us to get at the matter is to accept that Church which is clearly an independent ecclesiastical body, and give it representation here, but to instruct the older Churches with which these are connected, not to count these ministers in making up their representation for this General Council.

A Delegate considered that it would be unwise for the Alliance to act in a hostile manner toward the applicants, but in view of the opinions expressed in the discussion, he moved that that portion of the report be remitted to the Committee.

This second amendment having been seconded, it was put to the Council, and declared to be lost. The first amendment, that the application be granted, was then submitted to the vote, and was carried by a large majority. The report, as thus amended, was then put as a whole to the Council and accepted.

The following letter was then read from the Presbyterian Council of Toronto, Ontario, Canada:—

"The Toronto Presbyterian Council, consisting of the ministers and elders of all the Presbyterian congregations in the city, respectfully invite the Council of the Presbyterian Alliance to hold the next meeting in Toronto.

"They assure the brethren of a most cordial welcome, and that it will afford them the utmost pleasure to make all arrangements for the accommodation of the Alliance.

"The Rev. William Caven, D.D., Principal, Knox College,

Toronto, one of the delegates from the Presbyterian Church in Canada, is appointed to present this invitation to the Council of the Alliance at its meeting in London in July next.

"Wm. Mortimer Clark, *President.*
Wm. Burns, *Secretary.*"

Principal Caven reiterated the invitation, echoing the cordial spirit in which it was offered. He adverted to the numbers and social prominence of the Presbyterian Church in Toronto, and the suitability of the spot for a meeting of Council. He especially pointed out its accessible position in regard to the American Continent, remarking that it was within two hours' railway ride of Niagara.

Another Canadian Delegate described Toronto as a model city, gave a glowing account of its many attractions, and claimed it as one of the fairest Colonial jewels in Queen Victoria's crown.

Dr. Dykes, as Chairman of the Business Committee, moved:—"That this Council cordially accepts the invitation of the brethren at Toronto, and resolves that the fifth meeting of the General Council of the Alliance shall be held in that city in the year 1892, the precise date of meeting to be fixed by the Executive Commission." He said that, although the Council had met once upon the soil of the United States, and repeatedly upon that of the United Kingdom, they had not yet visited that very considerable portion of the earth which belongs to the Colonial empire ruled by Her Most Gracious Majesty Queen Victoria. He was sure that they would go to a land where there existed a very warm, strong, loyal, ardent Presbyterian sentiment, and where, therefore, the work of the Alliance would be carried on in the midst of congenial surroundings.

The motion was agreed to by acclamation.

The Council now proceeded to the subject of the day:—

CO-OPERATION IN FOREIGN MISSIONS.

The Chairman (Rev. Dr. Murkland) in some introductory remarks, said:—The kingdom of God on earth is no longer measured by the margin of the sea, or by great rivers, or by mountain ranges; it stretches from pole to pole—the world of sinning men and women for which Jesus Christ died. There is not one of us present here to-day who does not feel he has a hand in the great crisis of missionary work, of which the issues in a few years shall either be the publication of the Gospel to every man in his native tongue, or disgraceful retrogression of the work of the Church that shall cause every follower of Jesus Christ to blush with shame. It is this work in foreign lands, carried on not by individual Churches, but by the Church of Jesus Christ, carried on in co-operation, and it may be in

union, which shall demonstrate to the world of Christendom, to the world of heathenism, that Jesus Christ has, indeed, come in the flesh to save men. We sometimes hear it asserted that men have lost faith in the supernatural, and that spiritual power is effete. The great answer of the Church is the foreign missionary work, which has carried the Gospel to every heathen nation, until now from pole to pole, men stand up and call Jesus, God. We give this day afresh to Him who is King of kings—we give our noblest thoughts, our richest speech, our tenderest love, to advance His kingdom all round this globe.

REPORT OF EUROPEAN COMMITTEE.

In presenting the Report of the European Section, Dr. Murray Mitchell said:—Fathers and Brethren, it is my privilege to present the Report of the European Committee on Missions. The Report is printed, and is in your hands. In such circumstances, it is not our custom in Scotland to read reports, but to refer to them as already known. Time presses, and I can but briefly glance at the more outstanding parts of the report. The subject of Missions in all its amplitude was not remitted to us—only that of union and co-operation in Missions. In particular, we were directed to consider two questions—the constitution of Mission Presbyteries, and their relation to the Home Churches. These are points of high importance, involving problems of some complexity. To these two topics, therefore, the Committee has paid earnest attention; while the general subject of union and co-operation has not been forgotten. Hundreds of times the objection has been urged that we are exporting to the foreign field, and there (as far as in us lies) perpetuating all the disputes of our sorely divided Christendom. Well, so far as Presbyterian Missions are concerned, all the breaches will be healed as soon as the four propositions in our report have been carried into operation. This to begin with. But there is more than this to end with, as we shall see immediately. The resolutions were formally submitted to the European churches, and no objection was raised in regard to them. If this unanimity on the part of the European churches was cheering, no less so was the action of the American Committee. We communicated the four resolutions to our American brethren, and they were by them adopted—adopted with the slightest possible modification, which involves no principle. This agreement between the committees arose out of no consultation beforehand. Surely it affords a strong presumption that the principles shine by their own light, and carry with them their own clear evidence. At all events, the agreement is a fact;

and it is as complete as if it had been what a wise philosopher called a "pre-established harmony."

It is interesting to look back and see how rapidly the desire for union has developed in the home churches. At the meeting of the Council in Philadelphia there were conflicting voices on the subject. To many the question was evidently new and somewhat perplexing. But the more the matter has been pondered, the more clearly both the desirableness and the practicability of union have been recognised. Our Report mentions that union is by no means a thing solely of the future. Union in the strongest sense—that of incorporating union—has already taken place in several instances; and a striking case is to occur immediately in Brazil. Where incorporation is not yet possible, there confederation may be possible; and where confederation cannot be, there co-operation may be, and should be increasingly sought and found.

But it has been said that the union of Presbyterians in mission-work is, after all, a poor and paltry thing to struggle for when the great desideratum is union among Evangelical Christians all the world over. But what we recommend is just to begin at the beginning. The whole Christian host is, thank God, closing its ranks for a grand combined assault on heathenism; and we say to those nearest, "Highlanders, shoulder to shoulder." We seek a union which shall be no hindrance, but very decidedly a help, towards that grander union which so many hearts all over the world are sighing for. And here, sir, I must glance for a moment at that great united Conference on Missions which was lately held in this city. Undoubtedly it was a high occasion. Representatives of nearly all Evangelical Churches and Missions were present. Opinions on mission policy honestly held were frankly expressed, and they differed not unfrequently. But hand clasped hand, and heart blended with heart, and one spirit pervaded the whole assembly; and all felt as if a new baptism had been vouchsafed—a baptism of fresh zeal for God and fresh love for man. Not a few members of this conference took part in the proceedings—true at once to their Presbyterian principles—and true also to the largest claims of brotherhood in Christ.

Union is an end in itself. It is also a means to an end—a glorious end. None of us can forget that sublime issue of the manifested unity of the people of Christ—that the world may believe that He is the sent of the Father. Even already, we feel that we are entering on a new era of missions. We behold an ampler ether; we breathe a diviner air. It is so at home; but of that I have no time to speak. It is still more so abroad. One word about this. Ask the older missionaries. The young missionaries may be discouraged. All the old are filled with

thankfulness; and they exclaim, "What hath God wrought"! Permit me, as being among the oldest, or perhaps the oldest missionary present, to bear my testimony. I was ordained to the missionary office this month, almost this day, fifty years ago. What a change since then! Then the missionaries seemed like sailors in Arctic latitudes, forcing, breaking their way through overwhelming obstacles, through whole fields and mountains of ice —with axes and hammers and saws. And oh! how slow, how toilsome, how painful was it all; how hopeless, save to simple, child-like faith! Now all is changed. The soft breath of spring plays over us; it smites on those stupendous barriers, and they are visibly dissolving,—ay, and the blessed breeze that melts the ice wafts the good ship rejoicing on her way. In plainer words, wherever Gospel truth comes in contact with heathenism, there heathenism changes. The old name remains, but not the thing itself; and the Hinduism and Mohammedanism and Zoroastrianism which I knew in 1838 have been largely pierced through and through with the arrows of Gospel light. Give light, more and more light. Preach Christ, and live Christ. We are twenty millions of Presbyterians—a mighty host; oh that its heart were only stirred, as the heart of Paul was stirred when he beheld the city wholly given to idolatry! Our Report concludes with the hope that clearer, fuller expression than ever before may be given to the great principle that the Gospel must be preached to every creature, and that "Missions" (in the well-known words of Alexander Duff) "are the chief end of the Christian Church." Oh! then, let a voice, a proclamation, go forth from this great gathering, which shall be re-echoed from every General Assembly, and Synod, and Presbytery, and Kirk Session, and pulpit, over the wide Presbyterian Church, and which shall go on reverberating from shore to shore, until the heart of every member and adherent of our communion is aroused, and zeal for the glory of God and the salvation of man rises to the height of a holy passion! Let our zeal provoke very many, until there is a holy rivalry among all evangelical communions as to which of them shall do most, and be prepared, when Christ shall call them, to suffer most. Then a new day will, indeed, have dawned both on the Churches and the world; and those "scenes surpassing fable"—the bright visions of the prophetic word—shall be "scenes of accomplished bliss." Oh the rapture of seeing that seven-fold radiance dawn upon the world! Oh the double rapture of feeling, when it comes, that we have looked, and longed, and prayed, and laboured, for its coming!

The Rev. Dr. Taylor (Newark), Secretary of the American Committee, presented its report. He said:—Ten years ago this subject was in the clouds, but now there are rays of light, and these have

been gathered into a focus, burning with light and heat from heaven. You have heard from the European Section of the progress the good work has been making during the past four years. From our side of the Atlantic we have a corresponding report to make. We have been in goodly fellowship with our brethren of the European Section; and while each section has been left to work out its problem in its own way, I think you will discover that there has been a most remarkable unanimity of sentiment, as well as a strong, earnest conviction that has led us to this one point. Four years ago this Committee was organised, and sent forth a circular letter to missionary boards and committees, and missionaries of the Churches uniting in the Alliance, suggesting topics, and requesting replies in the light of their experience and observations. To these inquiries responses were received, all of which are characterised by ample deliberation and careful statements of results and reasons for them. In addition to this fruitful correspondence, a public meeting was held in the city of New York, in January 1886, under the joint auspices of this Committee and of the American Section of the Executive Commission of the Alliance. The unanimity and power of the addresses gave a strong impetus to public sentiment and official action on the main aspects of the question. The conclusions of your Committee, from a review of the official deliverances thus far reported, are as follows:—(1) All the ecclesiastical bodies and missionary boards and conferences heartily favour the most friendly and active co-operation of the churches at home and the missions abroad, so as to avoid conflict, secure harmony, and save needless waste of labourers, money, and other missionary agencies and efforts on the fields of service. (2) For the establishment and maintenance of separate ecclesiastical organisations in each mission-field, as in the home churches, only one positive declaration has been made, viz. by the Board of foreign missions of the United Presbyterian Church, which has since then ceased to co-operate with the Alliance. (3) For organic union, at the earliest practical period; that is, for the organisation of one independent self-governing National Church on each great mission land, all of the ecclesiastical bodies now connected with the Alliance that have reported to us have responded affirmatively to the inquiries of this committee. (4) Minor questions, such as the prospective relations of foreign missionaries to the churches at home and to native churches; the relations of home and native churches to each other; the time and methods of separate organisations; the measure of preparation and capacity for self-support and self-government requisite to the independence of the home churches, etc., can be best decided by the missionaries in each field and the mission boards that sustain them. (5) There is a com-

mon desire for more frequent and stated conferences of missionaries in foreign lands, and of the officers, and boards, and committees of the home churches, with careful public statements of facts in the progress of the work in the religious press, and in missionary meetings, and in ecclesiastical assemblies.

Then follows the statement as to the practical adoption, with small verbal alterations in one or two instances, of the resolutions of the European Section. The fourth resolution of the Reformed Church in America commissioned the Rev. Dr. Jacob Chamberlain to present to such of the Presbyterian General Assemblies as he may be able to visit (in passing through Great Britain on his expected return to India in 1887), the fraternal greetings of this body, and to draw their attention to the unanimous action taken by this body in favour of organic union in mission-fields, of those holding the Reformed faith with the Presbyterian polity, in the hope that similar permissive action may be taken by their respective bodies, authorising their missions to take part in such a Union. In the line of these proceedings, the Board of Foreign Missions of the same Church has recently given its sanction to the plan of union of Congregational, Reformed, and Presbyterian Churches in the United Church of Christ in Japan, and has urged its missionaries "to do all in their power to bring about such a union," and also "to secure in the final formulas of the new Church as clear and definite statements as possible." Equally important, especially on account of the number and extent of its missions, is the verdict of the General Assembly of the Presbyterian Church in the U.S.A. (North) at its last Annual Session in 1887. Your Committee also report that, upon representations made to them, and without desiring to trespass in the least upon the prerogative of the Churches conducting missions in Japan, their secretary was instructed to inquire concerning the hindrances to the complete unification of Presbyterian missions in that country, so that, if possible, they might be able to make any useful suggestions on the matter. The kindly correspondence thus initiated has developed facts, and has been coincident with events in the progress of missionary and church union, which tend towards a speedy removal of all obstacles to a more perfect unification of the whole family of Reformed Churches holding the Presbyterian system in that Empire. It is also a most gratifying fact that the latest action of the General Assembly of the Cumberland Presbyterian Church, whose mission has hitherto done its noble work alone, has prepared the way for its permanent alliance with those of sister churches within the united Church of Christ in Japan. The importance of these movements cannot be over-estimated at this critical juncture in the life of a great people who are "changing their

gods," and laying the foundations of Christian churches amid the wonderful revolutions that have placed them in the advance of the new civilisation of the Asiatic races. We therefore submit the following resolutions:—(1) Resolved, That this Council gratefully acknowledges the wisdom and grace of God so abundantly manifested in the progress of the movement of the alliance of Reformed Churches throughout the world, holding the Presbyterian system, for co-operation and union in foreign missions, which was begun in the faith and prayers of the first General Council, held at Edinburgh, in the year of our Lord 1877, and has continued to this day. (2) Resolved, That this Council also gladly recognises the patient study, the careful investigations, the cautious deliberations, and the finally decisive proceedings of the various ecclesiastical synods and assemblies, and the missionary agencies in the home churches, and also the active zeal and practical aid of the missionary labourers and native churches in foreign lands, for the accomplishment of the greatest possible unity and co-operation in the evangelisation of the nations. (3) Resolved, That in the opinion of this Council the successes of the past decade imperatively claim, and greatly encourage, the continuance of this work of the Alliance in obedience to the manifestations of Providence and grace, and in agreement with our Lord's prayer, "That they all may be one." (4) Resolved, That in the prosecution of this work, and inasmuch as the Alliance and its Councils have no legislative or official powers, the committees having it in charge be, and hereby are, instructed to make a careful study of the deliverances of the Supreme Ecclesiastical Bodies that have been, or shall be, made on the subject, with a view to aid in carrying out into practice the important principles, suggestions, and decisions that are necessarily involved in the formation of actual unity and co-operation, for the self-support, self-extension, and self-government of Native Mission Churches, and for the settlement of the ecclesiastical relations of missionaries to the native churches and to the home churches who send and sustain them.

The following addresses were then delivered bearing on some of the points adverted to in the foregoing Reports.

EVANGELISATION OF THE HEATHEN THE SPECIAL DUTY AND PRIVILEGE OF THE CHURCH.

The Rev. Jas. Buchanan, Foreign Mission Secretary of the United Presbyterian Church, Edinburgh, said:—If the Council will kindly grant me a few minutes, I should like to emphasise one of the

points set forth in the Report of the European Section of the Committee,—I refer to the recommendation which stands as No. 5 in the conclusion as to the evangelising of the nations. I do not wish to say one word against individual effort in missionary work. Every man who feels himself called to this work must be left free to carry it on in the way that seems to him best. He may not be disposed to attach himself to any church organisation, and though I think this is much to be regretted, I shall be the last person to say that the worker is to be blamed. Nor do I wish to say a word against societies which are composed of individuals connected with any church, or with all the churches. I cannot forget that much of the missionary work of modern times was begun by individuals associating themselves together for this purpose. I cannot think of the splendid work that has been done by the London Missionary Society, and the American Board, without feeling grateful to God that it was put into the hearts of those who formed these societies to inaugurate and carry on such work. The very existence of these societies reminds us that the churches, as churches, were slow to take up the work, and there is no doubt that the churches were awakened and stimulated by the success of their efforts. But while admitting all this, I believe that there is "a more excellent way," and this more excellent way is that the Church, as such, should be the Missionary Society. (1) What is the idea of the Church? For what does it exist? Surely it is not simply that the members of the Church may enjoy the ordinances of religion for themselves, even though they may be thus fed with spiritual food and grow in grace. We are all of opinion that the Church exists, not more for the benefit of those who are within her own borders, than for extending the blessings of the Gospel to those who are still without. A church that is not a missionary church has only one side of her spiritual life developed. She is somewhat selfishly enjoying the good things of the Gospel, while she is neglecting the great duty to which she is called of sharing those good things with others. While it is the duty and the interest of the Church steadily and liberally to maintain ordinances within herself for the nourishing of her own spiritual life, it is not less her duty, ay, and her interest too, to extend the Kingdom of God throughout the world. I am persuaded that a church has not reached her ideal position in this respect until she is devoting at least as much of her thought and her sympathy, her energy and her effort, ay, and as much of her money too, to the extending of the Gospel as to her own support. We have far to travel before we reach to this position. The Church which I represent is credited by Christlieb with being one of the largest contributors for Missions in proportion to her

numbers; but, after all, what we give for missions is only about one-eighth of our entire income. It is time we were done with the idea of having a missionary society connected with a church, or with a congregation: it is each congregation as a whole, it is the Church as a whole, that is to be the missionary society. It is not more our privilege and duty to honour the last command of the Saviour before His death, "Do this in remembrance of me," than it is our privilege and duty to honour the last command which he gave before He ascended—"Go ye into all the world and preach the gospel to every creature." And it is only when the one takes the same place in our regard as the other that the blessing of the once-crucified but now exalted Saviour can be expected to rest upon the Church. (2) But passing from this, which may all be drawn from our very idea of the Church, what is the precise work we are to do among the heathen? We are not only to "teach," we are to "make disciples of" all nations. We are to seek to gather them into the Church, and secure for them all the nourishment and the protection, all the guidance and the help, all the Christian training and culture which the Church and its ordinances alone can supply. I do not suggest for a moment that we are to carry our narrow denominational distinctions along with us, and insist upon having these repeated and perpetuated in the churches of the mission-field. It is something very different from this that we should aim at. It is something very different from this that the Council has already substantially approved, that the Council will approve to-day, I trust, more distinctly and emphatically than before. Leaving behind us, then, our narrow distinctions, which we are all, I am sure, prepared to do, it is our sacred duty, as a church of Christ, to show to the converts from heathenism that they must gather themselves together into a Christian society, that they must observe the ordinances of Christ, and that in this way they must seek so to strengthen themselves that, not as isolated individuals, but as a united Christian band, they may tell upon the heathenism around them, and eventually themselves carry the Gospel to the regions beyond as we have carried it to them. Surely the Presbyterian churches of the world are sufficiently one to agree, not only upon the great essentials of Christian doctrine, but also upon the essentials of Christian worship and Christian life—upon what is necessary, in short, not only to make a believer, but to make a church of the faithful; and to resolve that as a church, or as so many sections of one church, we shall carry those essentials with us into other lands, and establish there the Kingdom of God—the Church of Christ—with all its gracious provision for the wants of men. I believe that it is only when the Church goes out as a Church to the mission-field that she can fully overtake

the work to which the Master has called her. These thoughts might be easily extended and multiplied, but I shall not detain the Council by dwelling upon them further at present. I trust that the question that I have touched upon will receive some attention in the discussions of to-day. I simply wish in closing to point to one—out of many—of the practical aspects of this question which I think is worthy of your careful consideration, and which requires to be pressed upon the consideration of our people. When the Church, as a Church, decides to occupy a certain mission-field, where is she to look for the men and the money that are required for the work? Is it not to her own members? When the Supreme Court of one of our churches—be it Synod or Assembly—undertakes a mission, the whole Church should look upon herself as committed to it; the honour of the Church is at stake in regard to the supporting of it; it has the first claim on the liberality of the members, and until this claim is met, they should consider well whether they are free to send their help to other objects. We in Scotland—and the same is true, I suppose, of all the countries represented here—we in Scotland are visited by very many zealous friends, pleading for certain schemes, missionary and benevolent, all, I have no doubt, most excellent in themselves, and all probably doing much good. Many of the members of our churches become interested in these; they have a charm in their eyes on account of their being (as they are called) unsectarian, undenominational. A large proportion of the benevolent contributions of our members thus goes to outward objects, while perchance the missions of their own church to which they are committed, whose claims they do not at all dispute, are starving for want of funds. I would not presume to dictate to any man the channels in which his benevolence should run, but I feel that it is nothing more than our duty to remind the members of our churches that the missions which the Church has deliberately undertaken ought to be maintained in their efficiency, however little they have to spare over and above for other objects.

ORGANISATION OF NATIVE CHURCHES AND THEIR RELATION TO THE CHURCH AT HOME.

The Rev. W. S. Swanson, late of China, now Mission Secretary of English Presbyterian Church.—I have been asked to say a few words upon two most important subjects. The first is the organisation of native churches. It seems to me axiomatic that so soon as we can organise a native church we should do so. We don't want to build up native churches that are to hang on the pity or charity of the

churches at home. There is no other order of Church government that lends itself so beautifully to the speedy and thorough organisation of native churches as the Presbyterian. I think we are rather confining the idea of the missionary spirit. We have to preach God's grace so far as He gives us ability ; but that is not all. Our work is only accomplished when we have raised up a native church, self-supporting, self-governing, and self-propagating, and the sooner we organise for this purpose the better. In my own field (China) we have organised our churches with native elders and deacons, we have formed a Presbytery, and even formulated a creed. Some Presbyterian churches are only now beginning to look at the question of organisation ; it is a matter of history with us. In 1863 we organised the native church, and to-day, to my intense delight, you have received this body into the Alliance of the Presbyterian churches. What we have done in China why can't we do elsewhere? The second point is the relation of the mission church to the home church. The only relation is that of love ; no other can possibly exist. We want the native churches to do their own work. Twenty-five years ago the church consisted of a few hundred members, now it has 4000 within its bounds, eleven native ministers, fifteen native elders, and also deacons. We have likewise a native mission, and native organisation of the church is the cause of its existence.

TRAINING OF NATIVE CHURCHES.

The Rev. Professor Maclaren (Toronto Presbyterian College).—There seems to be a very remarkable consensus of opinion, as we gather from these reports, in regard to two points—first, that we should encourage native churches to assume an independent position as soon as possible; and, second, that where there are various Presbyterian missions operating on the same field, we should encourage all our converts to unite in one church. I very fully concur in both these positions. Self-support, self-government, and aggressive movement should go together, and, as a matter of fact, they can never be very long separate. A church is not fit to be self-governing until it is in the main self-supporting, and until it has so far entered into the spirit of the great commission as to be prepared to go forth and make itself felt in the evangelisation of the world.

The native Christians should be so trained that they may possess a loving and liberal spirit. We should guard against Europeanising or Americanising our native converts, especially our native ministers. We should educate our native ministers in the knowledge of Divine truth, and give them, moreover, such a general education as will put

them clearly and unmistakably in advance of the mass of those to whom they are to speak; but it is a great mistake to expect from them full university training, or such an education as we demand for our ministers in Europe and America. It would be a pity, too, if the native ministers were looked upon as the paid employés of the home church; they should be part and parcel of the native church to which they belong.

CONSTITUTION OF NATIVE CHURCHES.

Dr. Ellinwood, New York (Foreign Mission Secretary, Presbyterian Church, North), said:—The chief question is, How can the native churches in heathen lands be placed in the most favourable position for rapid and substantial development? From their standpoint, and not that of our ecclesiastical interests at home, should we consider the subject before us. The wise parent in planning for a child consults not so much his own interests or affections as those of the child, whose separate and independent life is to be provided for. What is best for the new household that is to be set up?

It is plain that the Presbyterian Churches of Japan, for example, cannot be an American nor a Scotch church, much less a half-dozen of each. It is vital to their future welfare that there should be a Japanese Presbyterian Church, and that it should be one. The argument for economy in missionary appliances, such as institutions, literature, etc., need not be discussed; it is, I believe, universally acknowledged.

But we cannot over-estimate the importance of cultivating a manly spirit of self-help, and self-government, and self-propagation. Professor Drummond's chapter on Parasites has been aptly applied to native Christian communities which are being trained up in entire dependence, wholly governed, wholly employed and supported by others, and wholly destitute of aspiration for anything better or higher.

I remember the strong words spoken to me by a missionary in India, when he said that he had been almost on the point of advising his society to abandon its stations and begin on new soil in order to avoid the mistakes which had been made in this respect.

Perhaps a main reason why the churches of Japan have made so great progress is, that there has been from the first a manly feeling of independence among them. Their ministers are nearly all from the chivalric Samauri class. They have almost forced the question of Union and Independence. They have insisted that divisions, which had grown up in other lands, and were based often upon local prejudice, should not be inflicted upon the infant churches of Japan. And,

I believe, that just so far as our churches in other fields grow into that nobler spirit which we all must respect, they will insist upon the concessions which have been made to the Japanese.

And, moreover, Mr. President, there is another element whose importance cannot be overlooked, in some, at least, of our great mission fields, and that is the political aspect of this question. For example, Japan and other Asiatic nations are constantly in dread of foreign invasion, or at least of foreign protectorates, and other entanglements injurious to their own welfare. A year or two ago the bishop of the Greek Church in Japan was incautious enough to publish a manual which revealed the fact that the Japan Church was under the *supreme spiritual headship of Russia.* It also proclaimed the dubious promise that in any case of persecution from the Japanese government Russia would protect her.

Græco-Japanese converts! This was really too kind and considerate to be accepted. The astonishing revelation produced what is known on the American cattle ranches as a stampede. Nearly one-half of the Greek converts, whose numbers had reached 3000, abandoned the bishop. One whole congregation, with its pastor, came into the Presbyterian Synod, probably after some catechising. Multitudes went to the Congregational, others were scattered.

There is a lesson in this event which all missionary societies and all our Church organisations may well take to heart. In a diplomatic point of view nothing can be so important, nothing so calculated to produce rapid development, nothing so sure to allay political jealousy and avoid conflict with native governments, as to build our churches on a national basis, and to foster in them a laudable patriotism and national spirit. What is true of Japan will be found true of Korea, of Siam, and even of China.

In the Western Hemisphere we have the same thing precisely. Ever since the beginning of our Protestant missions in Mexico the priestly party have striven industriously to create a prejudice against them on the ground that they are American and not Mexican; that their ecclesiastical connections are in the United States; that they are sure to be made use of some day to bring about political annexation, and the consequent destruction of Mexican liberty.

What better answer to all these allegations than to set up an out-and-out Mexican Presbyterian Church, and give it full control of its own ecclesiastical affairs? In Central and South America doubtless the same considerations will be found in force.

On one other point only will I speak: What shall be the relation of the missionaries to the United and Independent churches?

In three of the leading Presbyterian bodies of the United States.

this question has, I believe, been settled, and settled in favour of a full and complete membership in the native presbyteries.

The further question, how they may at the same time be related to their old presbyteries and synods at home, may well be left for each body to determine. In the Presbyterian Church, U.S.A., the Assembly, while recommending full membership on the field, gives to its missionaries a qualified but cordial relationship to the home churches.

So far as I am informed the plan has not been found otherwise than satisfactory to the missionaries. It is a very significant fact that in three of our great mission-fields, China, Mexico, and Brazil, steps have been promptly taken to consummate such a union during the present summer.

In some of our fields there seemed to be no room for any other policy than that of a complete membership with the Native Union Presbyteries. Take Brazil: our missionaries there have for years been full members of the native presbyteries dwelling in honour and sweet fellowship among their spiritual children, and not at all afraid of being tyrannised over by their ecclesiastical power.

Now, in the event of union the question arises, (*a*) Shall they still be members as before, though the presbyteries will no longer be connected with the home synods? or (*b*) Shall they transfer their real presbyterial relationships to their old homes in the United States, and hold only an advisory relation to the New Union Church?

If they choose the latter course, what will be the result? They will become ecclesiastically separated not only from their native brethren, but also from each other. One will be a member of a Presbytery, for example, in New York, another in Ohio, still another in Indiana. If prospered in their work they may hope to attend their Presbytery after a sort of Rip-Van-Winkle fashion, once in ten years! They will know nothing of its affairs, add nothing to its counsels, and gain very little of real help. Ecclesiastically they will be as good as dead. Would such an arrangement be likely to satisfy an ardent and devoted missionary? Would it be any compensation for the nobler privilege of casting in his lot heartily and unreservedly with his brethren on the field, and counting it a chief joy to help them build up a strong national church? In case of Union in India, our missionaries there would be brought to the same alternative. Some of them have lived in the fellowship of their Presbyteries till they are old men.

The members and missionaries present were now invited to state their views on the whole subject:—

The Rev. W. M. Mackay Alexander of Australia said—

In the New Hebrides we have found it impossible that the native

church should be united and self-supporting, because we not only have a different language on each island, but often two quite distinct languages in one island. The churches of Australia are not able to overtake the work in these islands, and I appeal to the Church in Canada, and to the Free Church of Scotland, to help us. The Free Church has already sent us two missionaries, and we hope the promised third will soon come. Our earnest prayer is that the churches will not withdraw, but rather continue to help us in the future as they have done in the past.

The Rev. John Ross, Manchuria, China, said:—Underlying the question of co-operation and all other subjects connected with missions is what appears to me the most important of all—the character of the missionary agent. If the proper men are sent forth as missionaries, co-operation and every kindred problem will be simplified. There is a very general cry of "more money and more men," in which I do not at present join. The cry is based on what seems to me two fallacies.

To emphasise the cry for more men, a comparison is instituted between the number of missionaries to the heathen and the number of pastors to Christian peoples. Now, the missionary is not a pastor, nor should he ever sink into the mere pastor. He is the modern representative, and the only representative, of the Apostles of the early church. As the "Apostle" was the "sent" of the primitive church to preach Christ where He was unknown, so the "missionary" is the "sent" of the modern church to do the same work. The missionary is not a pastor, but the founder of churches, and the trainer of pastors whom he is to ordain over these Churches.

Again, the nature of the work of the missionary differs no less from that of the pastor than does the office. The pastor carries on his work among a sympathising people, he lives in and breathes a Christian atmosphere, and provided he preach with earnestness and some degree of intelligence, he is treated with respect if not with honour. The circumstances enveloping the missionary are the antipodes of all this. It is generally acknowledged that the work of the Apostle Paul was more difficult than that of the modern pastor. But the work of the missionary in China is more difficult than was Paul's. Paul did not encounter at the threshold of his work the acquisition of a new and difficult language, which is enough to damp the enthusiasm of the man eager to begin his labours. To understand the mental and moral standpoint of his audience, he was not compelled to wade through a ponderous literature. He never went where his manners and his garments at once proclaimed him an alien.

What I respectfully urge upon this most influential assembly is that every Society should select for such fields as China, not large numbers, but a few of your ablest and best men. Let those who go forth be the pick of the Church. Let them be Pauls in earnestness, and Pauls in ability, then they will inevitably be Pauls in success.

The Rev. Dr. Thraner, of New York—It is difficult for us to understand the obstacles which the division of the Christian Church presents to the heathen mind. We have need to illustrate much more fully than we do the essential unity of our Protestantism over the whole world at home and abroad. There is little common-sense in those so nearly related, and whose hearts long for union and co-operation, remaining in such antagonism. I yield to no one in my love and respect for Presbyterianism, but in the matter of union in the foreign field we need to look a little further, and even outside Presbyterian lines, in view of co-operation. The Christian Church needs to stand before the heathen as one Church. I do not think we need wait for this to begin at home. We must proceed to it at once in the mission-field.

The Rev. M. B. Kolopothakes of Athens.—Presbyterianism is well adapted to the Greek mind. The Greeks can be nothing but republicans or democrats, and Presbyterianism is adapted to them because it has the republican or democratic principle in itself. We have followed the organisation of the Presbyterian Church, and though other Americans have missions there, so soon as the native churches get independent they adopt the organisation we have. Missionaries ought not to Europeanise the natives, and for that reason I oppose natives going to England or America, and I would not have gone myself but that I wanted to learn English. If you want the native church to be self-governing and self-supporting, you must educate a few natives to take the work from the hands of the missionaries, and then hand the churches and schools over to them, to be carried on at their own expense. They will knock their heads together at first, but at last they will succeed.

The Rev. John M'Murtrie, Edinburgh, Convener of Foreign Mission Committee of Church of Scotland.—I felt I should like, on the part of the old Church of Scotland, to say we are as hearty as any in the matter, and as desirous that the day may soon come when in our mission-fields there will be true and happy union. We need not wait for the union at home first. It has been shown that the influences for good that come to the home churches from the mission-field are quite as strong as those which go out from the home churches. While we are striving for union, there is already a large amount of co-operation in the mission-field. In East Central Africa our missionaries are encompassed

with very serious difficulties, and those difficulties are drawing forth the sympathy of the whole Christian community, and have drawn the missionaries very close together. We, with the Free Church of Scotland and our Church of England brethren in the African field, who are working together most cordially there, appeal with all our hearts, for the sympathies of all the Christian Churches. There is a great problem being solved in Africa.

I would conclude by mentioning, as the latest instance of co-operation, on the part of Scottish missions, that Professor Lindsay, convener of the Free Church Foreign Mission Committee, has just been asking me to accompany him on a mission tour round the world. I regretted that it would not be in my power to go.

The Rev. G. Smith, of Swatow.—It is a great mistake for the home churches to support any native minister; they should be entirely supported by the people to whom they minister, and their education and preparation should be such as to fit them for the position such as they would naturally occupy among their own countrymen, and not for a position such as they would occupy as foreign missionaries in relation to their own countrymen. Natives give far more liberally when they have a minister of their own choice, whom they can look upon as one of themselves. The churches at Amoy and Swatow have worked out the problems of the relations between the missionary and home churches, and the missionary and the native church.

PROPOSED RESOLUTION.

The Rev. Professor Lindsay, Glasgow, Convener of the Free Church Committee on Foreign Missions,—I have been asked to submit a resolution as a kind of summing up of the discussion. We have been working on the question for several years, and two years ago four propositions were submitted to a committee of the Council, and thereafter to the supreme courts of the several churches, and were practically unanimously approved of by them. The Council has come to the conclusion that there should be thoroughgoing co-operation of the home churches, and thoroughgoing incorporation of the native churches. We want *one* native Presbyterian church in every land in which we are working. We have made practical progress in this in China and in Japan, and India ought to be the third case. We have thirteen or fourteen Presbyterian churches working there, and no less than thirteen or fourteen native Hindu Presbyterian churches. Is not that a mockery of Christian work? The Presbyterian Church in India is practically invisible, but if all those native churches were united in one they would be very visible. There would be then in one church 229 congregations, 11,503 native

Presbyterian communicants, and 53 native pastors. The resolution I have to propose is:—"Whereas previous meetings of this Council have approved of the general principle of the organic union and independence of the Church in the mission-field, and whereas four propositions (see Appendix, pp. 169, 170), embodying this general principle, have been submitted to the supreme courts of the allied churches, and have been approved of by them; resolved that this Council rejoices that this great principle may be considered as unanimously accepted, and that it only remains for the allied churches to carry out the principle in the management of their various missions.

"Further, the Council resolves that while the relation of missionaries to the home churches must be left to the decision of the separate churches, it seems eminently desirable for the good of native churches that the missionaries be, for a time at least, *bona fide* members of the native Presbytery."

The Rev. Dr. Welch moved that the resolution be divided into two parts, the first part to be as follows:—"Whereas previous meetings of this Council have approved of the general principle of the organic union and independence of the Church in the mission-field; and whereas four propositions embodying this general principle have been submitted to the supreme courts of the allied churches, and have been approved of by them; resolved, that this Council rejoices that this great principle may be considered as unanimously accepted, and that it only remains for the allied churches to carry out the principle in the management of their various missions."

This motion was agreed to, and the first part of the original resolution was then unanimously adopted.

The Rev. Dr. Welch remarked:—My call for a division of the resolution was made in order that we might reach a clear and calm conclusion, and, if possible, not by a mere majority, but with unanimity. This unanimity has been declared in favour of the first part of the resolution. In regard to the second part of the resolution, I am well assured that we cannot with unanimity vote in favour of it now. I fear that we cannot support it with even a majority. It seems to me doubtful whether we ought, at this time and in this public manner, to propose a policy in regard to the missionaries themselves. In the "General Missionary Conference" of last month we felt that co-operation in the mission-field was called for, and was indeed a settled question, but even then we hesitated to take formal action. In this Presbyterian Alliance we have just taken formal action in reference to co-operation—action which expresses our unanimous approval of co-operation in the mission-field—action which, we believe, expresses a foregone conclusion, and which, we believe, will be unanimously sus-

tained by the churches represented here. Christian prudence would dictate that in regard to another step so far in advance of co-operation, as the second part of this resolution proposes, formal action should not be attempted, especially if it run the hazard of failure, or if it meet with opposition in this Alliance, or if it challenge opposition beyond this Alliance. This is perhaps the supreme moment in our deliberations in this body. In practical co-operation we reach our highest issue and purpose as an Alliance. Our unanimous conclusion just expressed in favour of co-operation will have great moral weight among the churches. It will cheer and strengthen our missionaries everywhere. It will stimulate the missionary work in every direction. It will have great moral significance even with those who have been indifferent or opposed to the cause of missions. It will impress the lesson of co-operation among the churches at home as well as abroad. Having admitted and declared so much in the first part of this resolution, and having done this with complete unanimity, let us hazard nothing by a premature or even uncertain step beyond. Would not the adoption at this time of the second part of this resolution expose us to such hazard? I suggest that it would be better to withhold action on the latter part, and to let the decision of this Council go forth in the great main current which is sure to carry the proper result in regard to the missionaries.

The Rev. Dr. CHAMBERS seconded the suggestion that action should be withheld on the remaining part of the resolution.

The Rev. Dr. MURRAY MITCHELL.—I am very much disposed to agree with my two brethren who have just spoken. A division is by all means to be avoided. I confess I think we ought to be satisfied with the portion we have agreed to.

This motion also was unanimously adopted.

The Rev. Professor LINDSAY having agreed to withdraw the latter part of his motion, it was by consent of the Council departed from. The first part of his motion became the first resolution.

Dr. MURRAY MITCHELL then proposed *seriatim* the following additional resolut ons as suggested in the Report of the Committee, and all of them were without discussion unanimously approved of and accepted by the Council:—

2. That the Council recommend that an annual season of united prayer on behalf of foreign missions be set apart by the churches represented in the Alliance, and that, if possible, the same date be observed in holding it by all the churches in Europe and America, and by the mission churches all over the world.[1]

[1] The most suitable time for the churches in the United Kingdom would be the last Lord's Day in November.

3. That for the furtherance of unity and co-operation in missions, as well as for the stimulating of missionary zeal generally, the Council recommend that united public meetings be held from time to time, in as many important places as possible—the meetings to be addressed by representatives of the various churches.

4. That the Council, while pursuing its special object of promoting union in the mission-field among the Presbyterian churches connected with the Alliance, expresses its earnest hope that all Evangelical churches in each foreign field may ultimately unite in one, and that, where incorporation is not yet practical, co-operation be increasingly sought.

5. That the Council again express its conviction that the evangelising of the nations is one of the highest privileges and most solemn duties of the Church, as such, and needs to be prosecuted with the full advantage of church organisation and control.

6. That the subject of foreign mission work be again remitted to a committee to carry out the views of the Council, and give further consideration to the whole matter, and that the resolutions of the Council be communicated to the churches represented in this Alliance.

A vote of thanks was passed to the committees for the great labour bestowed on the subject, and especially to the conveners.

Evening Meeting, *Friday, 6th June.*

Exeter Hall, 8th July 1888, 7 o'clock, p.m., the Council again met according to adjournment—Hugh M. Matheson, Esq., London (Convener of Foreign Missions Committee of the Presbyterian Church of England), in the Chair, and was constituted by devotional exercises led by the Rev. Dr. John Hall, New York.

The Chairman said:—The proceedings of this Council would be glaringly incomplete if there were not put before you a record of the work done by the churches of the Alliance in the great mission-fields of the world, for it is positively axiomatic that no evangelical church can claim to be fully equipped unless it has a mission to the heathen, and that the life and prosperity of a church is to a large extent dependent on the measure of activity which it displays in the glorious work of giving the Gospel to the world. Accordingly, in the reports presented to this Council in a printed form, by far the larger portion of the volume is occupied with missions and with suggestions for further efficiency. It is a happy thing, and we reckon it to be a feature of no little importance, that the nature of the organisation of the Presbyterian churches has enabled them to take up the work of missions as part of their systematic action, and not by means of separate societies; and we heartily congratulate the various churches upon the position they have taken upon the great missionary question. I, for one, rejoice greatly that all our churches have gone in emphatically for foreign missions. We often wonder that the Christian church was so long in finding out and recognising the call to "go into all the world and preach the gospel to every creature." But whatever may be thought of the long delay, now that, in the wonderful ways of God, the means of locomotion, both by sea and land, have been so enormously increased, and the barriers of centuries have been all removed, the solemn responsibility that rests upon the Church to Christianise the world is infinitely greater than it was fifty years ago, or even ten. Our venerable and beloved father, Dr. Cairns, expressed last night his great satisfaction and delight at the Missionary Conference lately held within these walls. Most heartily do I enter into his joy. I trust sincerely that our churches will be awakened through the means

of that conference, and will rise to the greatness of the occasion that has arrived. It is for the churches to show that they understand and appreciate the point that has now been reached—barriers everywhere broken down, wide doors opened, a wonderful welcome given to the message, fields absolutely white to the harvest. I rejoice in what has been accomplished, but I believe we have reached a crisis in missions, the combination of a glorious opportunity, with a responsibility such as has never before rested upon the Church, considering the vastness of the work that remains, and that can be done, if only we set ourselves in strong faith and effort to do it. Let nobody rob us of our firm belief in the Bible as the Word of God. It is perfectly vain to theorise about other religious systems in the world as containing elements of blessing for mankind. Their practical outcome is moral debasement and death. Beloved brethren, it is the old story of free grace and dying love, which alone can break down the walls of heathenism, and produce in a people fruit unto holiness. When, by the power of the Spirit of God, the individual members of our churches rise up to some sense of their responsibility, and the consecrated life and consecrated substance become the normal result of an acceptance of the Gospel, we shall see glorious progress made in the elevation of our race.

A PLEA FOR UNION IN INDIA.

Rev. Dr. Shoolbred, India (United Presbyterian Church of Scotland).—To the rapid progress and ultimate triumphs of the Gospel in India two things are especially necessary. The first great need lies in the raising up and training of native pastors and preachers—men full of faith and of the Holy Ghost, and inspired with apostolic zeal and devotion, that they may go forth to preach the great salvation, and gather thousands into the Church of Christ. The second great need lies in the knitting together in closer union all the native Christians and Christian communities scattered throughout India, so that standing shoulder to shoulder, as one great united army, they may do battle for their Lord and King. Uniting, as this Council does, almost all the Presbyterian churches in Christendom, and met together as we are to proclaim and foster the true and essential unity which knits all together in the bond of the one faith and spirit of our Divine Master, I think it fitting, during the few minutes given me, to address you on the necessity of Presbyterian union in India. And I would press home this great necessity, first of all, by the grandest of all considerations, this, viz., that it is very dear to the Saviour's heart. His all-seeing eye, looking forward to the future ages of His Church's history, must have seen and deplored the many and great

evils which would arise from the divisions that were to exist within it. And in that last grand intercessory prayer of His, how His heart went forth in earnest pleadings to the Father in behalf of His disciples, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may know that Thou hast sent Me." And so, in all ages, the divisions in the Church have been the main cause of dishonour to her Lord and damage to His cause; while in unity have always been found her chief strength, and the best and highest testimony to the divinity of her Founder. Nor is it otherwise in India now. Nothing so much puzzles our native Christians in Rajpootana as the many denominational distinctions which obtain within the Church. Our own church is known to them as the United Presbyterian Church of Scotland; they have heard of the Free and Established Churches of Scotland. On three sides they are surrounded by the Irish Presbyterian Church, several American Presbyterian Churches, and the Canadian Presbyterian Church; and they come to me in utter bewilderment and ask, "What all these denominational differences mean, and how they have arisen?" I have tried to explain that they are chiefly due to territorial causes. But then comes the pertinent question, "Why, living side by side here in India, should they stand aloof, and not combine into one grand united church?" And before that question I am obliged to stand silent and abashed.

But not only do our native Christians note and comment on these denominational differences; the outside natives are no less keenly alive to their existence, and are not slow to found upon them an argument against the truth of our religion and the divinity of its Founder. "How is it possible," they ask, "that all these various and often conflicting creeds can have arisen from one Founder, and that Founder be divine? Dear friends, let us see to it, that we do what in us lies to wipe away this reproach, and cut off this occasion for the enemy to blaspheme. I believe that the day is coming, ay, and is not very far distant, when the Church in India shall free herself from denominationalism, and stand forth and be known simply as the Church of Christ. I deprecate as a great calamity the imposing upon sections of the Indian Church our denominational distinctions and party names; and the importing into her creeds all the petty shibboleths and paltry questions which divide our churches at home. I believe the day is coming when she will throw off and rise above all these; and I hope and pray that it may speedily come. Meantime, I rejoice in the fact that over so large a portion of India the infant churches are receiving a Presbyterian training in the art of self-government and the management of their own affairs; that they are being taught a

system at once of freedom and order, both in ecclesiastical and municipal matters. And I am glad to be able to report that the natives of one part of India at least are not slow to avail themselves of this training, or to put in practice its lessons. At my own station of Beawar in Rajpootana, we have now a thoroughly organised and independent church, with a native pastor, supported by itself, with an eldership of its own choosing—and well and wisely chosen too. Our people are eagerly seeking to know their rights and privileges according to the Church's constitution, and are not slack to claim and exercise these. From being mere units, oppressed and crushed down beneath the grinding-wheels of caste rules and observances, they have become individual members of a free and well-ordered community. But why should the Churches thus formed and trained be kept apart by denominational distinctions? Why should they have separate organisations, separate theological colleges and Supreme Courts? There are reasons apparent enough for some of the existing divisions among the home churches, much as these may be deplored. There are territorial reasons, for instance. There is the Irish Channel, which separates us from closer union with our brethren of the Presbyterian Church of Ireland. There is the greater and more stubborn fact of the Atlantic Ocean, which rolls high its billows between us and our brethren of the Presbyterian Churches of America. But no such territorial barriers divide our Churches in India; no wide seas roll between us there. Then there are other reasons of division connected with the rise and historical development of our home churches, which may lead some of their members to cling to their distinctive names. But in our Indian Churches these reasons are wholly awanting. The growth of the oldest is a matter of but a few decades of years; and as yet they have no historical basis of any depth on which such denominational distinction could be raised. Why then should they be imposed upon them? In face of the lapsed masses, and the wide-spread practical heathenism, which have to be met and grappled with at home, how utterly mean and paltry appears, even here, those denominational distinctions and differences which divide the Church. Out there in India, with two hundred million souls sunk in the darkness of error and superstition, or hopelessly groping in quest of light and leading, all these distinctions and divisions sink into utter insignificance, and should for ever disappear before the prime necessity for united counsel and combined action against the common foe.

The missionaries of your Churches in India are ready and eager for organic union. So long ago as the first great missionary conference, held at Allahabad in 1871, the question was mooted, and a Presbyterian Council somewhat of the nature of this Alliance formed.

Meetings have been held at intervals to ripen the question, and, meantime, to provide for such united action and co-operation as in present circumstances are practicable. But whether the union for which we long shall be speedily consummated, rests with the mission boards of the home Churches, and some of these, when appealed to, have refused their sanction and thrown difficulties in the way. I look to the Council of this Alliance to clear away these difficulties; and after its deliverance of this morning I have no fear for the result. Before such a deliverance all opposition must yield; and cheered and encouraged by the unanimous consent and God-speed of the Churches at home, that union long looked and prayed for will come at last, with the happiest results on the progress of the Church and cause of Christ in India, and with no less blessed reflex action on the life and spirit of our Churches at home.

But this step taken, and this result achieved, I should regard it as only a point gained for a new departure towards uniting into one great Church all the Protestant Churches in India. Only those who have been fighting the battle for truth and righteousness out there, who have been confronting the combined forces of Hinduism and Islam, so overwhelming in numbers and subtle and unscrupulous in the weapons which they wield—only they know the full importance of united counsel and combined action on the part of the soldiers of the Cross. Happily the day is near at hand when, if there may still be divisions in the Christian host, these shall all be confederated into one great army. When that day does come, when all parts of the Lord's host, with a more entire consecration and a more burning love for souls, shall stand side by side in brotherly devotion to their Master's cause, then we may expect to see results far exceeding our wildest hopes. Tribes shall then be born in a day, and India, won for Christ, shall become what the long course of God's providential dealings with her has been fitting her to be—the centre of Christian light and liberty to all the surrounding nations of Asia.

HOPEFUL FUTURE FOR INDIA.

Rev. D. Whitton, Nagpore, India (Free Church of Scotland).—I come from Nagpore, which has a population of 100,000, while that of the province of which Nagpore is the capital is over 11,000,000. Nagpore has the only available Christian college in this central province of India. Therefore it would be a great pity to relax our efforts in education there. We are responsible for the higher education of those 11,000,000 souls. In a State paper lately issued by the Governor-General of India bearing upon educational work, an admission of great significance has been made by the Government. The first part

of the ocument says that secular education has proved a failure in that country, and the second part asserts that the only hope of India lies in those schools, the managers of which have a free hand to teach religion. Now, the only schools that virtually have a free hand to teach religion are mission schools. While educational work ought not to be abandoned, but strengthened, it is not a complete system in itself. Consequently, our Free Church is about to strengthen more thoroughly the evangelistic branch of its organisation. There is a vast field open for such work, but it must be largely left to the natives themselves.

What is to be the future religion of India? How do the natives of India regard this question? The problem for them is getting narrower and narrower. With regard to Hinduism, it is clearly perceived in India that a religion, encrusted with superstitions and ceremonies, and devoid of spirit and life, will not do. Mohammedanism will not do. It is a narrow, dogmatic, hard, heartless system; and the awakening intellect and heart and conscience of India will never find rest in a system like that. Nor can India find rest in Buddhism. Two thousand years ago India rejected Buddhism, and it is astonishing that Western philosophers should now try to deck themselves with its cast-off rags. I wish some of those great intellectual gladiators only knew, in their own experience, what Buddhism really is. India tried it, and found it to be wanting; and it will never satisfy India now.

What remains? Hindus are now going back upon their ancient records—their Vedas. But the most intelligent natives are beginning to see that there is no firm foothold even there. The ancient foundations are being sapped, and are threatening to crumble away. The only religious force that is going to hold the field in India is the religion of Christ. This is beginning to be seen by intelligent men; and hence the recent revolt in the Madras Christian College. Christ has come, we know. Let us present Him in all His simplicity and majesty, as He is presented to us in His own Gospel. Let us present the living Christ, in whom we believe, in all His winsomeness and attractiveness; and let us tell the people of India simply this, "Believe on the Lord Jesus Christ, and thou shalt be saved."

UNION IN JAPAN.

The Rev. Alex. Stout, American Presbyterian Missionary, Japan.—It has been agreed between my associate and myself that it shall be my part to say something about the union movement among the churches in Japan. My purpose is to show how the movement

originated, and how it is sustained. There have been three decided steps taken at different times in the direction of union. Each was prompted by a desire long cherished from the very infancy of the missions.

The thought first took practical form in the minds of two missionaries, and resulted in the call for the Convention of 1872 for the appointment of a committee for Bible translation, and to consult about union. As far as the direct practical results for union were concerned, the outcome was exceedingly small. The partial success and partial failure of that Convention, however, tended to unite closely in sympathy and work some of those who found it in their hearts to labour for a common cause. The result was the indissoluble union of churches gathered by the missionaries of the Reformed and Presbyterian Churches of America, during the few following years. What was thus already an accomplished fact, was acknowledged in form in 1876. The union thus consummated was commonly called that of the three missions, and the church for which they laboured the United Church. But a fourth mission has from the very first been in hearty sympathy with the same good cause, and its work has always been done in connection with the United Church. All honour is due to the mission of the Women's Missionary Union of America established at Yokohama. The missions of the German Reformed and Southern Presbyterian Churches united in the common cause at a later period. This union does not affect the missions as such. Each is quite independent in its own sphere. In some departments of work there is joint interest—in others none whatever. But the results of all the work done go into the one common Church. Experience has proved that there need be no clashing. There has been none. But let it be remembered that while the missionaries led in this movement, they had the most hearty sympathy and aid from the Churches. The spirit of union lives as a vital and attracting force in the Churches in Japan. The third step, and that towards a more extended union, is of quite recent origin, and has not yet been fully accomplished. From the time of the first convention it was felt by many that a union between the churches of the Presbyterian and Congregational order was not impracticable. There has been a spirit of union always present. The immediate cause for this step must be sought among the native Christians. Many causes have been operative. The Japanese are a social people, they like to come together. With the passing away of feudalism a spirit of political concentration seized upon them. They are proud of unified Japan—and deservedly so. They have been promised a representative national assembly. Local assemblies have been established, and have

educated the people towards the ideal which they hope to attain. They are impatient to see the promise redeemed, for they anticipate much from this new departure in government. The Chin-Kai and Dai-Kai are the complements to these political bodies. The Synod of Dai-Kai is the nearest approach to a national assembly ever seen in Japan. Last year when it met in Tokio its sessions were held in a large hall, and attracted large crowds of spectators. A Japanese was in the Chair. Men in high positions in Government came to look at this new marvel. Representatives from the Congregational Churches, then in conference also in Tokio, were frequently present. A profound impression was made. Conferences for reunion, first informal, but finally formal and definite, were held, and resulted in what has been made known to the world as a plan for the union of these bodies. There is little reason to doubt that the union will be effected during this year. The union first effected in 1876 was accomplished without doing violence to the feelings of any. No concessions had to be made. In the later attempt, however, it was felt that concessions would be necessary. And this was the true secret of success. The outcome is that while the Church will be Calvinistic in doctrine, and Presbyterian in government, it will yet not be just like any other of the Reformed Churches holding the Presbyterian system that has ever existed. With the consummation of these plans for union it was felt that there could be no reason why the Cumberland Presbyterians, who have a mission, and have gathered a number of churches in Japan, should not also unite in the common cause. Initiatory steps have been taken towards that desirable end, and no doubt this further union will be secured. There will then be eight societies joined in work for the one common church. This church will embrace more than two-thirds of all those gathered into the fold in Japan. It will be a power in the land. The missionaries, as well as native Christians, are sanguine for the future.

We cannot conclude without making reference to like movements among other branches of the Church in Japan. The drawing together of the various branches of the Methodist and Anglican missions and churches in Japan is significant, especially in view of the fact that there is no marked tendency in that direction in any other mission-field. As a consequence of this movement, it is possible that instead of a multitude of little churches in Japan, there will be but one church each of the Presbyterian, Anglican, Methodist, and Baptist orders. The question is sometimes asked, whether there is a prospect for still further union in Japan? To this in candour the reply must be made that it does not seem possible. It certainly cannot come with any branch of the church so long as that church

holds that the other is lacking in what is essential to the true church, either in doctrine, government, or ordinances. It is also significant that there is no common expectation for further union, as has been the case before each step was taken in the past. But He who has led us so far may have purposes to accomplish in us which we do not dream of. He has surprised us sometimes by the way He has led us hitherto. May we always be ready to follow where He leads, and to do His will with our whole heart, evangelising Japan, and connecting the churches gathered in the work as far as possible into one body in Christ!

THE GOSPEL FOR CHINA'S MILLIONS.

The Rev. G. Smith (Swatow, China), English Presbyterian Mission. —When I first went to Swatow about thirty years ago that part of China was in a very degraded condition. Anarchy prevailed, robbery by land, piracy by sea, kidnapping, and bloody feuds. The mandarins had authority but no power. The country was in a frightful state. Through God's blessing, providence, and grace, there is now a great change. Thirty years ago there were three or four people who knew something of Christianity; the rest were in darkness, in the darkness of death, and their habitations were literally places of cruelty. Now, through the blessing of God on missionary work, we have about forty mission stations planted over a region of which Swatow is the centre; and at every one of these stations there are at least a few Christians, the congregations varying from ten to a hundred and more. These stations are cared for by Christian men. In some we have elders and deacons, in some native pastors, supported by a native church. In some instances we have congregational schools, a middle school for boys receiving a higher education, a college for training pastors, teachers, and preachers; and we have besides a native Presbytery, fully represented by the native church, independent, and to-day received into membership with this Presbyterian Alliance. Thus you see what God has wrought: formerly there was the brier and the thistle, now the fir-tree and the myrtle. What God has been doing there He has been doing in other parts of China, so that, at present, there are in that empire 32,000 adults who are members of the Christian Church, about 1300 of them connected with churches in the Swatow region; and in the Presbyterian churches, with which I am connected, we have between 3000 and 4000 adult members, some of whom are at Amoy and some at Formosa. In China there are about 1000 missionaries —men and women, sent from foreign lands. Of the Presbyterian churches that take part in the evangelisation or Christianisation of

China, four belong to the Old World and four to the New. The Presbyterian Church has about one-fifth part of the foreign labourers in the empire, and about one-fourth of the converts, the latter contributing about one-fourth of the whole amount given by all the Christian churches in China, viz. about 38,000 dollars per annum, allowing more than a dollar to each member. I find on the list connected with the Presbyterian Alliance no fewer than seventy-eight different Presbyterian churches, but only eight have missions in China. Where are the other seventy that have something to do with this work in China? In proportion to the number of its people the efforts in the evangelisation of that vast region are very far below the mark. Think of only 1000 labourers for a population that is one-third of the whole globe! This ought not to be. Why, one province alone has 37,000,000 souls, *i.e.* more than the empire of Japan, nearly as many as the United States of America, and more than the British Isles put together. Such is the importance of the Celestial Empire in the eyes of the rest of the world that there is scarcely a nation that is not paying court to China. That is not all. The Chinese are taking possession of the East, pouring down into Siam, the Malay Peninsula, into the Islands of the Archipelago; they are going into Sumatra, and, by-and-by, will be in New Guinea and in Australia. In every respect Christendom has an interest in the Chinese—their vast power, the influence of their statesmen and merchants, their literary and their intellectual men, as well as the mighty power of China in the world. All the churches ought to rise and do something for the best interests of that empire. I would here offer a practical suggestion. By next Alliance there should be a report of all the Presbyterian churches doing something for China; in order that we may form not simply theories of co-operation and incorporation, but may do something practically; that all these churches send representatives, take possession of some of the great provinces, and set up a Presbyterian church, thoroughly unsectarian. By the blessing of God, the result would be very gratifying. A most important decree has been issued by the Chinese Government—viz. that at all the literary examinations attainments in Western science are to be held of equal value with attainments in Chinese scholarship. When the Chinese sit at the feet of the scholars of the West to learn science, they will come to respect their teachers when the latter speak to them of the religion of Jesus.

ENGLISH PRESBYTERIAN MISSION IN CHINA.

The Rev. W. M'Gregor, Amoy.—Confucianism has not led the Chinese any nearer to the knowledge of God, but further from Him.

The Confucian commentators upon the ancient books of China try to lessen the impression of the personality of the one supreme God, the Head of heaven and earth, as taught there, and to identify Him with law and fate. In this respect Confucianism tends to make darkness more dark. The same might be said with regard to Buddhism. China might say, "We have no hope." We feel, at any rate, that the one remedy for her is the Gospel of the blessed God, and this Gospel we preach. Scarcely fifty years ago it was not possible to preach the Gospel in that country; now there are 32,000 communicants connected with the various Protestant missions. Most of these have been gathered within the past few years, and about one-fourth of the native Christians are connected with Presbyterian missions. This, I believe, is chiefly due to the fact that not only do we preach the Gospel of the Redemption through our crucified Saviour, but our system naturally adapts itself to this people; we bring the converted Chinaman to the front, while the foreigner, against whom the Chinese is so strongly prejudiced, retires a little more into the background. We have now in connection with the Presbyterian Church of Amoy fifteen organised congregations and fifty-eight places of worship superintended by the elders, and we have the native ministers maintained by their own congregations. These, along with the missionaries of two missions, are formed into one presbytery. A quarter of a century ago we had a united church formed from the fruits of two missions. We of the English Presbyterian Church were labouring alongside missionaries of the Reformed Dutch Church of North America; while they worked in one part of the region we laboured in another, and we visited each other's congregations frequently. The churches grew as one, and now I stand here as deputy to the Alliance from that native Chinese church. I do not stand here as an English Presbyterian, nor as a Reformed Dutchman, and, as I am not a native Chinaman, I suppose ecclesiastically I stand as a naturalised Chinaman. Whatever may be my ecclesiastical position, for this one thing I feel exceedingly grateful to God, that He has given me the privilege of being the first delegate from the first church organised, as the fruit of modern missions, in the heathen world.

AMONG THE COREANS.

The Rev. John Ross, Manchuria, China.—In the year 1873 I travelled eastwards from Newchwang, in Manchuria, over hills and across beautiful streams to what is called the "Coreangate." There I first came in contact with the Corean people, who were then isolated from all the world. I was impressed with the enormous size of their

oxen, the small size of their horses, and the garments of the people. These latter were an excellent illustration of the hypocrite. The outer garment was white as snow, but the less said about the inner robes the better. The result of that and subsequent visits is that now the New Testament is being circulated among the Corean people in their native tongue. The importance of the translation can be inferred from the fact that, owing to the phonetic character of their beautifully simple alphabet, all the women even can or may read.

Let me now transport you quickly to another scene. One of the Coreans whom I had employed as compositor, while printing portions of the New Testament, was a native of the valleys far east of Monkden, where live thousands of Coreans. Though the most stupid of all the men I have had in my employment, I sent him, as the only man who knew those valleys, to sell portions of Scripture and tracts. He returned, reporting as the result of his labours a number of men professing Christianity, and seeking baptism. I gave no credit to his story, but sent him back with a further supply of books. Again he returned, repeating his former story. And as this report was subsequently corroborated by other Coreans, it seemed sufficiently important to warrant, and, indeed, to demand, investigation. Accompanied by a young colleague, that long, arduous, and unpleasant journey was undertaken in early winter, when the ice on the rivers formed bridges for our carts. The last day's journey was specially toilsome, as we had to walk over high mountain passes where it was impossible to ride, and where there was no inhabitant for thirty miles, while the virgin forests were the home of tigers, bears, and other wild animals. Soon after descending on the other side, fatigue was forgotten in the warmth of the welcome accorded us by a band of Coreans, who, dressed in their holiday garments, came to receive us as though we had been long-lost friends. Crowded in a small, low-roofed room heated from beneath the floor, was a company of professed believers, of whom a considerable number showed so much Scripture knowledge that they were baptized, others being meantime delayed because of inadequate knowledge. Within the next few days the process was repeated in other valleys, till about eighty men were baptized.

As the winter was on, and the heavy snows, which would bar return, were likely soon to fall, we were reluctantly compelled to turn back without visiting the numerous valleys further on, where many other believers were reported.

At a subsequent date we revisited the same valleys, and baptized some men; but, as a bitter persecution had broken out against the baptized Christians, it was deemed wise not just then to subject

others to the same troubles, and our journey was again brought to an incomplete conclusion.

The colporteur is still at work, and reports even thousands of believers on both banks of the Yalu river, who daily pray to the one living and true God through the one Mediator.

Last year I had the happiness to be present at the formation of the first Christian church in the capital of Corea. This church was composed mainly of men who had been converted through a Corean colporteur of the British and Foreign Bible Society, who had been sent thither from Monkden a couple of years before Corea was thrown open to the outer world. He had frequently written of numerous converts, both there and in other provinces surrounding the capital.

THE EDUCATED NATIVES OF INDIA.

The Rev. C. M. Grant (formerly of Calcutta) claimed the sympathy and prayers of Christians at home in an especial degree for a class sometimes envied and often condemned—the educated natives of India. He sketched the growth of that class from the great educational movement inaugurated by Dr. Duff, through the great development of missionary schools and colleges by many churches, of Government agencies, and latterly, of agencies under the auspices of the Hindus themselves. He drew a contrast between those who go out from the missionary colleges all more or less permeated with Christian knowledge, and nearly all believers in the great principles of Theism, and those who are passed through Government and Hindu influences. The danger of India is that her highest thought should be agnostic or atheistic—a danger against which it is a supreme duty of the churches to guard her. "In the name of the God whom you worship," an educated native gentleman once pleaded, "I implore you to give our children *some* religion, and do not make us a nation of atheists." At this hour there were literally tens of thousands of men in India who had been swung out into Hindu society, to whom Hinduism was an intellectual and spiritual impossibility. Even more than the uneducated these men challenge sympathy and interest. To the vulgar, Hinduism is still possible; they can still find some satisfaction in the gods, and better be a believer in all the 330,000,000 gods of the Pantheon than in no god at all. We must give Christ to India —to its agonising thought as well as to its dumb millions. For long centuries its throne has been vacant. Once it seemed as if Buddha was to be seated upon it. For a time he was, and during that time there was witnessed a development of passionate missionary zeal, such as Western nations have never known. And when the "White Christ"

shall fill that long-vacant throne, then back to us shall come from the ardent souls of that hot land a fervour of inspiration that will fire our cold western hearts as they are not now fired, but as they need to be. India's debt to Europe will then be paid in full.

WOMEN'S MISSIONS IN INDIA.

The Rev. William Stevenson, M.A. (who was introduced as formerly of Madras, and now representing the Women's Association for Foreign Missions of the Free Church of Scotland), said:—I have the honour to stand before you this evening as, I believe, the only representative of the Women's Missions; let me, then, in my ten minutes, place before you one or two very simple propositions. The first is that women really constitute one-half of the human race. That is a very elementary proposition, hardly worth stating, it may seem, but if we could only get it taken in and acted upon by our churches, we should find an immense change in the position given to woman's work in the foreign field. You know that the fundamental principle of the heathen and Mohammedans with regard to women is that they have no souls, or at least if they have any, they are not worth taking account of. Now our churches seemed for some time as if they were acting on that principle. For years our missions went on without its being recognised by the Church that if the Gospel was to be carried to the women of heathen lands, it must be done by special means. At length when the work was begun through the pity of Christian women for their heathen sisters, it was left to them to be done *sub rosa*, as a kind of secondary and supplementary work, permitted, but hardly encouraged. That is a fact not quite creditable to the churches. In the church to which I have the honour to belong, and which, I may say, has not been behind its neighbours in missionary zeal, though the Ladies' Society has been carrying on its operations for fifty years, it was only in '83—just five years ago—that the General Assembly first gave it recognition and encouragement. And still the support of it is left too much to the women. I think it entirely right that the management of the work should be left in their hands, as the work itself must be done by female agents. At home there may be difficulty about the proper sphere of women's activity, but in the foreign field, and especially in India, there is no difficulty whatever. There the women must be evangelised by women, or not at all. But the work ought to be supported by all the members of our churches—the men as well as the women. Although the women have their own work, they do not withhold their contributions from the other side—they are too loyal to the general cause to do that—

and surely the men ought as loyally to reciprocate. Woman's work will never have its due place in our churches until all our members, men as well as women, give it their hearty sympathy and contribute to its support.

My second proposition is that not only are women half of the human race, but they are not the worse half. This is true in heathen societies, as well as in Christian. There also woman's influence, in spite of her degradation, moulds the home and the social life. Look at India, for example, where her bondage is systematic and thorough. There woman exercises a most peculiar and paramount influence, because of the family system. For any right understanding or appreciation of the position in India, this is the great fact that has to be recognised. The whole of that great social edifice of Hinduism, which has endured not merely for centuries but millenniums, is built up on the principle of the repression of individualism, and the indivisible unity of the family life. Not the individual, as in western countries, but the family is the unit of society. If, then, you are to mould India anew—if you are to overthrow Hinduism and regenerate Hindu society—you must bring the Christian leaven into the family, and mould the family life. But to get into the family life means to get into the zenanas, and thus to reach the hearts and consciences of the women, who really hold the citadel of Hinduism, and keep the key. Let me give you an illustration of how the influence of woman works, and affects the other side of the work. For a dozen years—two-thirds of my missionary life—it was my privilege to be a professor in the Madras Christian College, and I know from personal experience how the young men are moulded by that institution—how their thoughts are changed, their consciences are enlightened, their hearts are touched, by the Christian instruction and influence they receive there. Many of them, I know, are worshippers of the one God, and of our Lord Jesus Christ. But, you say, they are not baptized, and you turn round on your devoted missionaries and almost accuse them of unfaithfulness to their high calling, because they cannot show baptisms. You ought to look for the unfaithfulness nearer home. Why do not these young men come out and confess Christ? Because you have not given the Gospel to their mothers. You do not know the strength of the tie that binds the Hindu son to his unenlightened, superstitious, idolatrous mother. He is everything to her: her husband she worships or fears, but her son she *loves*. And he returns her affection: he cannot rend asunder the bond that binds them so closely. And so, when all else is gone, she is the link that holds him fast to Hinduism. Ah! there is the Nemesis that ever follows on a great wrong: she, herself the enslaved, has now become

the enslaver. So there are these young men, hundreds, or even thousands of them, longing for freedom, ready to burst their bonds if only they could, but they cannot for their mothers' sake. To her, in her superstition, Christianity is only a terror; to her it means the loss of everything she holds dear; she knows nothing of Christianity, except that it is a foreign faith which would defile her caste, break up the family life, ruin her home, and rob her of her dearest treasure—her son! Therefore, if you would have these young men become Christians, you must take the Gospel also to their mothers. Then from the inside they will open the door of that prison-house of Hinduism, and will come out—mother and son, husband and wife, brother and sister, together, a truly united family—into the freedom with which Christ makes free.

THE NATIVE CHURCH OF JAPAN.

The Rev. Dr. W. M. Grier (Reformed Church in America).—The Union Churches in Japan are fifty-five in number, and a considerable number are self-supporting. In our native church there is need of some stamina in the Japanese to confess his Christianity. It is not a very easy thing to do that, for the old persecutions are not past and gone. To-day, perhaps, there are worse persecutions going on in the Buddhist families, harder to endure, in some respects, than persecutions which kill the body; and there are instances where young men and women have shown the stoutest hearts. The native church in Japan has awoke to this fact, that to be a firm and evangelical church—a church that is to survive—she must be a missionary church. For that reason she has already organised a missionary society. That country has received the Gospel in a wonderful manner. There is not a missionary that has gone to Japan who has not succeeded far beyond his expectations. There is a profound sense in that country of the insufficiency of the native religion. Japan thus becomes one of the most glorious fields for the work of the Christian Church. On behalf of the thirty-eight millions in Japan, and of the considerable numbers who are in our schools, seminaries, and churches, I appeal to this Council that they make Japan, for the next few years, a special part of their policy in foreign mission work. It is in the harvest-field where the Lord is bidding us specially to send labourers. If you want a harvest ripe for the sickle, go to Japan.

AMERICAN SYRIAN MISSION.

The Rev. Dr. Post (Beyrout).—There are those who affect to regard missionary work as an idle, maudlin sentiment, with no foundation, in fact, or any reason. But I believe that there is no work being done

in this world that is so reasonable, so calculated to succeed, so wonderful in its plan and execution, as the missionary work for the conversion of the world. The missionary work is arranged in strata, as regular and as perfect in their order as the strata of which our material globe is composed. At the bottom we have the solid granite rock—the Scriptures of God. The first thing that Protestant missionaries do in every land is to translate these Scriptures, and circulate them broadcast through the country. In the single little country of Syria, with Egypt—which is, as it were, a missionary dependency in the matter of the Scriptures—there are more copies of the Word of God in the hands of the people to-day, after sixty years of missionary labour, than there were in all Christendom when Constantine ascended the throne. This great work, which lies at the foundation of the Christian Church, is a vast and wonderful manifestation of the power and of the faith of Christendom. In the second place, the missionaries are preparing Christian literature, commentaries, and concordances. There is a concordance in Arabic, the preparation of which occupied ten years. The whole work was done within the walls of the Syrian Protestant College. In the same language we have also the works of Bunyan, Baxter, Newton, and others. We have hymn and tune books, and a large library for the young, and for assistance in the Christian educational work. Then we have our schools and colleges. We all know that the basis of our civilisation is our Christian schools and our Christian colleges, founded upon Biblical truth. This work is going on in mission countries, and under mission auspices. In the Missionary Conference I was surprised to hear some speak against the mission schools and colleges: they said that the Apostles did not establish colleges. Well, I wish they had. I wish they had put one in Smyrna, one in Thyatira, and another in Philadelphia, and others in the rest of the seven churches of Asia. Brethren, we should have lost three edifying chapters of the Revelation, but we should have had seven good sound Presbyterian churches. The ministers of the early churches were trained in philosophy in Athens, in Antioch, in Alexandria, in Rome; and they got those crooked Greek dialectics and introduced them into the Christian Church, dividing and destroying it, so that when the shock came the Church went down and bit the dust. Had they had Christian schools founded upon the Bible, I believe that would never have taken place. I believe that the Christianity which we are now planting will stand the shock of ages, because it is founded upon Christian education. We have reached a point in missions when we can fairly say that the Word of God has been planted and taken root on heathen soil. I believe to-day, if every missionary were removed, if all foreign

agencies were taken away, and all foreign missions were stopped, that the work would go on. I believe it has taken root in the soil, and it will bring forth fruit to the everlasting salvation of those ancient Bible lands. The standard of Jesus is full high advanced. His white plume nods in the front of the conflict. He calls us on to follow after Him in every country in the world, and to spread the Gospel to every creature. Brethren, will you go?

Monday, *9th July* 1888.—*Forenoon.*

Exeter Hall, 9th July 1888.—The Council met at 11 o'clock A.M., and was constituted by devotional exercises led by Rev. Dr. Bell, St. Louis (Cumberland Presbyterian Church, U.S.A.), who occupied the Chair.

Dr. Dykes on the part of the Business Committee gave in a report, in accordance with which it was resolved that the following be appointed to preside at future meetings:—Tuesday, Rev. Dr. Somerville; Wednesday morning, Chevalier Prochet, D.D.; Wednesday evening, John Roberts, Esq., M.P.; Thursday morning, Dr. Whigham, Ireland; Thursday evening, Dr. Apple.

Journal of the Alliance.

Dr. Dykes proceeded.—The Business Committee instruct me to propose to the Council that a small committee should be appointed in regard to the future conduct of the Journal of the Alliance, one of the matters contained in the report of the Executive Commission which was sent to us for consideration. That Journal has been conducted during the past four years quarterly, under the editorship of our friend, to whom we are under so many and deep obligations, the Rev. Dr. Blaikie. It has been circulated, as freely as the expense of doing so would justify, among members of the Alliance; but, with a new arrangement before us, it has become necessary to consider our relation to that Journal, and what the best way is of keeping the various Churches of the Alliance in touch with one another by this as well as by other means. The proposal of the Business Committee is that the following form a committee to consider the matter and report, viz.:—The Rev. Dr. Watts (Convener), Dr. Cavan, Dr. Blaikie, Dr. Murkland, Judge Barbour (Kentucky), and Samuel Stitt, Esq.

The motion was agreed to.

Selection of Standing Committees.

Dr. Dykes.—With regard to the question of the selection of brethren to act upon standing committees and of the Executive Commission representing the Alliance in the interval between this and next Council, the suggestion of the Business Committee is that it be

remitted to the Business Committee itself, or to any other special committee if you prefer that course. But the members of the Business Committee think they have time, and are willing to undertake the duty. I move that it be referred to the Business Committee to nominate the members of these standing committees.

Agreed to.

The General Secretary.

Dr. Dykes.—The next is, perhaps, the most important piece of business which the Business Committee has to bring before the Council, as concerning the organising of the Alliance and giving it a more definite and permanent character, viz. the appointment of general secretary to attend to its affairs. The Belfast Council gave power to the Executive Commission to appoint a secretary who should assist it in carrying on all its work, and who should give his whole time to the performance of the duty belonging to his office. But when the two sections of the Commission (the European and the American sections) were about to give effect to that resolution, difficulties were found to be in the way of making such an appointment; and it was not found possible to carry on negotiations on the subject satisfactorily when the distance between the two sections were so great. Under these circumstances it was proposed that the interim arrangement of the Belfast Council, by which Dr. Blaikie and Dr. Mathews were appointed until a permanent arrangement was made, should continue in force until this London meeting. These brethren have been acting since the Belfast meeting. The question now before the Council is whether it will take steps to carry into immediate effect the proposal which found favour in principle at the Belfast Council. We are immensely indebted to the two brethren who have, since the founding of this Alliance, acted on the different sides of the Atlantic. It was with deep regret that the Business Committee heard from my friend, Dr. Blaikie, that he felt he could not continue to give to the work of the Alliance the attention he had given in the past. Dr. Mathews has felt that the work he has done in America for the Alliance would not have been possible but for the exceeding kindness and forbearance of his congregation in Quebec; and he could not ask them to set him free for so much time in the future, for the work of the Alliance, as in the past. The appointment of secretary is difficult, because it entails financial responsibility upon the Churches of the Alliance. It was a pity that the Belfast Council did not submit a financial plan to the various supreme courts of the churches represented here, so that we might have had before us now the approval of the arrangements suggested. Our way, then, would have been more

clear to go forward than it is to-day; and yet, in face of the difficulty, viz. that all the churches have not been asked for their quota towards the expense of maintaining the general secretary, the Business Committee feel that the usefulness, the progress, the stability—nay, perhaps the very existence of the Alliance is at present at stake, and that, if we are not able to give it that greater amount of consolidation, cohesion, and effective working power which the appointment of a general secretary would give, and do it now, we risk the blessings and benefits which have already accrued from the formation of this Alliance of Presbyteries. I shall now read the resolutions recommended by the Business Committee. [The resolutions were read accordingly. They were eleven in number, and will be found set forth at length at page 267.] Such are the propositions which it seemed to the Committee should be laid before you. I am in the hands of the Council as to how they should now be discussed, whether you should consider the general principle or plan involved, and adopt them *en bloc*, or take them *seriatim*.

Dr. Jno. Hall (New York).—In the nature of the case there are many details, and I do not think we should gain anything by discussing the propositions *seriatim*. We should be perfectly safe, in view of the confidence we have in the members of the Committee, if we pass the resolutions as a whole. I move that.

The motion was seconded.

The Rev. Dr. Donald Fraser.—It would be wiser to give a general approval to the report and discuss those important proposals one by one at a later stage, after we have had an opportunity of carefully considering them.

Dr. Orr (Antrim).—I concur in the view just expressed, and move that we consider the resolutions to-morrow; meanwhile they can be printed and circulated.

This proposal, having been seconded by Dr. Talbot Chambers, was agreed to, and accordingly the resolutions stood over for consideration till Tuesday.

Dr. Dykes further proposed as to the ordinary business—

That the following be the order of business for forenoon meetings of the next two days:—

Tuesday, 11.30—1.30. Question of Secretary. Report of Committee on Continental Work and Addresses.

„ 1.30—2.30. Colonial Addresses.

„ 2.30. Discussion on subject of last Thursday forenoon.

Wednesday, 11—3. (1) Rules of Order; (2) Basis of Representation; (3) Presbyterian History; (4) Revolution of 1688; (5) Conflict with Romanism; (6) Sabbath Schools.

THE LAMBETH CONFERENCE.

Dr. Talbot Chambers (New York) said:—I beg to move that it be referred to the Business Committee to consider the propriety of this Council sending their Christian salutations to the Council of Bishops assembled in Lambeth Palace.

Dr. John Hall (New York).—I venture to suggest that, on the whole, there would probably be greater felicity and less risk of varied sentiment if this Council should pass, as a Council, a resolution of sympathy with the body to which allusion has been made. There would probably be perfect unanimity upon that matter, whereas it is not absolutely certain that there would be on the other.

Dr. Dykes, on behalf of the Business Committee.—I may say that we have anticipated my friend, Dr. Talbot Chambers, because we have already considered this matter. It has been before us, at the instance of the Business Committee and other friends outside; and considering that the Conference of Bishops, which was met last week in Lambeth Palace, adjourned, as I understand, on Friday, not to reassemble for ten days or a fortnight, it did not seem to us that it was suitable, or in our power indeed, to present a formal address, even had the Council seen its way to take that action upon itself. But we had under consideration the propriety of inviting the Council before it rose to put on its record a minute such as Dr. Hall has referred to; and I think I am right in saying that a small committee of the Business Committee has in charge the drafting of such a minute which will in due time find its way to the Council.

Dr. Chambers.—In that case I withdraw my motion.

This was approved of, and the subject thereupon dropped.

The Council then proceeded to the order of the day, when the Report of the Committee on Woman's Work was laid before the Council by Rev. Professor Charteris, D.D., the Convener.

Dr. Charteris, in explaining the Committee's recommendations, said they proceeded on the conviction that both organisation and training are needed. Along with the congregational organisation there should be organisation of the whole Church, and the Church should have each of those congregational organisations under its supervision and guidance, so that its united strength might be employed for the great common task. That was the distinctive feature

of their recommendations, which therefore differed from a proposal favoured in Scotland and elsewhere, that deaconesses should be merely congregational. The committee did not think this the best footing on which to put deaconesses, who ought to be servants of the Church rather than of the single congregation, and it did not provide for any general organisation of Woman's Work. As distinct from such a proposal, it was to be observed that there was a gradation in the committee's scheme. It proposed that all the women members and adherents in each congregation be enrolled; that those who were experienced should be set apart to guide and help those whose inexperience claimed and entitled them to such guidance; that there should thus be an organisation of all the young and the old who were willing to give service in a congregational association; and that furthermore, with the sanction of the Church, certain women who were willing to give their life to this Christian work should be set apart as deaconesses—set apart by the Church as a whole, and held bound to account Christ's work in connection with the Church as the chief object of their life. It is not proposed to be a life vow. Deaconesses and other workers would be free to retire when they chose; but so long as they were deaconesses, this work was to be the chief function of their life. The Church of Scotland had adopted a scheme substantially on these lines, as indicated in footnotes to the Report, but the committee did not propose to ask the Council to adopt the scheme in detail. They only asked the Council to approve of the general principle of the organisation of women in the Church, and to refer the special recommendations to the consideration of the individual churches represented by the Alliance. He had heard an objection raised to the proposal on the ground that it was Popish. He was amazed at such an objection, for if anything was clear in history it was this, that deaconesses were never popular in the Popish Church, and very soon disappeared as that Church became more despotic, and widows and virgins took their place. Deaconesses had always had a distinct identity and independent position, and therefore were less amenable to the priests and the Pope than the nuns, and consequently they were frowned upon, and nunship was developed. He had been asked why this proposal was brought up in the Council. This question was put in ignorance of the fact that the committee was appointed, on the motion of an American delegate, after a vigorous debate on congregational work at the Belfast Council, when a strong wish was expressed by many that the history of the subject should be laid before the Council. He thought this Council would not fulfil its responsibilities unless such questions as this—questions bearing on comparative methods of work in the different churches—were brought out

for discussion. Thus each church in the Presbyterian family would be served heir to the most approved methods of work in all the rest. He moved the following resolution :—

"The Council having received the Report of the Committee on Woman's Work in the Churches, thanks the Committee for its diligence ; approves of the principle of organising the Christian work of women in subordination to the Sessions and other Courts of the Church ; and commends the details of the scheme stated in the Report to the consideration of the Churches represented in the Alliance."

Dr. John Hall (New York).—I second the motion on its merits. The committee has rendered good service by the information it has collected and the suggestions it has made. While there may be differences of view as to some points of exegesis and history, all of us will, I am sure, come to the general conclusion that the organisation of women for Christian work, under the care and direction of the constitutional governing bodies of our church, is a matter of great practical and pressing moment. One could hardly speak too strongly of the earnestness, energy, and right Christian spirit which the women of America have put into their work, whether in collecting money or in the diffusion of useful information, especially in the cause of foreign missions. What we want all over the churches is intelligent sympathy and intelligent co-operation in pushing on the aggressive work of the Lord's sacramental host.

Dr. Phrener (New York).—With reference to what the women of America have done, I have to make a statement. In connection with our Board of Missions, the women, when they began their organisation, raised 5000 dollars ; in eleven years the amount reached 226,000 dollars ; and, in 1887, no less than 248,000 dollars, for the Foreign Mission Board. That shows the progress of our women's work for Foreign Missions in a dozen or fifteen years at the most, and during only eleven years we have had their help in connection with the Home Mission Board. The women have pressed forward this work so admirably that they have arrested and secured the attention of the Church as to the importance and value of the enterprise they are carrying on. We have also an organisation for the training, on a small scale, of missionaries not under Church auspices. Men are away engaged at their business and cannot give the time during the day for this kind of work, but women have leisure, and may be organised most efficiently within their respective congregations. Women, too, form a large proportion of Sunday-school teachers and teachers of Bible-classes. In connection with our Home Board, we have 240 teachers who are engaged in good work. We take them as we find them ; they are not specially prepared. It would be a

blessed thing, however, if they could have a course of training adapted for home work, and if, also, there were suitable preparation for the foreign field. I have seen the value of that during the last few months as I have never seen it before. If we neglect to train our women for service, others will take their place. In Singapore there is a large hospital belonging to the British Government, largely and liberally sustained; but I was surprised to find that all the nurses there were furnished from the Roman Catholic Church. They had offered their services to attend to the sick, and the offer was accepted. They are practically paid with Protestant money for discharging those duties in which the Roman Catholic Church trained them. So in China; the Roman Catholic Church trained these nurses, and sent them into the hospitals, their services in like manner being paid for by Protestants.

Dr. Schaff (New York).—Since brevity is the soul of wit, I shall be brief. Woman was the first in the transgression, and first in the redemption; last at the cross, first at the sepulchre. Woman is man's better half. She constitutes a majority of the Church militant below, and, perhaps, will constitute a majority of the Church triumphant above. Woman owes everything to Christianity, which has raised her from a condition of slavery to equal partnership with man. She has ever shown her gratitude for this great salvation, and the amount of consecration of woman's heart to the blessed Lord and Saviour cannot be told by human eloquence; eternity alone can unfold it. But, while she has ever shown from the days of Mary, and Martha, and Mary Magdalene, to the present time, her gratitude for Christ and His salvation, her work has not been properly organised and recognised by the Christian Church. You are aware of the immense power which the Roman Catholic Church exerts in hospitals and charitable institutions and boarding-schools through her regularly constituted female monastic orders. I have nothing to say of the Roman Catholic Church here. I merely allude to the fact, and say, Why should not we, as Protestants, do the same in our own way, on the basis of the Scriptures, and in accordance with our evangelical principles, without regard to reward in heaven, but from unselfish love and gratitude to God? We can do it. Let us begin in earnest, and do both congregational and general work as recommended. We ought to have congregational deaconesses after the example of Phœbe, and we ought to have training-schools for deaconesses in the churches, in hospitals, and charitable institutions after the model of Kaiserswerth, which sends its deaconesses all over the Eastern world. I have seen these blessed institutions in Alexandria, Jerusalem, Smyrna, and Constantinople, and I can witness to the fact that they are an incal-

culable boon to the mission stations, and a blessing to the cause of true evangelical Christianity.

Dr. Craven (Philadelphia).—In the Home, as well as in the Foreign mission-field, women can do a most important work which a man cannot perform. I believe her labours too, in hospitals, will be of inestimable advantage to the sick, the suffering, and the poor. There is a latent power in the Church in women that has been lost, but especially in our Protestant Churches. While heartily approving the resolution as offered, may I ask whether, in voting for it, we shall be regarded as approving of all the positions taken in the Report, for it is impossible for me to endorse some parts of the exegesis, and some of the historical statements it contains?

Mr. J. Balfour, elder (Edinburgh), drew attention to the fact that the Report did not propose to admit women to any place in the church that even inferred a right to rule, but simply to take advantage of their singular power to work in certain cases. He referred to the peculiar value of true women's service in the sick-room and at the bedside of the dying, and congratulated the Committee on the unanimity with which the Report had been received by the Council.

Pasteur Theodore Monod.—Professor Charteris has asked me to say a word or two about the Deaconesses' Home in Paris. There is a work of this kind in Berne as well, which was founded more than forty years ago by the Pastor of the Reformed Church. It is not under the immediate control of any church, but it is conducted by a committee, consisting of members that belong either to the Reformed or to the Lutheran Church, and they work together in perfect harmony. In the Paris Deaconesses' Home we have first an hospital for women, excellently conducted. Nurses are sent to attend to the sick in their homes. They visit the poor. Also in my parish we have a little work going on for the older women. They have charge of two important sections of our church work. To some are intrusted the duty of training young girls, and others have the care of women who would otherwise have to go to prison. The chaplain of the Home is William, only son of Adolphe Monod. Thank God, good is being done by these deaconesses, who enter upon this work of faith and labour of love!

Dr. Waters (Newark, N.J.).—I entirely approve of the resolution, but I cannot endorse all that is said in the Report, especially the exegesis, though I admire the ability with which it has been prepared. In our American churches we have in operation precisely what the report is aiming at—we have deaconesses, only they do not bear that title. In our congregations those who are engaged in this work are

appointed by the Ladies' Association (with the approval of the consistory of session), than which there is no more efficient instrumentality for doing such work in the church. The ladies of these associations visit the poor and the sick, and bring to the pastor valuable information which could not otherwise be obtained. They are taking up work in connection with our Home and Foreign Mission. Another class of workers, under the control of the session or consistory, are the Bible-readers and visitors, godly women whose special duty is to devote their whole time to the work connected with the congregation. I do not know what the foreign mission and the domestic mission boards would have done but for the help these good women have rendered. I trust that all such women and their work will receive official sanction from the church with which they are associated.

The Rev. Dr. W. J. R. Taylor (Newark, N.J.).—I desire to emphasise another side of this woman's work, and that is the training of native women in foreign lands. Several years ago two Chinese Christian parents died within a short time of each other. They left their only orphan child, a daughter, in the care of an American missionary and his wife, who adopted her. They trained her for the service of Christ, and brought her to America. Trained in schools there, she has been educated as a female physician, and a year or two ago she graduated with the very highest honours in the city of New York. She has gone back to the city of Amoy, started a dispensary and hospital service there, and has been received by women of China as the first female medical missionary of their own race. Recently the governor of the city, whose wife was sick, sent for this young woman to minister to her. By the blessing of God she was successful in the case, which was a critical one. Now loaded with the honours of the chief official of the city, her way is open for religious ministrations among her own sex in her own land. This is what we shall have to come to in our missionary work. We must secure the services of well-qualified women who are of the same kith and kin, who have the same race-blood running in their veins as those to whom they are sent, and who, above all, have the love of Jesus Christ moving them to this work of healing both for the body and the soul.

Dr. Charteris.—In regard to the exegesis contained in our report, I never expected that everybody would accept it. I am very glad that our counsels meet with even general acceptance. The resolution only binds the Council to accepting the general principle of the organisation of woman's work, and commends the details of the scheme stated in the report to the consideration of the churches represented. But there is nothing in the report,

of a detailed or definite kind, binding on any one. On this side of the Atlantic, and in Scotland more especially, church organisation in regard to woman's work has been limited for the most part to the raising of funds for the foreign missionary field; but we shall be glad to imitate the advanced progress of which our American brethren present us such a striking example. Women are said to be trained in New York and elsewhere, at various institutions, but not by the church. That is exactly what I meant to bring out. In connection with our Edinburgh institution we have an arrangement by which those who wish to engage in home mission work are allowed to come for a short time and reside under one roof and be in training. Then they go home to their respective parishes and congregations all the better able to enter upon work there, and not less willing to take part in it. We have further arranged that ministers' daughters should be received on very favourable terms, because we believe we shall in this way spread an interest in the scheme, and give a general training available for all the parishes of our church. The ladies of our institution have all been trained at Mildmay, and have all the benefit of the experience and skill acquired there.

The resolution was carried unanimously.

CHURCH WORSHIP.

The Council passed to the consideration of this subject, on which Pasteur Bersier (Paris) delivered, in English, the following address (a few pages omitted in delivery are given here).—Before I enter into my subject, I feel I must beg your Christian indulgence. I came here not to teach, but to be taught. I do not live in the midst of you; I work in a Catholic country. It may be that some of my personal opinions will seem strange to brethren whose traditional views I may offend. Let them forgive me, let them believe that my only ambition is to enable our churches to accomplish in a larger measure the great mission to which God has called them, for I am one of those who firmly believe in the future of Presbyterianism. The first point I have to treat is an historical one. What is the origin of our Presbyterian form of worship? This is a matter I have expounded at length in a recent volume, written at the suggestion of our French General Synod, the conclusions of which I will briefly rehearse.[1]

It was in 1538 that Calvin, then an exile at Strasburg, wrote the first liturgy to which his name may be attached. The book is very

[1] *Projet de Révision de la Liturgie des Églises Réformées de France.* Preparé sur l'Invitation de Synode Général Officieux, par Eug. Bersier, Pasteur de l'Eglise Reformée. Paris, 1888.

short, and contains an order of service for Sundays, and for the celebration of the sacraments. We may see from it that Calvin was more conservative in this matter than is generally thought. In this service, part of the prayers are read by the minister standing before the communion table; responses, including the *Kyrie eleison*, are recited by the assembly after the reading of each of the ten commandments, and the remission of sins is solemnly declared to those who believe and truly repent. That liturgy was used in our churches in the east of France, chiefly at Metz and Meaux, where the first Huguenot martyrs were burnt, and, curious to say, it was the liturgy of the first church of French refugees who worshipped in London under Edward the Sixth, at Glastonbury, in Somerset, as may be seen from the title of the only copy of the liturgy I know of, published there in 1552. That first French church disappeared under the reign of the bloody Mary.

When Calvin came back to Geneva in 1540, he found there an order of service which had been established by Farel, and more in accordance with the views of Zwingli. Not to raise any controversies in the matter, as he himself declares in his letters, he wrote a new edition of his liturgy, modified according to the Genevese ordinances. That is the famous liturgy of 1542, which has been the mother of all reformed liturgies, and which John Knox brought to Scotland. It determines the general order of worship which has been adopted since that time in the Reformed Churches of France, of French Switzerland, and of Holland. It contains only two obligatory prayers, the beautiful Confession of Sins, falsely attributed to Beza, because he recited it at the Colloque of Poissy in 1560, and the intercessory prayers at the end of the morning service. There is also an order for infants' baptism, for the administration of the Lord's Supper, and for the celebration of marriage.

When Calvin published that liturgy he gave to it this title: "The form of prayers and ecclesiastical songs, with the manner of administrating the sacraments and consecrating marriage;" and he added to that title these words, "*Selon l'usage de l'Église ancienne*," "According to the custom of the ancient Church." However great may be my respect for Calvin, I must say that this last indication is an error which cannot be justified historically, for that order of service does not recall to our minds either the liberty of worship in apostolical times, such as it may be conjectured from the Epistles of St. Paul, or the public worship of the first centuries, in which the celebration of the Lord's Supper was the central point, as Calvin himself acknowledges elsewhere.

Since that time many changes have been introduced in the public

service of the Calvinistic churches. It may be highly interesting to take a glance at them, but my time is too short for such a statement. Let me simply note the following differences. Some have a liturgy, others a simple order of service; in some all the prayers are liturgical, in some only one extemporaneous prayer is allowed, in others all the prayers are free. Some have a true ecclesiastical year, and celebrate such feasts as Christmas, Holy Friday, and the Ascension days; others observe only Sundays; some recite the Apostles' Creed in the morning service, others will not admit it. Some sing only psalms, others have a complete hymn-book; some use instrumental music, others seem to abhor it. Some celebrate burial services, others have no religious ceremony for that object; some think a man cannot be a true minister if he does not wear the Geneva robe and band; others see in a black gown, however short it may be, the suspicious beginning of a sacerdotal garb. This simple sketch should teach us all a spirit of tolerance and mutual respect, for we cannot deny that all those churches have the same origin, that they are sisters, and equally jealous of their rights and liberties. And here I would protest against those severe and unjust denunciations which we sometimes utter against those who don't worship exactly as we do. A Protestant whose arc of thought has never been widened by education is very apt to see Romanism everywhere, in the simple form of a cross, in a standing communion table, in the use of responses. His surprise would be great should he know that in some of our villages in the south of France the simple act of kneeling is considered as a Popish superstition. It is quite natural that a peasant should be more affected by what strikes his eyes than by mere ideas. But ministers who have travelled, and who know church history, ought to remember that their duty is to fight against such popular prejudices, and never to flatter them. Let them remember the liberal way in which St. Paul treats secondary questions which, in his time, had much more importance than our liturgical ones. Let us all understand that souls may have different needs. I know that the mind of a bigot is like the pupil of a cat's eye—the more you throw light upon it, the more contracted it becomes. But what is the worth of Christian charity if it does not cure us of all our bigotries? In this world of ours each one is a heretic for somebody; let us take care, at least, not to throw such a name on members of our Christian family. It is well to defend our own rights, but the true liberal mind, as your great Burke said one day, is the man who is always ready to advocate the liberties of others.

Ought we not to wish for more unity among our churches? In an age like this, where distances exist no more, where we are called to hold our next meeting at Toronto, in Canada, that is, in a country

where, some hundred years ago, it would have seemed that only bears could hold a general assembly; in a country to which our fathers would not have gone without writing out their last will, and whence they would not have hoped to come back alive; in this age of railways, where, in a short journey, we may be called to worship in many European churches which we justly consider as our Presbyterian homes, would it not be well that our spiritual unity should be affirmed in some visible forms? I know that certain minds do not care about unity; they are apt to think that the first duty of a Christian is to express his particular thoughts, and to hold fellowship only with those who think like himself. They don't feel the enormous evils which our divisions produce, not only in the heathen world, but even to-day in Europe. Some even go further; they would be ready to think that the multiplicity of denominations is a sign of spiritual fervour. During the late siege of Paris, in a popular meeting, where every citizen, as was the custom then, was expected to expose his own strategic plans, the news came suddenly that our army in the west had been cut in two by the Prussians. "So much the better," exclaimed a grocer, who certainly was a good patriot, "we shall have now two armies instead of one!" I am afraid that, in religious matters, such reasonings have often prevailed, but I am confident that they would not be admitted here, and that it will never be necessary to publish a Bradshaw guide to lead the way for us among all our Presbyterian churches. At the close of this century, when Infidelity and Romanism stand before us like two giant armies, we all feel the necessity of affirming, by all legitimate means, that we are one, and that we expect to remain one. Must we affirm it in our public worship? Has the time come for preparing a Presbyterian Book of Common Prayer? I do not think we are ready for that. But let me express the hope that some steps will be henceforth made towards that visible union. Why should we not have some common forms, were it only to celebrate in the same way the Lord's Supper?

Such as it is, with all its varieties, the Presbyterian worship meets, almost in every country, with criticisms. On the Continent, and chiefly among the Latin races, this subject actually excites great interest, and has been much discussed within the last few years. People complain that our form of worship is too cold and dry, that it does not leave room to the soul for pure adoration. They observe that our very way of speaking betrays that defect; that we are apt to say to our ministers:—"Mr. A., or Mr. B., I am going to hear you next Sunday," and that we should never think of using the language which we find in Scripture, where it is said that the Greeks and the Ethiopian eunuch had come to Jerusalem to worship. They affirm

that the very need of worship is not felt enough among us; that if the preacher has not some talent, his church is sadly forsaken, while in Catholic countries people go regularly to the mass, whosoever the priest may be. They add that our worship is too much like a long monologue; that the personality of the preacher is too prominent; that when the prayers are left entirely to his choice, he may too much follow his own mood of feeling; and that when he is merry or melancholy all the strains of his thought will be turned in his own direction.

Is there not some truth in such accusations? For my own part, I believe that some of them are too well founded. In a gathering like this, where we all feel deeply the blessings connected with our church system, we are inclined to believe only in its good points, and to reject as unseasonable any criticism which may cast a shadow over our optimistic views. But I look beyond the present hour; I think of the real state of our flocks whom we shall meet again to-morrow; I think also of our youth, of the new generations which have needs we ought to be prepared to meet, and I prefer to confess frankly our defects, that we may find a remedy for them. To say that no change whatever should take place in our traditions on this point, would be equivalent to declaring ourselves infallible. To say that the introduction of such changes must not be thought of because it may be a shock to many souls, would be in itself a want of faith. Presbyterianism cannot nowadays be defined as, in the contemptuous words of Voltaire, a small Scottish sect. It has now spread all over the world. Its mode of worship is celebrated in all the great capitals of Europe; including Rome itself. Nor can I forget that, in a new and powerful nation, which Voltaire had never heard of, the President of the Republic, Mr. Cleveland, said some time ago, "I shall always remember my Presbyterian education, and that phrase of the Shorter Catechism which taught me that man's chief end is to glorify God and to enjoy Him for ever." In order to show in what direction we may travel towards improvement, I will express my thoughts by means of a certain number of propositions which may provide matter for useful investigation.

I. The modifications to be introduced into public worship in our churches ought in no way to weaken the following great principles acknowledged by all Presbyterians:—(*a*) Religious teaching is based entirely upon the authority of Holy Writ, which is supreme in matters of faith. (*b*) The celebration of public worship has in itself no legal merit, and only works, as any other means of grace, through faith. (*c*) The ministry of the Word, founded by the apostles, must in no way whatever be confounded with priesthood, which is the

property of all believers, and not of a separate caste. (*d*) The sacraments by no means work by an *opus operatum*, but in exact proportion to the faith of the believer. (*e*) In the celebration of divine service the minister ought always to remember that, according to the beautiful expression of the oldest reformed liturgy, he should be the servant of the people for preaching the Word of God. In other words, the shepherd is for the flock, and not the flock for the shepherd.

II. No real improvement can take place in the Presbyterian service, if it is not fairly admitted that the celebration of the Lord's supper must be its real centre, as it was at the origin of the Church.

In asserting this proposition, let me make an important remark. We all listened with great emotion on Wednesday last to the eloquent words in which the necessity was set forth of bringing about contact between all classes, and making them all feel that they are one before God. Now, what is the celebration of the Lord's Supper if it be not the exact realisation of that sublime truth? Think of the effect which was produced in the Pagan world when men who were divided by prejudices much more bitter than all our social antagonisms came to the same table, partook of the same bread, and drank from the same cup. There was the Pharisee and the publican, the Greek and the Barbarian, the Roman citizen, and the poor slave, and when they had surrounded the table, and sung the praise of the Lamb of God, they surely felt that everything was made new. Well, my personal impression is, that if we could worship in the same spirit, a great step would be taken towards the realisation of Christian fraternity. Let the communion become more frequent and more popular. Let the learned or the wealthy go often to worship in the quarters where his humble brothers meet; let him take his family with him to teach his sons and daughters that the workmen's sons and daughters are their equal before God; let them all surround the Lord's table, and I fear not to affirm that this simple fact will bring on our churches a blessing much greater than we all expect.

III. It is highly desirable that the Christian people should take a direct and spontaneous part in the public service, but this only according to indications clearly set forth, so as to avoid all confusion. The word "liturgy" means originally the work of the people, and a true order of public worship must remain faithful to that definition. If the use of responses, even of the apostolical *Amen*, raises strong objections among our flocks, religious assemblies should at least be permitted to sing (without any invitation of the minister) a verse from a psalm or a hymn, which should be indicated in a visible way. This might take place at the opening of the service, after the con-

fession of sins, before or after the reading of Holy Scripture, or after the sermon.

IV. It is desirable that in the public service a solemn statement should be read of the conditions and certainty of forgiveness of sins, such as that introduced at Strasburg by Calvin in 1538. It was much against his will that Calvin gave up the idea of putting it in use in Geneva, and only because he found another custom established there. The statement mentioned above is the true absolution given in the name of the Lord, by the minister representing the Christian people. Our Lord said to His disciples, "Whatsoever ye shall loose on earth shall be loosed in heaven." Protestants rightly refuse to see in these words the sacerdotal absolution, which is not Scriptural; they say that Jesus Christ, by this declaration, has confirmed the mission confided to His Church of proclaiming the remission of sins. At what more suitable time could the Church proclaim it than during the celebration of divine service? Such is the true absolution, as Saint Paul declares it to be, when, alluding to the sinner of Corinth, he writes: "To whom ye forgive, I forgive also" (2 Cor. ii. 10). This declaration is a solemn affirmation that the forgiveness of sins is a fact which the believer can make his own. As Calvin says, it is a great comfort to the soul. If we overlook it, we shall have nothing to answer to the priest who would make use of the words of Christ to justify the necessity of *his* absolution.

V. It is a great error, and at the same time a proof of narrow-mindedness, on the part of certain Protestants to ignore systematically all that belongs to the past history of the worship of the Church. All that is evangelical in the Catholic Church before the Reformation belongs to us also, and we have the right to claim it as our own property. To leave to the Romish Church all that she claims in that respect, to consider the magnificent expressions of the piety of Middle Ages as exclusively Catholic, is one of the most dangerous mistakes which we can be guilty of. In those documents of the dark past, there are magnificent rays of Christian truth. Let us take the *Dies iræ*, "The day of wrath," for instance. Have you ever observed that strophe—

"Rex tremendæ majestatis
Qui salvandos salvas gratis."

Have you noted that declaration of gratuitous salvation by the free grace of God? Why! Luther and Calvin have said nothing bolder than that. Let us, then, in the study of the past, in the preparation of our ministers, and even in the worship of our Church, claim that common property. And I seize this opportunity to declare how happy I was to find in the Praise-Book of the Church where we met last Tuesday

a collection of some of the finest hymns of the ancient Church. In a Catholic country like France this is of the utmost importance. Among the many converts whom I have had the privilege to instruct in the evangelical faith, I have often remarked that the best were not those who came to us from mere negative causes, but those who had sincerely tried to find in Catholicism peace and truth for their inquiring souls. Even in the apostolical times, the Pharisees, who were sincerely attached to the past, gave more disciples to the Church than the Sadducees, who were the free-thinkers of that time; and such converts feel a great joy in finding that our Church is the true heir of the Christian past.

VI. To sing the Psalms only, as it has been and still is the custom in certain Presbyterian Churches, is, according to my humble opinion, an incomplete view of the duty of the Church in her worship. I say it with all the respect I owe to the opinion of my brethren. First, the inspiration of the Holy Scriptures, which is put forward in that case, cannot fairly cover a translation in English rhymes which does not answer exactly to the original; and, in the second place, we must not forget that the Holy Ghost is always present in the Church, and that it is our need and duty to celebrate explicitly in our praises the whole work of salvation; and, above all, the name, the person, the life, the suffering, death, and resurrection of our blessed Redeemer. If hymns dedicated directly to Jesus Christ had been in use in all our Reformed Churches on the Continent since the sixteenth century, Unitarianism and Socinianism never could have claimed the right of citizenship in their bosom, for the least intelligent in the congregation would have understood that Jesus, such as he was worshipped, could only be the Son of God. Let me say here a word of our French Churches. They are very fond of their old Psalter, for it is associated with all their past history. We cannot forget that the effect produced by the singing of the psalms by our martyrs on the scaffold, in the highways of Paris, was so powerful that the magistrates decided that their tongues should be cut before they appeared in public. All our ancient families have old editions of that sacred book, which they keep as precious treasures. I am myself in possession of the smallest psalter which ever was published, a miniature volume about two inches long, containing in very fine characters all the Psalms, with our Confession of Faith, the Catechism, and the Order of Public Service. It was called a *gantier*, a glove-psalter, for the Protestant ladies used to hide it in their glove. I have another which I cannot touch without emotion, for it belonged to a girl who was arrested at the age of fifteen for having gone to worship on the mountain, and who was shut up in the famous tower of Constance,

where she had to remain forty years, and where, one winter's night, she had her foot half-eaten by a rat. There, on those old pages, you may clearly see the traces of her tears, chiefly on some Psalms, such as the xlii., where David says that he will once more go to the tabernacle of the Lord and sing His praises in the great congregation. Yes; we love our Psalter, we love its grave melodies; but we would never think of using it as our only book of praise in our popular meetings. These want something else, more lively, more cheerful, putting forth all the emotions of a Christian soul. It is one of Mr. M'All's best ideas to have collected hymns of such character for use in his mission; and all those who have seen the meetings over which he presides have observed with what fervour they are sung by these new converts. Tears often come to my eyes when I listen to them, when I see the poor careworn faces of our workmen illuminated by a ray of celestial enthusiasm as they celebrate the heavenly country, where they will find rest and true love; and I bless that man of God whose great heart has found an access in circles which we had never reached to any such extent. Let us be taught by such examples; let us understand that it is the duty of all Churches constantly to improve their hymn-books, and to enrich them by the addition of the admirable models which the past and present have provided for us.

VII. Contempt for art is by no means a sign of high Christian spirituality, and iconoclastic zeal has created in many countries a prejudice against Protestantism which we must deplore. Neither eloquence, nor music, nor architecture is essential for the life of the Church; and no worship was ever more beautiful than that celebrated by our ancestors in the dark prisons of the Châtelet of Paris, or on the Highlands of Scotland and lofty mountains of the Cevennes. No altar was ever more sacred than the barren rock on which they spread a white cloth for the Lord's Supper. No place was more consecrated than the shameful bench of the galleys of Marseilles to which our prisoners were tied by something more strong than the iron chain which bruised their flesh—I mean by their conscience; and where, at the hour of prayer, they used to take off the green cap, which all the slaves wore, to pray for the king who had sent them there among all the worst criminals and the very outcasts of society. But these are exceptions, and in our ordinary life the sense of the beautiful can and must be sanctified—that is to say, consecrated to God, as all other sentiments. If asceticism were acceptable, we ought to choose that which mortifies the body rather than that which tends to bring down the level of imagination. I am no vegetarian, but, had I to choose, I would certainly prefer to live without meat than without music. But, at the same time, there is great danger in substituting

in the service æsthetic for moral emotion, for concerts have never brought a sinner to God. The duty of the Church is therefore to take care that sacred music should not be mingled with worldliness. A foreign friend who was passing through Paris many years ago heard in two successive Sundays a celebrated rationalist preacher, and our sainted Adolphe Monod. As I asked him what impression these two men had produced on him, he replied, "When I heard the first, I was tempted to say 'Bravo!' but when I heard the second, I said, 'Amen!'" It is always perilous when you come out of a service to say "How beautiful!" if your conscience cannot add, "How true!"

VIII. It is a pressing duty for all churches to have, either in their own chapels in the evening, or in some adjoined hall, services of a popular type, where all the seats should be free. Let there be there order without any stiffness; let the singing also be carefully attended to. Such kind of services may act powerfully on the lower classes, and bring back indifferent and unbelievers whom you might never attract in another way.

The force of the Presbyterian Churches has so far been due to the strictly Scriptural character of their teaching, the care shown by the preachers in the preparation of their sermons, the firm and liberal basis of their organisation, and the utter aversion they manifest for acting on men by artificial and factitious means. In saving souls they have created nations and formed personal characters, some of which are justly reckoned among the greatest and truest which mankind have produced. Could they but join to these qualities, indisputably theirs, a more complete, more human, more living realisation of Christian worship, they would yet have a great mission to fulfil.

To conclude: I believe in the sermon; but I believe in Christian worship, I believe in its power and beauty. The preacher himself needs to worship more than any member of his flock. Worship is the source of the purest joys which we can know on this earth. Worship is the affirmation of man's highest dignity. If ever a time should come when man should worship no more, and merely look down on this earth as all brutes do, it would be the end of human history; it would be the pitiful issue of that awful tragedy which has been mingled with so many tears and so much blood. When the poor peasant who bears the heavy burden of the day, when the business man who has been engaged all the week in his absorbing calculations, when the workman and the factory-girl, who seem to be nothing but living tools of an immense and crushing machinery—when all those beings, for whom life seems so harsh and severe, meet to adore together, they offer to our eyes the grandest sight which our poor world may ever present.

But how can a man say, "There is no God, and I worship Him"? And if agnostics answer that they do not deny God, but only the possibility of saying anything of Him, when they thus bring us back to the Unknown God of Athens, they come too late, sir; that is no more possible, for God has revealed His true name. That name is Love, and it has been written on millions of hearts who will proclaim it for ever.

I believe in Christian worship. It is the voice of the Church, saying in all the languages of mankind, "We praise Thee, O God, we acknowledge Thee to be the Lord." That voice is mightier than that of the ocean; it has also its alternating ebbs, and expresses in turn our misery, our sorrows, and the sublimest hopes of our future destiny. That witness of the Christian Church has never ceased. Great empires have fallen, great systems of thought which were once in force have left nothing but a name in the necrology of history; but the voice of the Church is still to be heard. Infidels have passed, even Christian teachers have fallen, from the truth; the most eloquent preachers will sooner or later be reduced to the silence of death; but each successive Sunday will hear the accents of new Christian generations adoring the Lord, were it only those of our children from whose lips, as Christ says, God draws a perfect praise. Ocean itself shall be one day silent, but the voice of the worshipping Church will never cease, never, never, never!

THE FORM OF WORSHIP IN REFORMED CHURCHES.

The next paper was read by Rev. Dr. Apple, Lancaster, Pennsylvania.—In these closing decades of the nineteenth century, and three centuries and more after the Reformation, when Protestant bodies are earnestly inquiring rather on what they agree than on what they differ, it may be well to consider whether, since two marked types of worship have steadily and persistently held their way in Protestant churches, there is no possibility of blending these two into one, or at least of each adopting what is good from the other. I refer to what is usually called liturgical and non-liturgical worship. The subject is one of no minor importance. Along with the charitable activity of the church in extending the blessings of the Gospel to those who have it not, whether in heathen or in Christian lands, and her vigilant efforts in moulding all forms of the world's life around her, she needs to watch and guard carefully the inner development of her own life. The subject of *Cultus* pertains to this inner condition of the church's life. Under this general head the worship proper of the church is of vital importance. In one view it may be regarded as one of the

organs of the Church's life. It is like the activity of the lungs in the human body, for in worship the Church is constantly breathing the atmosphere of the Holy Spirit. Her daily and weekly worship is such necessary exercise of her life as is required to keep that life in a healthy condition. In another view, regarding it as involving a reciprocal activity between God and man, worship, as in the case of the reading and preaching of the Word of God, and the administration of the holy sacraments, includes the communication of grace to believers from the fountain of eternal life in the Lord Jesus Christ. While, therefore, the avenues for communicating life from God in Christ, through the Holy Spirit, are always open, it is a matter of the highest moment that believers should be in such attitude as that by faith and love they may be prepared for that communion with God which all true worship involves.

It cannot rightly be said that we belittle our subject when we consider what are called forms of worship in comparison with its inner spirit and substance, for in all existence the form is as necessary as the contents, and as man is composed of body as well as soul, the outward form and expression in worship should never be undervalued.

I approach the discussion of my subject with less reluctance, because, as a matter of historical fact, the Reformed Church has never theoretically condemned nor excluded the use of liturgical forms, whilst in sections such forms have always practically been recognised and received in her worship, more especially in the administration of the holy sacraments. It is not now, and never has been, a question with our Reformed churches holding the Presbyterian system as to what is called free worship or the use of liturgical forms, Shall the one exclude the other? but rather, we think, What happy combination of the two can be made so as best to conserve the ends of all true worship? I need not say before this learned assembly that in the earlier days of the Reformation the custom was, not to revolutionise radically the worship of the church, but rather, as in reference to doctrine or faith, to purify and free it from the faults and abuses that had accumulated and clustered around it, and harmonise it more nearly with the greater simplicity of the Apostolic and early Church. Hence Calvin had his liturgy in Geneva, Knox in Scotland, even Zwingli in Zurich, and the Westminster Assembly at a later time its Directory, rendered more free from liturgical forms, in part at least, no doubt as a consequence of the unwise effort to impose a fixed and uniform liturgy upon the Church of Scotland. The Reformed Church of Germany and the Reformed Church of Holland both started in their history with the Palatinate Liturgy, and to the

present day they continue to use liturgical forms in the administration of the sacraments, and in some sections continue a moderate observance of the chief festivals of the church year, and in some congregations the (Ger.) Reformed Church uses some liturgical forms in the regular Lord's-Day service. After a spirited discussion of the subject in connection with a revision of its liturgy throughout a series of years, this latter Church has finally become harmonised in the adoption of a Directory of Worship, which gives option to use a liturgical, a free service, or a combination of the two.

If we go back to the Apostolic Church we find that in this, as in the matter of church government, no fixed binding form was adopted, because both were as yet in an undeveloped, rudimentary state, and also, doubtless, because it was designed that freedom should be allowed for the church within certain limits to develop and organise its forms of worship according to its necessities and preferences. We have given in the New Testament the different parts of worship, consisting of the reading of Scripture, the preaching of the Gospel, prayer, praise, almsgiving, and the administration of the sacraments, to which we may add the rudiments of a Christian church year, in the observance of Easter and Pentecost. So far as the public common prayer was concerned, there is authority, we think, both for precomposed and *extempore* forms. Precomposed forms were doubtless used from the worship of the synagogue for a time, to which our Saviour added the Lord's Prayer, and others, no doubt, were added afterwards. For extempore prayer we have some examples, like that in Acts iv. 24-30, which, in my judgment, however, were not *extempore* in the sense in which that word is now used, but the composition of which belongs rather to the *charisms*, or extraordinary gifts of the Holy Spirit, vouchsafed to the Apostolic Church, and which disappeared soon after the Apostolic age. Considering that the custom in the synagogue-worship was to use precomposed forms of prayer, and that the first elders in the Christian Church were, as a rule, uneducated men, it is not to be supposed, it seems to me, that they would introduce improvised forms of public prayer, except as they might be prepared by special inspiration of the Holy Spirit. As to the part the people took in the public common prayer, we have an instance of their response (1 Cor. xiv. 16) in the *Amen* at the end of the Thanksgiving. If we add to all this the completed liturgies in the early church, the substance of which, like the Apostles' Creed, must have existed and developed still earlier, and the description of worship given by Justin Martyr and Tertullian, we are led to conclude, I think, that a prepared or precomposed form of public worship, including precomposed prayers, *was the custom in the Apostolic*

and early, certainly in the early, Church. But the exceptions in the charisms, and the general spirit of freedom in the worship of the Apostolic Church, are sufficient to justify extemporised public prayer. These gifts, like the temporary communism at Jerusalem in the infant church, may be regarded as prophetic of the coming in of free prayer in the later times in the Protestant Church, a privilege and a right which the Reformed Churches of Protestantism, at least, will probably never forsake.

With this brief reference to the example and authority of the Apostolic and early Reformed Church, I propose now, as far as my time allows, to present a plea for the free and moderate use of liturgical forms in the worship of our Reformed Churches, in combination with free prayer, as giving us properly the merits and advantages of both.

1. And first I present the advantage to be derived from a moderated use of a Christian church year in our cultus, in the religious observance of the leading festivals, such as Christmas, Easter, Pentecost.

A sacred year is just as natural and necessary in the ongoing of our Christian life, as is the natural year with its seasons for our natural life, and a political year in the life of the state. It holds up before us the objective facts of Christianity, in a way that fixes upon them the attention and faith of the church during the cycle of the year, and in the pericopes gives us a course of reading in connection with other Scripture, more varied and comprehensive than is likely to be the case where some subjective standard determines the reading of Scripture, whilst in a second Sunday service, or in the week-day service, portions of Scripture may be read in course if desired.

I know it is objected that the observance of such days as Easter, Christmas, and Pentecost detracts from the regular, divinely appointed day of rest, the Christian Sabbath; but this effect is rather caused I think, by an undue multiplication of sacred days, and along with this, by that view of the Sabbath which regards it as merely a church festival. The abuse of a church year is no argument against its proper use.

An eminent member of this Alliance, who has since gone to join in the worship of the upper sanctuary, Rev. Dr. Hitchcock, then professor and afterwards President of the Union Seminary, New York, said, as if prophetically, eight years ago, at the meeting in Philadelphia, "I anticipate a revival of the old church year" (*i.e.* in the Reformed Churches). "Christmas is leading this new procession. . . . Good Friday, Easter, and Whitsuntide are not far behind. These, at least, can do us no harm. They emphasise the three grand facts and features of our religion—Incarnation, Atonement, and Regeneration."

I cannot speak of the trend on this subject on this side of the Atlantic, but in America, Christmas is fast becoming a national festival, and Easter is almost as widely observed. Good Friday is made a legal holiday in the great commonwealth of Pennsylvania, and this year, in Philadelphia, no less than eight or ten Protestant denominations were represented on that day in a meeting to pray for the union of the churches, and in a city in Puritan New England Congregationalists and Episcopalians on that day joined in a common service also.

May we not regard this tendency as an expression of a felt want of yearly holy seasons; and if the number be thus limited, might not our Reformed Churches be benefited by falling in with this rapidly extending custom?

2. For a moderate and optional use of some liturgical forms in the regular Lord's-Day service, I urge the propriety and advantage of the people taking more part externally and orally in worship. The only provision for this in our churches usually is their joining in the singing, and even that, for one reason or another, is largely relegated to the choir. Could our English churches have such congregational singing as one is accustomed to hear in German churches, it would, perhaps, leave less to be desired on the part of the people in this direction. But more is needed, and it is worthy of consideration whether it would not strengthen them to join audibly at times, if not statedly, in the repetition of the Apostles' Creed and the Lord's Prayer, and in the hearty responsive Amen in the regular prayer. I will not dwell upon the question of the constant use of prescribed forms of prayer, because the chief matter here is, of course, that the prayer, whether precomposed or carefully meditated upon, should be a true expression from the heart; but I urge that we lose, by excluding certain forms of worship, such as the Gloria, the Litany, the Ambrosian hymn, etc., that certainly have held their place as classic sacred forms, consecrated by the universal church of all the ages.

I am unwilling to admit that there is no common meeting-ground here as between liturgical and free worship, or that it must be inevitably one or the other, exclusively and uniformly. I believe that the Episcopal Church suffers from a want of elasticity in its forms of worship, and its scrupulous requirement of uniformity, which latter in the earlier time, as we know, drove out Presbyterian and Puritan. But we may at least ask whether we, in the Reformed Churches, do not suffer as well by an exclusive spirit of uniformity in the disuse of all forms of liturgical service. There may be unity without strict uniformity.

I will not speak of the legitimate consecration of the highest and purest art in worship, but I wish to say a word in conclusion of the form of worship as itself a heavenly art, in which the parts blend in

harmony from beginning to end as a help to the spirit in its communion with God. It is idle to object that God looks at the heart and not to the lips. If the sermon, as to its form as well as its spirit, requires the best we can give to edify and profit the people, it is no less true that the other parts of worship require fully as much careful attention, if the congregation is to be upborne in it as upon wings in rising to communion with God. Worship should not be conducted as though the minister, in leading it, were for the first time instructing the people in regard to the succession of the parts, interpolating directions as to what is to be done, but it should move forward from beginning to end as one familiar, spontaneous utterance of the highest feelings of reverence, adoration, and praise of which the human spirit is capable. And this is true, whether some of the parts are extemporised or precomposed. A bungling, interrupted movement may quench the glow of enraptured devotion in the one as well as in the other. Hence the importance of the transitions and the responses, and the common utterances where they are made.

I do not unduly emphasise or elevate the emotional in worship, but I would give it a proper place, and to aid in this the form is essential for the expression of the spirit. I plead, not for literary or artistic forms, merely to please and gratify the natural mind and heart, apart from true devotion, but I plead for worship as requiring the intense activity of all in a living, spirited manner, to which, I believe, the people will respond with quite as much attention and interest, as they will to living, telling sermons. Such worship is indeed a tax upon the spiritual energies, and, as in the Transfiguration on the Mount, it cannot continue too long at one time, but while it lasts, the people as well as the minister, should feel themselves lifted up and borne away, as upon angels' wings, to the very throne of God.

Worship, in its other parts, should attract, should engage the attention, should satisfy the soul, should fill our churches, just as much, to say the least, as the sermon. And so it will, if, along with the spirit of true devotion, the form of worship is such as to give the best expression to this devotion. And where can we find better forms for such service than in language which has become consecrated by the highest and purest devotion of the ages?

But if it be urged that such a combination of liturgical forms, and what is called free worship, is not practicable, that the tendency will be to result in the one or the other exclusively, a position we do not believe to be correct, then let me urge in conclusion one other view of our subject, viz. the advantage of having liturgical worship in some churches, and free worship in others, in the Reformed family. We can-

not escape the conclusion that there is a strong and growing tendency in portions of the Reformed Churches to introduce certain liturgical forms, and to observe the great festivals of the church year. There is evidence of this fact in some sections at least on this side of the ocean, and facts abundantly prove that such a tendency prevails in some portions of the Reformed Churches in American Sunday-schools. To crush out this tendency would inevitably issue in driving many of our young people into the Episcopal Church.

The existence of both forms may exert a healthful influence of the one upon the other, and prevent that one-sidedness of fixedness in uniformity, against which the Presbyterians and Puritans of England formally protested.

In reaching this conclusion I have avoided, I hope, introducing a question of strife into this body. Rather have I sought to plead for a position in practice which has been theoretically granted from the beginning in this Alliance, and that a spirit of freedom may prevail on this subject throughout the Reformed Churches of the world.

OUR DEVOTIONAL USAGES.

Rev. Donald Fraser, D.D. (London), read the next paper.

On the principles which underlie the whole function of Christian Worship we are probably agreed. There is no need to argue here against sacerdotal and superstitious rites, or to expound the New Testament liberty of access to God. It is of the united expression of devotion—the Christian Cultus—that something needs to be said. And the time is favourable for saying something. The controversial mood is softened, extreme positions are losing influence, and a candid reconsideration of our devotional usages may be attempted without exciting alarm. Indeed there are very few subjects before this Council which possess so much interest as this for our intelligent laity, or affect more powerfully the life and progress of our Church.

It is to me plain and axiomatic that a Presbyterian Church can never abrogate its right and duty to regulate the public service as well as the public teaching. The one, quite as much as the other, must be under supervision in order to exclude confusion and error, and promote the edification of the Body of Christ.

Now this regulation of worship may be, and has been, in one or other of these methods:—

(1) By the more or less strict prescription of a *Liturgy*, which liturgy may be either complete or partial, allowing and requiring additional prayers free, *i.e.* unprescribed.

(2) By a *Directory*, to be more or less closely followed.

(3) By trusting a trained Ministry to do its best in the service as in the sermon, reserving, as a matter of course, the right to call officiating ministers to account if complaint be lodged against them.

The first of these methods was originally followed in all the Reformed Churches, and is still in force in some of the churches within this Alliance. An anti-liturgical argument therefore, even if we cared to make it, would be out of place in this Council. But the question between the second and third of the methods named is quite open to discussion in those churches which are of British origin, because they have practically fallen from the second method to the third, and yet have never repudiated the second. They have a Directory of Public Worship from the same Westminster Assembly of Divines which drew up the Confession of Faith and the Catechism; but they have not conformed to it. Church service has scarcely felt any regulative hand save that of use and wont, and it is matter of no small thankfulness that under such circumstances it has preserved so much decency and order. It has been simple—perhaps severely simple; and this is far better, and more healthy, than a Cultus which is ornate and pompous.

But let us distinguish between a mere love of form and ceremony, and a desire for refinement and brevity in the expression of religious feeling. Let us not call this last unspiritual, or ridicule it as over-fastidious. I think that some excellent people are not fastidious enough. They like a rough and roaring service. They are vulgar, and vulgarise the Church. And in view of the innovations which are likely to be introduced, both by refinement and by want of refinement, I am not at all sure that it is safe to leave the great Worship-function of the Church to be adjusted as may seem good to individual ministers, or may happen to suit local predilection and fancy.

I incline to the method of a Directory, and to the opinion that if some steps on the road be not taken speedily, a liturgical tendency will grow, which will give the church of our order a good deal of trouble. The plan of a Directory is not modern. It did not originate with the Puritans. The lately discovered Διδαχὴ τῶν ἀποστόλων contains a Directory for (1) Baptism, (2) Prayer and Fasting, (3) the Eucharist, (4) the Assembly on the Lord's Day, with Confession and Thanksgiving. But, apart from any question of precedent, the great recommendation of this method is the practical one that it gives the whole Church some security for worship in its various congregations, without monotonising the service or imposing an unelastic uniformity.

Should not the Church have some guarantee for the completeness of the Divine Service? Are all the parts attended to? And do they receive their due proportion? Under the prevailing system

deplorable omissions occur, simply through forgetfulness or narrowness on the part of the officiating minister. His mind is intensely preoccupied with his sermon, and groups everything round it, thereby narrowing the whole service. Now a Directory would reform this, and keep before the mind of minister and people alike what elements should enter into a full church service, and in what proportion and order.

Ought not the Church to give more heed than she has done to the difficult problem of common or united prayer? Why such control over the psalms and hymns that may be sung, and such jealous care for the doctrine that is taught, and no consideration on the part of the Church for the service of prayer? In some quarters the very idea of common prayer seems to be disregarded. In Scotland, when they praise a minister, they tell you how much they liked "*his* prayers." But the problem is how to help the people to pray.

The prevailing feeling in our churches is in favour of free prayer, *i.e.* prayer not prescribed in exact words. This free prayer, however, may or may not be extemporaneous; and I am inclined to think that ofttimes when it is most unpremeditated it is least free.

We should think not so much of the freedom of the minister as of that of the worshipping assembly. What he counts his liberty may be to the congregation cruel bondage. They are compelled to accept the trammels of his mind, and follow its extemporaneous effusion. Very likely he may expatiate in a line of thought suggested to him by some personal experience of the previous week, or some book that he has read, and the people stumble after him, not praying, but wondering what the minister is driving at, and what it is all about.

Free prayer is excellent, when the minister studies to make it common prayer, or such as the whole assembly may offer; and when he possesses the faculty of seemly and elevated devotional expression. This last is of great consequence; those who undervalue it are the very persons who provoke a desire for a sweet and solemn liturgy. Roughness of manner, and ungainliness or off-hand carelessness of phrase, are distressing and distracting to educated people.

Now these are sometimes told, not very charitably, that if they were more in the spirit they would not heed the latter, if they had more piety they would not notice grammar. On the same principle good folk are supposed to be so engrossed with what they sing that it does not, and should not, much matter to them whether the choir or they themselves sing in or out of tune, or whether the music be appropriate to the hymns or not. But all this is absurd. Surely it is not to be denied that a man may be pious who is refined, and has the sensitiveness of refinement. I do not wish the tastes of such persons to

be exclusively consulted; but I plead that they should not be alienated from our church service either by clumsy and confused prayers, or by barbarous music.

Many of our most experienced ministers rightly deem it no sacrifice of their liberty to premeditate, and write out in full or part, the prayers which they say in public. Thereby, they provide against extemporaneous awkwardness, limitation, and repetition. This system has, of course, its risks and drawbacks. If the prayers are read from manuscript, they have the effect of a liturgy without the advantage which a liturgy carries of placing the words before the eyes of the worshippers, that they may more easily and fully adopt them. If they are recited from memory, the strain on the power of recollection is apt to obstruct and burden the mind of the minister just at the time when he ought to be most open to spiritual influence and suggestion. But, notwithstanding these deductions from its value, the plan of preparing the public prayers is to be commended. Our fathers, indeed, in the Westminster Assembly, held the alternative to be between liturgical prescribed prayer, and conceived and premeditated, or studied prayer. For extemporaneous prayer no one said a word. Not that those fathers would have denied, or that we deny, occasions when absolutely extempore prayer may burst forth with great power in the spirit, and that at such times it may be followed and appropriated by the people with readiness and rapidity. But we are speaking, not of occasional improvisation, but of the normal church service as it may be conducted by ministers of average qualifications: and two things are plain to us: (1) That extemporaneous effusion is not to be recommended either in prayer or sermon; (2) That the Church at large is entitled to some guarantee, and the worshipping assembly to some security, for orderly arrangement, reverent expression, and due attention to all the parts and elements of public worship.

It is well to consider how the service in a Scotch Church of the old type strikes an earnest Christian who has not been inured to it. When the late Earl of Shaftesbury (then Lord Ashley) paid his first visit to the North—it was in the year 1839—he went to the kirk; and there he wrote down his impressions: "Their service I cannot call worship; the business of the congregation is to listen; they have neither part nor voice in the function. They wait on the minister and must follow him. You must listen first to catch what he says, and then to pass a hasty judgment on what he utters. No responses, no amens: all is silent save the minister, who discharges the whole ceremony, and labours under the weight of his own tautologies. I complain not so much of what he says, as of what he omits."

No doubt we might show that other evils may grow out of a service which is full of responses and amens; but without bandying reproaches to and fro, let us rather try to better our own system than to disparage others. I venture to suggest certain reforms which are quite within our reach, and are in harmony with our hereditary principles.

1. Revise the Westminster Directory, and do it thoroughly. A slight revision has been made in America, and quite recently in Australia. In England, those of us who are giving special attention to this matter, while adhering to the general conception of worship by which the Directory is pervaded, believe that its form must be considerably remodelled in order to meet the wants of our time and country. Then, when revised, the Directory should not be imposed in any rigid manner, but it should have sanction from the Church, and a measure of authority.

2. Draw up well-considered models or forms for special services, *e.g.* baptism, marriage, and burial of the dead. It is a curious fact that the Westminster Directory makes no allusion whatever to the baptism of adults; so distant was missionary work among the heathen from the minds, even of divines, at that period. The directions for burial are little else than negations.

3. Cease to think and speak of prayer and praise as "preliminaries" to the sermon. Arrange a service of devotion and Scripture reading which would be complete even though no sermon were preached.

4. Break up into parts the "long prayer" which still prevails in many places, but do not reduce the amount of prayer. Have prayers more numerous and more specific, so that the congregation may more intelligently follow the leader.

5. Let the people utter responses and amens; and join audibly in whatever forms are recited—as the Lord's Prayer and the Creed.

6. Pay more heed to the position of the body, especially in prayer. Put an end to sitting at prayer. Let the people either stand on their feet or kneel on their knees. If any one supposes this to be impossible, let him attend an English service of the decidedly High Church type, and he will see it done with most impressive effect.

7. In all improvements, aim not at humouring the choir, or pleasing the young, or "attracting" unspiritual persons, but only and always at aiding and strengthening the devotion of the worshipping assembly as the holy priesthood serving God in and through Christ Jesus our Lord.

Rev. Henry Osborne (Holywood), Ireland, read as follows :—

It is the sober truth to say that the act of religious worship puts the very highest strain on the spiritual faculty of man. Against all experience of the senses, to realise a Being we have not seen, nor can see ; to lean on an Arm we have not felt in ours ; to think that which transcends all human thought; to adore the Divine and infinite ; to cherish reverence, trust, gratitude, for things so subtle and ethereal as grace, mercy, and peace—all this makes a tremendous demand on the human soul.

This immense difficulty is increased when the soul tries to put its worship into words. Silent worship, which some philosophers, as Carlyle, profess to prefer, is apt to degenerate into mere reverie and day-dream. But the difficulty of clothing our thoughts of God, and our relation to Him, in suitable language is very great indeed; so great that the Christian comes from the mercy-seat almost saddened with the sense of incompleteness, feeling he has not been able to tell the half that was in his heart, or to tell that half worthily.

Once more this difficulty is still further aggravated when we try to lead the devotions of others, especially in the grand and holy service of public church worship. If it has perplexed us to express fittingly our secret thoughts and feelings towards God, how deep the problem and perplexing when we come to give expression in any worthy way to the varied wants and aspirations of a mixed congregation !

Now, Presbyterians have cultivated pulpit power, and nothing too much, for the Divine ordinance of preaching cannot be too well accomplished. But perhaps they have not attended sufficiently to the conduct of church worship. The points we emphasise are the following :—

First, Worship *per se.* We would desire to have it settled as a conviction of the Christian soul, as fixedly as any other religious conviction, that the Church ought to meet for worship, even if no other exercise were to be engaged in. The ideal of the early Church, as seen in the writings of the Fathers, was to meet together on the Lord's Day for worship mainly, often for worship only. Prayer and the Holy Communion signalised the complete redemption of Christ, and symbolised the Church's unity and joy of salvation in Him. Praise was added more regularly as the circumstances of the Church improved and the services consolidated; and the reverent reading of Gospel or Epistle, on which the president founded an exhortation, became customary for building up the faithful in the Divine life. Therefore we say, as a very first necessity, let worship be fully established in its ancient place and power in the economy of the Church.

Let Christian people feel that worship alone, if there were nothing else, is a sufficient reason for assembling themselves together in the name of the Lord Jesus, and in the power of the Holy Ghost. And if, indeed, they meet in the faith of a living Lord, and in the fellowship of one Spirit, their hearts will take fire, and their devotions take wing towards the Majesty on high.

Second, Prayer in the Church. It concerns us very seriously as Presbyterians to know how this part of worship shall be conducted so as to serve the great spiritual interests involved. The majority of Presbyterian Churches throughout the world have hitherto stood identified with the practice of free prayer—that is, prayer without book or form, as we read it was in the primitive times when the president prayed ὅσα δύναμις αὐτῷ, "as well as he was able." Some have defended the use of a form for baptism, marriage, and the like. Some churches on the continent of Europe have had a partial liturgy —that is, some of the prayers are according to a form, and others are left free. But, for the most part, Presbyterians have looked upon a liturgy as a fossilised worship, and have conducted public prayer without a form. That usage the writer of this paper is content to stand by. And he does so, not because of custom and habit, but from observation and reflection.

Now, we who stand by free prayer are bound to take account of the difficulties and dangers of our position. Our eyes must be wide open to the very great difficulty of conducting this part of the worship well and worthily, and to the great and sore evils resulting from failure. Here, then, are two embarrassments just at the start—the extreme difficulty of framing public prayer and the unhappy consequence of its mismanagement—consequences which have created in some quarters a demand for a liturgy as an imperative necessity. But that, we submit, is to fly from the difficulty instead of facing it, to cut the knot for lack of faith and patience to untie it. We say that, given a man of God whose spirit is touched with the Divine fire, and who has carefully cultivated his faculty, and given a congregation of true Christians already in the spirit of prayer before he opens his lips, and we need not fear for the result. We need not fear, but all the same we must face the facts. And the facts are that in many of our churches the worship by prayer is the least satisfactory part of the service. It often leaves unsatisfied the spirit of the Christian, and it fails to impress the unbeliever or force him to his knees.

The following points, we presume, will be generally conceded :—

(*a*) Public prayer is a grace and a gift. So far as it is a grace, it will be attained by a fulness of spiritual life. "Praying in the Holy

Ghost" is the significant word of the Apostle. And so far as it is a gift, it can be cultivated like any other. An habitual living in the Spirit will furnish the unction, and if to this special training be added, reasonable success will be secured.

(*b*) Public prayer should be long enough to engage the soul and bring the worshippers up to the high levels of devotion, but not too long, since those high levels are hard to be maintained. A very brief collect may have its place, but in the public assembly time must be taken to give dignity and emphasis to the prayer, and enlist the quickened sympathies of the congregation. On the other hand, the point of tedium is to be shunned, if we would arrest the attention and interest of the young, the unlearned, and the less spiritually-minded.

(*c*) Prayer should not be extempore in the sense of being never thought of till the moment arrives. Free prayer depends, indeed, on the Spirit, but dependence on the Spirit must not be made an excuse for our indolence and slovenly unpreparedness. Just here is the *crux* of the whole matter. Nothing in public speech is so difficult as to think out the whole theme beforehand, yet leave the manner of the utterance free and unformulated. But that difficulty must at least be faced by all who offer free prayer. Every idea of the prayer must be present in the mind, but no phrase formulated. If the prayer uses repeated phrases and formulas, it ceases to be free prayer, and becomes the worst of all forms, giving the impression of being slip-shod, otiose, unspiritual, and so unedifying.

(*d*) Prayer should be Scriptural in sentiment, but not textual. It is almost impossible to place together a series of Bible texts or sentences without doing violence to their original sense, and so committing a grave impropriety. Besides, a series of Scripture passages is not a new and original utterance of the Christian's present desires, the ever-fresh, ever-emerging needs of the human soul.

(*e*) Public prayer should embody the ordinary wants and wishes of the Christian people, and ought not to contain raptures, rhapsodies, and private sentiments altogether aside from average Christian experience. It is a grave mistake if the leader of the Church's worship forgets that he is but the mouthpiece of the congregation. He must sink all private opinion, all unique personal experience, and express only the general sins and sorrows and supplications of the general worshipping community.

(*f*) Above all, prayer should be devotional, away altogether from the didactic of sermonising; its thought should be spiritual, its language simple, its form a direct dealing with God, its function to be the voice of the Church there assembled, its force deep earnest conviction, touched all over with holy and tender emotion.

It will be acknowledged that such prayer would far surpass the cold correctness of any form, and prove a real transaction with heaven, a true means of grace to the people. In order that this part of church worship shall be so conducted, that all devout souls shall be absorbed and carried along, swept into the current of living devotion, much may have to be done in the Church's arrangements. Whether ministers of the Gospel should undergo a special training for the work we do not undertake to say. But somehow, and by some means, this great function of the Church's ministry must engage the attention of our wisest doctors and leading men.

If there were time we might add a practical suggestion or two, such as that in the service one prayer should be exclusively the expression of the Church's worship, the adorations and supplications of converted Christian souls. Another should contain all the Church's intercessions for others, for the Church at large, for the State, for missions, for the conversion of the unsaved, for the sick, and so forth. Such a course prevents wandering and weary iteration. Again, in all cases, the congregation should signify their consenting will, by the Scriptural and primitive "Amen"; thus adopting the prayer and sealing to it as their own.

Third, The third point is praise in church. In this part of the worship we are no longer embarrassed by the difficulty of free original utterance. The matter of praise is provided in the inspired Psalms, and in spiritual songs founded on the inspired Word. But instead of that we have a new element to care for, viz. the music, which is at once a science and an art of considerable complexity.

And first as to the matter of praise. The Psalms are plainly intended for chanting, and thus a whole Psalm can be sung at once, giving its full connected sense. The prose Psalms, as they are called, are really the more poetical, and every way preferable to the metrical version. But there are great difficulties of technique in the way. These difficulties of technique can be overcome by the choir with a little training, but we have never found them entirely overcome by the congregation in any church. Musical skill is not sufficiently diffused. The chanting of the prose Psalms will be accomplished only when the whole assembly is trained like a choir, and to this object the Church will have to devote a strenuous effort.

Where a hymnal is employed, the selection should be made with jealous care. We mark two or three canons to be observed.

(*a*) Only those compositions may be used which are in perfect harmony with Holy Scripture.

(*b*) We include only those which have gained through time and

trial a sort of general consent of Christian souls, *a quod semper, quod ubique, quod ab omnibus* of their own.

We include only those which are lyrical—that is, structurally singable. Religious poems may be very good as poems, but are quite unsuitable for congregational worship. Our matter of praise being selected and settled, what about the music? Here we have resources of power in our Church services as yet only half evoked. Music wields an extraordinary influence over both educated and uneducated persons. It touches unseen springs of human feeling, moves and subdues the soul with unexplained witchery. A good tune carries a meaning in itself, and when wedded to words of similar meaning there is a blending of sympathetic forces, a united current which carries all before it. Nothing so stirs a congregation and wakes up its devotional sympathies as a Psalm or hymn well-matched to a melody that expresses its meaning, and that melody harmonised with exquisite chording by a musician who understands his art. That one hymn should be known as "The Marseillaise of the Reformation" shows what tremendous popular sway belongs to this part of religious worship.

The Presbyterian Church in Reformation times made noble use of Psalmody, especially in France and Germany. In later times she had fallen behind somewhat in Great Britain and America. But now the subject is taken up in most places with commendable zeal, and is being worked fairly well in the interests of congregational worship. But much remains to be done. May we venture to suggest to this venerable Council the important service that would be rendered by the compiling of an international praise-book—a book which could be used in this country and America, the Colonies and all Presbyterian stations and centres on the continent of Europe? Only in some such way can the good result be reached that visitors, travellers, emigrants, all who change residence, shall be able to join at once in the Church worship wherever they find themselves. If in any way we could secure a more hearty joining in the service, both of prayer and praise, by all the people, the problem might be considered as solved. This, let me say, is an eminently practical question for a Presbyterian Council. If it be true that some persons secede from our churches on the pretext that the service is cold and bald—they never complain of the sermon, but always of the service—then let every earnest man and loyal Presbyterian remove the pretext and roll away the reproach.

In conclusion, we would re-assert the point with which we set out—let the Church realise her spiritual privilege as a kingdom of priests called to offer continually the sacrifice of praise and prayer to

God in the name of Christ. In the Primitive Church the service was very lively indeed: the prayers were followed by the loud "Amen," and the sermon frequently intermixed with murmurs of applause. Modern congregations might consider that not dignified. "But," said Sidney Smith, "the Church is dying of dignity." There might well be a little more life in the service, without any loss of spiritual earnestness and gracious power. When the prayers are fervent and effectual, being offered in the Holy Ghost; when the praises are musical, hearty, happy, like melodious thunder, or the sound of many waters; when the whole service is aglow with inspirational life and power; then the Church will "worship the Lord in the beauty of holiness," the people of God will feel His service a delight, and confess that "a day in His courts is better than a thousand." And while the Christian people with one mind and one mouth glorify God, the Father of our Lord, the unbelieving and unspiritual will be made to see there is a secret of holy peace and heavenly gladness which they have not, and so they may be led to seek it for themselves.

After the reading of the preceding papers opportunity was given for discussing the subject.

The Rev. JOHN M'EWAN, Edinburgh (Free Church of Scotland), said:—If time had permitted, he would have proved that the entire system of Popery owed its origin to the false principle that the church has power at her own hand to introduce into the worship, doctrine, and government of the Church that which has not the sanction of the Word of God. He trusted that the churches represented at this Council would adhere to the great ruling principle laid down by our Lord in His last great commission, "Teaching them to observe all things whatsoever I have commanded you," as in this way only could they expect the fulfilment of the promise, "Lo, I am with you alway, even unto the end of the world."

The Rev. Dr. PETTIGREW (Magee College, Londonderry) said the primary and fundamental consideration in this connection had not been emphasised in any of the papers as it should have been, namely, the question of Divine appointment. Let this touchstone be applied to Christmas, Good Friday, Whitsuntide, as advocated by Dr. Apple. Where were these appointed by God to be kept as religious observances by the Christian Church? In all the papers there was one important portion of Divine worship almost entirely overlooked, and that was the preaching of the Word. That was laid down in the Westminster Confession as part of the worship of the Church, and has always been regarded by Presbyterians as of superlative importance. At present there was a desire to exalt the service of song to

the displacement of the sermon. He held that the preaching of the everlasting Gospel was the great means under God in the present day, as it had been in the past, for the convincing of sinners and the edifying of the body of Christ. Whatever else a Presbyterian minister might do or abstain from doing, the community always expected from him an able and faithful exposition of the Divine Word, and if they put the sermon into a corner they would fail. Mr Osborne wanted an international praise-book. He did not think they could get a better one than the one hundred and fifty psalms given by inspiration of God for the purpose. He had looked into a large number of collections of hymns, and never yet could get one to equal it. It was the only non-sectarian Psalm-book, and the only one in which Christians in general would be able to join together, as a great many different churches were getting up hymnals, and trying to force their own books, and the one church was rejecting the hymn-book of the other.

The Rev. Dr. Hall.—A great deal has been made of the fact that Luther and Calvin have given to Christendom more or less definite liturgies. I submit that they were simply meeting, or trying to meet, a condition of things in the infancy of the Protestant Church to which we have now no parallel. It has been suggested that by giving effect to the desire for the liturgical element we might get more worshippers; but there is one church in the United States, with many excellences, which cleaves to a liturgy, and that church in point of numbers is only seventh of the churches in the States, while the Methodists and others with no liturgy have positively exceeded that church in numbers under very great difficulties. Educate the minister intellectually and biblically to be the mouthpiece of the people, so that they may speak as a united congregation to God Almighty, and when they have done this, they will learn to feel their dependence on the grace of the Holy Spirit, and they will prepare themselves by meditation to give expression to the common feelings, wants, gratitude, and confessions of the people; and when they have learned to do that, I venture to believe that they will move on the most thoroughly Christian lines that can be found for this service.

After the discussion, it having been announced that an invitation had been received from the Earl and Countess of Aberdeen requesting the company of the delegates at Dollis Hill next Friday, from 3 to 6 o'clock, it was unanimously agreed, on the motion of Professor Blaikie, that the Council return its cordial thanks to the Earl and Countess for their kind invitation, and assure them of the pleasure which it will give the delegates to accept of it, so far as other engagements permit.

MONDAY, *9th July* 1888.—*Evening.*

HELPS AND HINDRANCES TO AGGRESSIVE CHRISTIAN WORK.

THE Council met again at 7 o'clock, VISCOUNT DALRYMPLE, a Ruling Elder of the Church of Scotland, in the Chair, and was constituted by devotional services, led by Rev. Dr. SMITH, Baltimore.

The CHAIRMAN then called on the speakers to address the meeting. The first speaker was CHARLES J. GUTHRIE, Esq., Elder of the Free Church of Scotland, son of the late Rev. Dr. Guthrie.

TEMPERANCE.

Mr. CHARLES J. GUTHRIE.—My subject is that of Temperance, and I am not going to forget that on that subject there are many varieties of opinion in this Council. You have some here who have no opinion on this matter at all, because they have never been forced by the circumstances of their locality to take it into consideration. Dr. Kalopothakes would tell you that you never see a drunken man or woman in Greece, and that result is not the result of total abstinence, but of drinking natural wines. There are those in America and Great Britain to whom a non-abstaining minister is a phenomenon, if not a scandal, and there are others who, like myself, think the whole question to be one of Christian expediency. The area within which men can avoid considering this question in its relation to the Church is rapidly narrowing. Up to recent times the question for the Church related to one sex only; in the time of Charles II. there was scarcely the suggestion of a drunken woman, and now doctors and ministers tell you female drunkenness is one of the most alarming signs of the times. In France the consumption of wine has gone down, while that of spirits has gone rapidly up. In Mohammedan countries, too, the custom of spirit-drinking is going up, notwithstanding the prohibition in the Koran. In Scotland we have had for thirty-five years the blessing of Sunday closing, due to Mr. Forbes Mackenzie, who was a good old Tory. When I turn to the special work the Church has to do, I can scarcely fail to admit that most of it has to be done by total abstainers. The work the Church has to do is to

rescue those who have fallen, and to preserve those from falling who are in a position of danger. If these were but a small class I would not feel called upon to be an abstainer, but there are hundreds and thousands of them. The class of moderate drinkers is one of which no one can fix the limits. What are we to do with and for these people we desire to save? We are to reason with them. But I am afraid that the person who only tries this will have to do what almost every home missionary and Bible-woman has to do—to set them an example. What example are we to set them? Necessarily one they can follow, and Dr. L. Brunton tells us that for these people the only example they can follow is total abstinence. The inference is plain. I put it to the conference whether it is not a matter of Christian expediency. What is it that impresses the world in the clergy, elders, and Christian people? As a layman I should say it is not learning or genius, but it is the spirit of self-sacrifice, which was exemplified in Christ's birth, life, and death. If there is anything which, as a man of the world, impresses me in Christian people, it is when they are prepared in any direction to give up what is for them perfectly innocent for the sake of others. This is a matter for each of us to consider carefully and prayerfully for himself. We cannot apply the test the world applies; but the test for us is, which practice—total abstinence or moderation—will give me most influence in bringing to an end what is admitted to be the greatest obstacle to the coming and to the triumph of Christ's kingdom?

The next speaker was Rev. Dr. Drummond (United Presbyterian Church, Glasgow).—The subject on which I have been asked to speak this evening is "Aggressive Christian Work in Great Cities, and with reference to prevailing evils." And meeting as we do in the largest city of our time, it was fitting that a place should be given to some of those questions that are pressed by cities on the Christian heart.

There is in great cities a mighty attraction. The miles of streets, the stately buildings, the monuments, the treasures of art,—all that meets the eye fills with the wonder of what man can make. But mind is more than matter. Dead stones crumble: the soul lives ever. And so we think of the people that crowd these streets, and with busy brains and hearts mingle in myriad-streams of life; and, as Christians, we ask how it fares with them, and what is the character of their social, moral, and spiritual relations and surroundings. Good and evil, happiness and wretchedness, are, by contact, stirred into greater activity, and so in cities we find them in vivid contrasts.

And what evils there are! It would take long simply to name them. Men and women and children, there are, not always relations, in great and growing numbers, that, through greed on

the one hand, and poverty on the other, are crowded into single rooms, with often the diseased and the dead as their close companions, where it is impossible to have the necessary conditions of health and maintain the ordinary decencies of life; and so bodily vitality becomes ever more enfeebled, and the moral feelings and tastes careless and coarse. Multitudes there are that, in eager haste for gain, and in the pressure of business, turn principle into theft and oppression, make honest dealing difficult, and gambling a pursuit and temptation. Multitudes there are with little or no reading but what is corrupting, and little to hear but what is ribald. Multitudes there are, overfull, setting at defiance divine restraints and the religious feelings of others, making the lowest amusements and sensual gratifications their toil-some pleasures, and turning even the Lord's Day into their chosen carnivals. Multitudes there are out of work, or so inadequately paid as to be at perpetual hand-grips with want, worn and wild with broken-heartedness and bitterness, on the slippery edges of immorality, outrage, crime. And oh! how many there are that have given way to impurity, drunkenness, irreligion! Drunkards, who can count them? Of prostitutes there are 100,000, it is said, in this London. Of its inhabitants, one million never enter a church; and of those who do, how many are of the sober, pure, pious?

These and other such evils among the lower classes, and not less among the upper, with their tremendously larger opportunities and responsibilities, straining loyalty and spreading foul example by high names, are many of them open and too well known. As Suetonius said of the days of the Empire: "Vice does not even hide itself nor corruption blush." But how little you and I do know of all. Here and there the uncovered Cloaca forces itself on the sense, even close by palaces and temples, but how much pollution rolls on out of notice and view. Of late the enormity of these evils has aroused the Christian attention, conscience, compassion, fears. The open and the hidden have been set before us with ghastly vividness of truth by well-informed observers, as in the excellent *British Weekly*.

The facts are appalling to the politician, the philanthropist, the Christian, to every well-wisher of his fellows. They are heartrending for the individuals themselves; they threaten to undermine society, and to lay in ruins the Church of Christ. And they are amongst us: not simply beating against us, and driven back as by an impregnable city wall, but flowing with increasing volume and force through our streets and into our homes. Who can think of them but with deepest sorrow, alarm, and shame? Are not these the very evils that wrecked famous cities of old, whose desolations are proofs and prophecies to us? Is this the outcome of our civilisation, culture, science,

Christianity? Is it carrying with us, and spreading the taint and the taunt of these, that we presume to preach to other peoples a morality and happiness better than their own?

Well may we blush. Well may we weep, as Jesus wept over the wicked, and the doom of the city He loved. Who is to blame? I will not say wholly the Church. Much has been done for good; but there are those that will sin on. There have been professed Christian princes, who knew that their names were in millions of prayers, that yet seemed to shut their hearts against purity and piety of living. "Jesus upbraided the cities wherein most of His mighty works were done, because they repented not." But we need not contend about the responsibility. Let us rise rather, and consider whether anything, and what, can be done by us, so that, with a clear conscience, we can each stand before God and feel that in our spheres we are free from causing or neglecting those great evils, but are bearing our part in counteracting and removing these evils. Great as they are, we must not look on in despair. They can be mastered and changed to good. "Thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong." The process may be long, and the measures varied, but we know that in the Gospel we have the cure for the world's worst ills: and it is for us Christians to apply it with aggressive adaptation.

There are subsidiary means which, if not distinctively Christian in themselves, are to be encouraged by Christian men, to remove obstacles and let the healing truth have way. Christ fed the hungry and cured the sick as well as pardoned sins and saved souls. Well-considered plans of removal to country districts and to other lands; discouragement of city influx and overpressure; improved dwellings, opened spaces, public baths, and wash-houses; careful as well as kindly administration of charities and poor laws; friendlier relations between rich and poor, employers and employed, by a fair and generous consideration of one another's welfare; the development of industry, self-reliance, and helpfulness; the supplanting of an absorbing pleasure-seeking in mere animal and material gratifications, by the exhibition and supply of a higher style of taste, life, and happiness: these and such like are fitted to meet various forms of city evils, to be applied by individuals and societies, and it may be supported by legal enactments; and let Christians take good heed that, as far as possible, the framing and carrying out of these are in the hands of God-honouring men, seeking the highest good of all their fellows.

But, Christian friends, we cannot stop short of souls. All these things there may be, and yet the deepest evils, and the source of all

the rest, remain untouched. They cannot take the place of the old Gospel. The Church has still her own great work to do. She must not stand idly looking on agencies outside and, it may be, hostile to her and to Christianity. For her own sake the Church must be aggressive. She exists only in overcoming evil, in the conversion of sinners to Christ; and unless she put forth effort thus to seek and to save the lost, she will herself pass away. It is your mission and mine, by saving souls, to make human lives happier, purer, more worth living. And this will not be done except by the influence of Christian truth and sympathy and love going out into direct personal contact with the sinful and wretched, touching their affections, awakening in their souls a longing for a worthier life attainable, lifting their hopes and aspirations upward, and cheering and helping them on in every effort.

"If no better can be done,
Let us do but this—endeavour
That the Sun behind the sun
Shine upon them while they shiver

On the dismal London flags,
Through the cruel social juggle,
Put a thought beneath their rags
To ennoble the heart's struggle."

There are means enough, churches enough, Christians enough, to save our cities if we will. "Thou art a great people, and hast great power." When the town of Kidderminster turned almost as one man to the Lord, in Baxter's days, it was largely through the influence of the godly of his flock, that set themselves to the salvation of their neighbours. And in our Presbyterianism there is a flexibility that gives great room for individual and for united effort. Both of these must be employed. The Church is not a mob. Its members must "keep rank." "The children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, with the ensign of their father's house." Personal work on the part of every member, and at the same time combination and cordial co-operation, especially in cities, will alone prevent collision, conserve power, combat the evils we deplore, and bring about the good we wish.

May I tell you what for three or four years we have been attempting in Glasgow? In that city there were about 100,000 out of all church connection and influence. The churches of all denominations resolved to unite in an effort to get at these. The city was divided into districts, and out of 240 congregations 200 have taken their share in providing members to visit regularly and gratuitously all the

non-churchgoers in their assigned localities. And the latest results, as reported by one-third of the co-operating congregations, are, that already about 13,000 have been brought to attend on religious ordinances, and between 2000 and 3000 have joined the fellowship of the Church. This is but a beginning; but is it not a fair beginning? And carried on in the same spirit, as we trust it will, we hope for still greater things; and with the reception of the Gospel we look for the lessening of the evils which disgrace and distress our city.

Of course, for success, this work demands high-toned conduct otherwise in those who take part in it. Say what we will, character speaks over our heads. And is it not here where so many professors have failed? They have been like the man in the synagogue, alive, it may be, but with their right hand not only idle but withered. Has not the Church too often failed in this, that she has repelled rather than attracted many by claims, connections, and procedure at seeming variance with holy truth, unworldly disinterestedness, and heaven-like tenderness and love? The salt that has no savour is worse than worthless. When is it that even infidelity lowers its tone, and, if not persuaded, yet feels the divine presence of goodness, and even utters praise? It is when Jesus passes by. And O sirs! if we would be like men that have found their hands in dealing with wickedness and woe, we must, one and all in our spheres, set ourselves to live up to the noble ideal Christ taught and exemplified.

If the Church was purer, truer, less worldly, but all the more human and heavenly, it would be loosing the chains from her neck and putting on her beautiful garments to go as an angel of blessing through the dusty streets, and into the dingy dwellings and sorrowful hearts of sinful men, women, and little ones, walking among them in the light and sweetness of divine love and human brotherhood, kindling a responsive glow in many a soul just waiting for such an approach. "If any one will come to teach us a religion of reality and earnestness and liberty, very many of us are ready to listen." That was the saying of a French workman that went to the heart of M'All and drew him to Paris, where he has found its truth in his wonderfully blessed mission.

And it is not because they are determined on sin and its evils as best, or have eventually reasoned themselves into obstinacy against the truth of Christ's Gospel, that so many are as they are, but because it has not been fairly presented to them, or they have misconceived its purpose, and they know no better. They want, and we can give them, nothing better than that we should, with all the certainty of conviction and the warmth of love, fully, truthfully, and practically, show them

the living Saviour in His Word and in ourselves, in connection with their own needs and welfare.

I do not know all that Tennyson means when, in a fine poem, in which he bids the bells ring out many an ill and ring in many a good, he at last cries out, as if the sum of all: "Ring in the Christ that is to be." Yes, ring in all good, ring out all ill: but "the Christ that is to be"—who and what is He? The Christ that is, is all we want. The Christ who lived and died for sinners; the Christ who rose and reigns at God's right hand, the ever-living God-man Christ, in heaven, and near to every human heart; the Christ we love—for us, over us, with us, in us. We need no other. He can cure all the evils of this poor earth; and He yet will if we Christians are but true to Him as His heralds and His witnesses, in leading our fellow-citizens to trust Him and serve Him. "Where is Jesus Christ?" was the question asked at a poor city boy. "In our court now," was the happy answer. If Christians and churches all round would just be Christians and Christ's churches out and out, then, and very soon, in many a changed spot, would the same glad saying be true: "Christ is in our courts and in our squares now;" and with Christ there would come all that makes life pure and blessed, and that would turn sin-cursed cities into shadows of the New Jerusalem.

The next address was on

SPIRITUAL POWER.

The Rev. J. M. Gill, D.D., of Kentucky (Cumberland Presbyterian Church).—The history of the world is the history of human nature in ruins. Long and assiduously has humanity struggled to elevate itself to that high position after which the immortality of the soul aspires, but it has struggled in vain. Left to itself, it is unable to awake from the sleep of death. There have been lords many and gods many, and there is still that desire, deep down in the human soul, for that which is perfect, and nothing short of this will satisfy the longings of the immortal mind. Our infirmities are fruits, and all the fruits are bitter because they come from a bitter fountain. These fruits cannot satisfy; they get in the way, and must be removed. The principle of aggression is to be vindicated in the fact that by the conquest of the enemy we convert the conquered into a soldier of the Cross. We have not to hold him as a conquered enemy, but as a friend; and the reason is that, in the economy of grace, by the transforming of the mind into the image of God, we make him a son instead of an enemy, and a member of the household of faith. There is a part which God seems to have intended for

us, the patriarchal, and we have no better yet. God is the great Father, and Jesus Christ is the elder brother of us all, and through Him His children inherit freely all that God the Father has, and hence the patriarchal idea is that which is to be consummated in the world to come. We are to move onward and upward. I do not suppose we are to make strategic movements. The soldier of the Cross is armed with the panoply of God, and is invulnerable, and should not make any flank movements. Jesus Christ promises victory in the end, and the banner under which we are to fight is that of the Lamb which taketh away the sin of the world.

The next address was on

THE EVANGELISATION OF IRELAND.

The Rev. R. J. Lynd, Belfast (Presbyterian Church of Ireland), said:—When a country and people are lifted by the providence of God into a position of unwonted prominence; when their condition compels the notice and excites the eager interest of millions both at home and abroad; when the foremost statesmen of the times are taxing their genius and wisdom to devise a solution of the problem which has hitherto baffled the combined efforts of their predecessors; surely among the followers of Him who has the world for His inheritance the question which naturally springs to every lip is, Has the Church of the living Christ nothing to say, nothing to attempt, nothing to do, and nothing special to ask of her high King, who has all authority in heaven and on earth?

Speaking of the Church in no narrow sense, we hold she is, and is designed to be, the prime factor in the world's regeneration, and that to her has been intrusted the awful responsibility of bringing the nations to the feet of Christ, that whatever their ills or diseases, He may heal "them all."

I cannot help thinking that Ireland at present fulfils all the conditions which constitute a special claim upon the prayers and efforts of English-speaking Christendom. By a series of providences she has been raised out of the obscure hollow in which she lay, and has become an object of notoriety to the whole civilised world. True, the action which has brought her to the front has been mainly political, and with that, here, we have nothing to do; but behind that lies the social, moral, and religious condition, which is to us a subject of the most vital concern. We Presbyterians in Ireland do not by any means deprecate liberal and progressive legislation. We, in common with our Roman Catholic countrymen, have suffered from the laws of the past, and we have always been found by their side in advocating every measure which would free them from the disabilities

under which they, in common with ourselves, laboured; nor do we hold that all has yet been done that can and should be done to remedy social evils, the cause of which it is quite within the power of the State to remove. The great body of our ministers and people entertain the kindliest feelings towards our Roman Catholic countrymen, and have every desire to co-operate with them in everything which can promote the common good. In all the resolutions passed in our Assembly, bearing upon the present condition of Ireland, not one word occurs which could give offence to a Roman Catholic, and I am not aware that any truly representative man among us has from the platform uttered a syllable which, rightly construed, could wound the feelings of the most sensitive of our countrymen of a different faith. In fact, as a church, we want to have nothing to do with politics, and it is only when politics affect our church that we can be induced to touch them at all.

In dealing with the evangelisation of Ireland, it would be the height of unwisdom to enter into a detail of means and methods. I believe much harm is frequently done in this respect. We are side by side with a well-organised and wakeful Ultramontanism which jealously guards every avenue of approach to the people, and it would be about as wise in us to give a detailed account of our operations as it is for Lord Wolseley to show the French with what perfect facility they can land a hundred thousand troops upon our shores.

It is not my purpose to enter into any such details, my object being to awaken and deepen your interest in the condition of our unhappy land. However, I may say we have two sections of our mission work devoted to this object. By the one we aim at strengthening our weak congregations, especially in the south and west of the island, and by the other we maintain agencies whose immediate object is to gain access to the homes and hearts of the people. We have itinerating missionaries who look after all the Presbyterians scattered sparsely over wide districts, and who, at the same time, use all the means in their power to teach the Gospel to Roman Catholics. There is also a band of colporteurs, probably the best and most successful agency for the work, one part of them under the direct supervision of our General Assembly, and the other belonging to a different society, but working in perfect harmony with ourselves. Then we have the Mission Press, which, under the able and judicious direction of Dr. Hamilton Magee, provides a literature especially adapted to the needs of our countrymen, and which seeks in a non-controversial spirit to bring home the truth in love to all whom it may reach. Our orphanage and mission schools, which might be largely multiplied, have already been greatly blessed; and the story

of those whom Mr. Armstrong of Ballina has received and shielded there would, if told, be one of the most striking on record.

Of course other Evangelical denominations are co-operating in the same good cause. But I confess, while anxious that all agencies at present in operation should be faithfully employed and their number greatly multiplied, I am infinitely more anxious that a deep sense of responsibility for the spiritual welfare of Ireland should press especially upon the heart of my own church, and also upon the Presbyterian Churches of Great Britain and America. At home our countrymen are swarming into all the chief cities of England and Scotland, complicating the problem of Christian work there. Millions of them have found a home in the United States of America and in Canada, and many also in Australia, and these in time may constitute a real difficulty there. In fact, there is probably an Ireland abroad as powerful at this moment as the Ireland at home.

If you seek for the cause of the multiplication of Roman Catholic chapels in the most pronouncedly Protestant districts in Great Britain, you are invariably met with the answer that it is owing to the immigration of the Irish, and a considerable portion of the burden of your poor rates is owing to the same cause. We have all, then, if not an equal, yet a real and substantial interest in the evangelisation of Ireland.

What are the means to be employed for that purpose? The Bible, the Word of God, and the minds of the people must be brought into contact. "England," says Green, "became the people of a book, and that book was the Bible. Its effect, however dispassionately we examine it, was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class." It is this, the impartial historian believes, which constitutes the basis of Britain's subsequent greatness. And the same thing is substantially true, perhaps even to a greater extent, of America. The Bible moulded the character and regulated the conduct of those Puritan fathers who created a people's empire beyond the seas. Now, while it is quite true that in theory our Catholic countrymen are at liberty to read the Douay version of the Scriptures, practically such reading is unknown. Some one has defined Roman Catholicism as "Christianity without the Bible," and certainly to the vast majority of my countrymen the Bible is a sealed volume. What they need is to be brought into personal contact with Christ, and into immediate relationship to His own teaching and example. Better days will dawn for Ireland when all the people shall read in their own tongue the wonderful works of God.

But we—and I am mainly speaking of my own church—require, as Christians, a fuller consecration to Christ. We do not, I believe, come behind other churches in this respect; but we fall infinitely short of what our calling is. I am thankful to find this feature so fully insisted upon at almost every sitting of this Alliance, but it cannot be too strongly emphasised, and especially when we are face to face with such terrible forces as confront us at present. I am disposed to think that Christianity has not done more than scratch the surface of modern society—that the lives which the masses of professing Christians live, both in temperament and in action, are devoid of that secret power which makes itself insensibly felt where Christ liveth in a man. My countrymen naturally ask, "How much better, judging from your lives, from your spirit, from your worldly transactions, would we be, suppose we adopted your creed and gave our adhesion to your faith?" Alas! how dumb must multitudes become when such a question is put. Oh! if every Irish Protestant felt the responsibility of a missionary, and that God had placed him where he is to commend the Gospel of Christ to his countrymen, what a different Ireland we should soon have!

I believe more and more in the magnetic power of a living Gospel. Give the truth fair play, and it will conquer all opposition. But it must be a power in us before it can become a power through us. When we become living epistles, known and read of all men, our countrymen will have a Bible written in characters so large that the dullest will not fail to comprehend.

And then we are surely called upon to make the question of Ireland a subject of special pleading at the throne of grace. We believe in God, in a prayer-hearing God. We may dig the channels deep, but if He do not send the shower our labour will be fruitless. We may devise the most complicated and powerful machinery, but if there be no motive power we might as well have stayed our hand. We may trim our ship and spread our sails, but if they remain limp and drooping in a breathless calm progress is impossible, and without the breath of the Spirit of God there is neither life, nor motion, nor action which will avail aught in the real elevation of those whom we seek to save. Prayer seems an easy thing, but real, believing prayer is probably the most soul-exacting struggle, as it is the highest privilege, of the Christian life. Is it too much to ask of this Alliance that they bear the cause of Ireland on their hearts in prayer to God?

Remember, we in Ireland are but a comparatively small and not a very strong Church. We have only Belfast and a few rising commercial towns in the North from which to draw wealthier adherents. Outside of these our membership is mainly connected with the agricul-

tural interest, and this, you know, has been suffering from long and uninterrupted depression. The withdrawal of our *Regium Donum*, which we do not in the slightest degree deplore, has necessitated a heavier tax upon our people than they had hitherto borne, and yet we believe we have been placed in our present position in Ireland for the highest of all purposes—to win Ireland for Christ. Whether we win our countrymen to any particular form of Protestantism is a secondary matter. If we can set the truth before them so as to win them for Christ, this is the principal object we have in view.

Looked at from a human standpoint, the difficulties are immense. Religious bigotry on both sides, the memory of stern and bloody contests, inherited antagonisms of race and of creed, deep-rooted prejudices, the memory of past wrongs, and, alas! the estrangement created by present conflicts—all these and a thousand other elements constitute a great mountain, which seems so firmly fixed, and reaches its frowning top so high, as to be unshakable by any power we can bring to bear upon it. "But who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." This moral miracle is wrought, "not by might nor by power, but by My Spirit, saith the Lord of Hosts."

You may have the most perfect legislation ever devised by man; you may exhaust all the statesmanship of the day in ameliorating our condition, and you may remove all the obstacles which have hitherto clogged the wheels of progress—and God speed every such effort!—but, when you have done all this, you will not have permanently blessed our land. And do we believe that higher things are for us impossible? No, a thousand times no. Have faith in God. With Him all things are possible. If we have the faith, and use the Lord's appointed means, and live in close communion with Christ till He flash His own Spirit into us, God will not disappoint us.

But do you think we in Ireland should be left to bear the whole burden and heat of the day? America is sending over her tens of thousands of pounds annually to promote, rightly or wrongly, certain political purposes. Could the American Churches not try to rival the providers of these dollars in liberality, and gain in Ireland a success like that which has crowned their work in every mission-field in the world; and could not our Scotch and English friends, remembering how we have to care for their members scattered throughout the country, lend us a much more generous helping hand? I confess it is humiliating to have to ask. I should wish to arouse such a spirit as would forestall the very possibility of asking. In any case let us have your sympathy and your continuous and fervent prayers, and, by the good help of our God, we shall do something to restore to our beloved

isle the sublime title which was so long her pride, but which she has so long lost—the Isle of Saints. I believe the day is coming when her old missionary spirit will be revived—when her emotional, quick-witted, genial, and warm-hearted sons will be among the foremost in preparing the world for the coming of Emmanuel; and in order that that time may come soon, we may join in the prayer of that saint of God, Frances Ridley Havergal :—

"Father, we would plead Thy promise,
Bending at Thy glorious Throne,
That the isles shall wait upon Thee,
Trusting in Thine arm alone.
One bright isle we bring before Thee,
While in faith Thy children pray,
For a full and mighty blessing,
With united voice to-day.

"Gracious Saviour ! look in mercy,
On this Island of the West ;
Win the wandering and the weary
With Thy pardon and Thy rest.
As the only Friend and Saviour,
Let Thy blessed name be owned,
Who hast shed Thy blood most precious,
And for ever hast atoned.

"Blessed Spirit, lift Thy standard,
Pour Thy grace and shed Thy light,
Lift the veil and loose the fetter—
Come with new and quickening might.
Make the desert places blossom,
Shower Thy seven-fold gifts abroad ;
Make Thy servants wise and steadfast,
Valiant for the truth of God.

"Triune God of grace and glory,
Be the isle for which we plead
Shielded, succoured with Thy blessing,
Strong in every hour of need—
Flooded with Thy truth and glory
(Glowing sunlight from above),
And encompassed with the ocean
Of Thine everlasting love.

"Oh ! surround Thy throne of power
With Thine emerald bow of peace,
Bid the wailing and the warring
And the wild confusion cease.
Thou remainest King for ever ;
Thou shalt reign, and earth adore !
Thine the kingdom, Thine the power,
Thine the glory evermore."

The subject of the last address was

SOME GROUNDS OF HOPE.

The Rev. Dr. J. Munro Gibson, London, Presbyterian Church of England, said,—When I saw the four names with which mine has the honour to be associated, I thought that two of them would be enough for the *Helps*, and two for the *Hindrances;* so I have ventured to seek out another *H* for myself, and say a word about *Hopes*. There is room for this, for we have many grounds of hope; and there is need for it, for there is some temptation in dealing with the subject of *Aggressive Work* to dwell too much on the dark side. It is almost impossible to exaggerate the magnitude, the difficulty, the discouragements of the work; but it is very easy, and far too common, to make too little of the many and great encouragements. After all, however, I am not outside the subject, for "faith, hope, and love" are not graces merely, but forces. Hope, therefore, being one of the three great spiritual forces, is a most efficient and needful help in aggressive work.

Of course our main hope is in the Lord our God—in His word of promise, and in the might of His Spirit. All that, however, may go without saying. I shall speak of those grounds of hope which are peculiar to the present time. *First*, There are those stirrings of conscience and of heart, of which there are so many tokens in our day. Here is really the chief reason why things look so black. When a sinner is first awakened, he seems to himself far worse than he ever was before, though he is really better. Society has been a great sinner in its neglect of the perishing; it is now awakened, and the state of things seems dreadful—worse than ever, and getting worse and worse. But it is not so. Ask those who know. Do not ask those who took no interest in the subject till it became fashionable, but ask those who have been hard at work while others have been sleeping. I was speaking to one of those on my way home from our great Missionary Meeting on Friday last, and he was telling me of a district which twenty years ago no missionary, and in fact no respectable person, dared to enter after dusk; and if they attempted any religious service, the roughs would run upon them like wild beasts, and break it up. That district is still one of the very worst in London; but the missionary, and the tract distributor, and the Christian visitor can go into the darkest parts of it at any hour without molestation. That does not look as if things were getting worse. The dark areas are getting larger, but they are not so hopelessly dark as the corresponding places of twenty years ago.

The "cry of the outcast" in our cities is very "bitter"; but it is no longer a stifled cry; it is heard; it is heeded; it has pierced millions of ears; it has touched thousands of hearts. The Church is awake, and even fashionable society is beginning to rub its eyes.

Another ground of hope is that the Church is fairly at work—not nearly enough—with not half the consecration there ought to be, but she is doing aggressive work on all hands; and that is more than could be said in times within the memory of some of us. It used to be the exception; it is now the rule for congregations to do aggressive work. We need no better proof of this than the fact so well brought out by Dr. Drummond, that out of the 240 congregations in Glasgow 200 responded so readily to the appeal which was made to them. We still make too much of the adjective "self-sustaining."

To be self-sustaining is good, but it is not much. To be satisfied with it is most unchristian. Fancy, if you can, a self-sustaining Christ!

But we are beginning to look well beyond the self-sustaining to the self-sacrificing. We have the idea at all events: and that is something. May I not point, as a proof of this, to the fact that among "Elements of Congregational Prosperity," our subject for the first night, so prominent a place was given to self-sacrifice? Self-sacrifice as an element of congregational prosperity—that has the genuine Christian ring in it. We are getting on, and by-and-by perhaps we may actually believe that "it is more blessed to give than to receive,"—that a congregation that does not do aggressive work has no right to exist, that to hold back for fear of diminishing revenue or resources is a suicidal policy;—yes, *suicidal* is the word, for we have on the best authority the great principle, as applicable to Christians in their corporate, as in their individual, relations, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The Church, then, is fairly at work, and we may hope by-and-by to see every smallest part of it doing its share.

Another hopeful sign of the times is the growing tendency towards harmony and co-operation in our aggressive work. There is, indeed, room for great improvement here also; but let us not be so ungrateful as not to acknowledge what there is. I very often hear of jealousies and heart-burnings among churches. It has been my good fortune to see almost none of them. I have worked side by side with evangelical Christians of other communions in Canada, in the United States, and in England; and I rejoice to say that I have seen a hundred times more of the spirit of love than of the spirit of jealousy The trouble is that whenever a dispute does arise it is published all

over the world. Why? Because it is an item of *news*. But think what a compliment that is to Christianity. So long as Christians love one another, as they generally do, nobody says a word about it. Why not? Because it is no news; it is the old story. Long may it remain so. And besides, even when there has been dispute, and "offences" have arisen—as "it must needs be that" they will, so long as there is so much human nature in us all—as some one (I forget who) has said, no one can tell how much Christian charity has been shown in the history of them; and it may possibly be that the reason why the dispute grew into the dimensions of a scandal was, not because any large number of Christians could not agree, but because there was a small number of small people completely irreconcilable.

Think what a grand sign of the times was that great missionary council, representing all these different aggressive enterprises in foreign lands. And why should we despair of having by-and-by a similar council to draw together the missionary labourers in the home field? There is great hope in this direction. We cannot indeed forget that a large proportion of aggressive work is done outside of all sanction and control. It is a pity, but it is no wonder. The Church has been so slow to move. Men whose hearts were all on fire could not wait for the tardy development of some scheme which must run the gauntlet of a thousand objections before there was any chance of its being set on foot; and the natural result followed; they went to work independently. All honour to them for it. Far better that the work should be done in that way than not at all. But it would be much better still if all the great evangelical Churches were to find employment under their own direction, for all the energy and talent they produce.

Does this mean sectarianism? Certainly not. In this matter we can speak for ourselves, at all events, without the least hesitation. Our aggressive work is, not to make Presbyterians, but to make Christians. When that point is reached we are abundantly content. The word "undenominational," that cumbrous leviathan of a word, is often most misleading as applied to mission enterprises. Every observant person knows that so-called undenominational missions may be conducted in the very narrowest and most sectarian spirit, while missions connected with evangelical churches not only may be, but generally are, in the fullest sense, evangelical and Catholic. And then are not these numerous independent enterprises themselves a proof of the spirit of harmony which is all abroad? Where do they get the men and the money? Outside the Church? Verily no. If you were to blot out the churches, you would that very day have

to blot out all the undenominational missions; the missions outside the Church would disappear as promptly and as utterly as the missions inside. These enterprises flourish for no other reason than this, that there is throughout evangelical churches such a large measure of that liberal spirit which prompts good Christians everywhere to rejoice in and help all good work that is done for Christ through mission agency. Here, for example, we meet together as a Presbyterian Alliance; but who is there among us that confines his work to Presbyterian Missions, and who is there that does not rejoice with all his heart in every enterprise, by whomsoever conducted, which is helping to advance the kingdom of our common Lord and Saviour Jesus Christ, in whom we are all one?

Our great deficiency is, not want of sympathy with others' work, but want of energy in our own. We are apt to be altogether too cautious and slow. The churches, and we amongst the rest, have lost ground terribly. These large cities will not wait for us; on they rush; and, while we have been consulting as to methods, and making quite sure that we are, according to "the tradition of the elders," discussing them in Presbyteries, sending down to Committees, back to Presbyteries, up to Synods and General Assemblies, down to Presbyteries, and back to Committees—the tides of population have been flowing, and we have been, I shall not say standing still (we are not so bad as that), but advancing so very cautiously and circumspectly that our work has ceased to be aggressive; for, manifestly, unless our growth keeps pace with the population, we are not even holding our own. The Barrier Act is of great value against revolutionary changes; but there are natural barriers enough in the way of onward progress in evangelisation, without setting up any others. It would be foolish to urge the adoption of rash and ill-considered measures; but is it not the case that we want a great deal more driving-power, and perhaps a little less application of the brakes? To run a train without brakes is of course folly; but what if the power of the brakes be many times that of the steam, and the brakesmen keep perspiring at their work all the time, especially when there is an effort made to start another train. Oh! if some of our excellent brakesmen would only for a change do a little stoking now and then, it would restore the balance of power.

Another hopeful feature I must mention: it is this, that there is a great deal of genuine sympathy on the part of our richer people toward the poor; again, we frankly confess, not nearly enough; but let us by all means acknowledge, and be devoutly thankful for, what there is. I agree with my brother, Dr. Pierson, as to the objections to Mission Halls; and yet no one will deny that Mission Halls have

done, and are doing, a very great deal of good. It is not because halls are cheaper than churches that they are built, but because our friends in these parts like them better; and where churches and Mission Halls work together, there is no reason why the people of the hall should not feel at home in the church, while the people of the church make themselves at home in the hall; and this, I am confident, is often the case. I know it is so in many cases in London. I have in my mind now a congregation, reputed to be a wealthy one, which, more than once, when enlargement and improvement were wanted for both church and hall, gave the hall the preference, and let the church bide its time; and the people of the hall are frequent visitors at the church, and always welcome, and some of the people of the church spend half their evenings at the hall. A lady told me, the other evening, that she was entering the church at the same time with three working men, one of whom said to the other two, as he showed them in, "This is the church that belongs to our 'all." That does not look as if the church and hall were very far apart, does it?

One more word of cheer, and I have done. If we are not quite on the right track yet, we are blundering into it; and I would far rather blunder into it than stand safely out of the way and criticise those who are doing their best in very difficult work. Oh! yes, there are critics enough, and there is plenty of occupation for them; and there are great people, who figure in the reviews and the literature of the period, who, because the Church is not sweeping all before her, have the effrontery to say or suggest that she is doing nothing. Fancy any one living in London venturing such a statement. They have only to begin work anywhere, in any region of this great Metropolis, to find that earnest Christians have been there before them. We may be blundering; we *are* blundering; and our critics would blunder too if they would only give themselves the chance by trying their hand at the work. But this great problem, like many others, "*solvitur ambulando*"; we can only get at it by going at it. We are getting wise by degrees. We have a good deal of knowledge now how not to do it; we are surely beginning to find out how to do it.

The great difficulty is the growth of our large cities in such a way as to separate the work to be done from the resources for the doing of it. We are beginning to find out that the only effectual way to deal with this is to reverse the process which has been going on so that Christian people should choose their residences, not as far as possible from, but as near as possible to, the places where their influence and work are most needed. This, however, is a matter for

the individual conscience. What should the Church do? Should we not, by all means, send back from our strong congregations, missionary colonies to live and work among the people? This idea of planting missionary colonies, as a method of carrying on foreign work, found favour at the late Missionary Conference; and surely it would be much more easily carried on in Home Mission work. Members of the colonies would not need to give up their business —would not need to learn a new language—would not need to put an impassable distance between them and their old friends; they would only require to live in a less pleasant neighbourhood, and perhaps travel a little further to their business; and then they would be doing as truly a mission work as if they had gone to the remotest province of China.

The experiment is not entirely untried. Edward Denison led the way, when, more than twenty years ago, he took up his quarters at 49 Philpot Street, in the east end of London, and began his Bible-class. Toynbee Hall is a notable illustration. Why should not similar colonies be scattered all over our east ends—colonies not of young men only, but of families—to carry on aggressive work with all the enthusiasm for humanity of these noble-spirited Oxford graduates, and with all the Divine enthusiasm of those who know that "The Gospel of Christ is the power of God unto salvation to every one that believeth"? Though we have not yet reached this in practice in our Presbyterian Churches, we are doing something which looks a little in that direction. The Presbytery of London has favoured the union, in aggressive work, of congregations in the richer and poorer neighbourhoods. One congregation has, for the last six months, been sending a band of workers regularly to reinforce a struggling congregation in the far east. And I have just returned from a committee meeting called to consider the condition of another congregation in the east end, where we had the pleasure of receiving an offer from one of our west end congregations to take charge of it. This will involve journeys every week of an hour and a half each way; but there was no hesitation in undertaking the labour and sacrifice involved. Movements of this kind may prepare the way for the larger and more efficient enterprise of missionary colonies. Does any one suppose that a strong congregation would really lose strength by sending out even its best workers to work of this kind? If so, he has yet to learn the first principles of Christian life and growth; he has yet to learn the great lesson of the first evening of this Conference. Give us secessions of this kind, and the accessions will take care of themselves. "It is more blessed to give than to receive."

Very much more might be said on the hopeful side of this great

question; but I trust that what little has been said may cheer us on. When we think of all these and many other encouraging signs of the times, and then add to them that which is our mainstay, the promise of God, the presence of Christ, the power of the Spirit, have we not abundant reason, notwithstanding all that is trying, and discouraging, and even depressing, to "thank God, and take courage," and "go on our way," and with our work, "rejoicing"?

The Rev. David van Horne, Philadelphia, having been asked to take part in the proceedings of this evening, but not being able to be present, sent the following paper:—

AGGRESSIVE CHRISTIAN WORK IN GREAT CITIES.

The present need of aggressive Christian work in our great cities on both sides of the Atlantic Ocean can scarcely be over-estimated. The invariable condition of Christian progress is activity. Our Lord said, "Go, preach!" and any failure or even delay on our part in fulfilling this command, the marching orders of our army, will end in disorder and utter defeat. When the Church ceases to be aggressive she is in a decline. The law of her life is unflagging energy in the conflict with the powers of darkness; and, in all this conflict, she dare not be content with defensive action; she must be first to make the attack. Before entering upon the specific claims which great cities have for increased energy in Christian effort, let us consider briefly what we mean by the phrase, "Aggressive Christian work." And, for this purpose, we can scarcely do better than cite the example of some of our modern heroes of faith, who, like those of old, of whom the world was not worthy, illustrate in their lives the principles and the effects of this utter devotion to the extension of the cause and the kingdom of Christ.

The traveller who ascends the Connecticut River in our times, may have pointed out to him a spot near East Windsor, where, 175 years ago, a New England lad, with his companions, erected a booth on the edge of a swamp, where they went alone to pray. The leader of this youthful company always believed that he was truly converted at a later period in his life, yet, in his case, as in so many others, the child was the father of the man. Reared in a ministerial household, taught the Classics when six years old, he entered college at thirteen, and was received into full communion with his father's church upon his graduation when seventeen years of age. Soon after he formulated some seventy resolutions for the guidance of his future conduct,

among which we find this: "Resolved to live with all my might while I do live."

In time, our friend becomes a minister of the Gospel, and is placed over a congregation. Great showers of blessing descend upon his people, as he preaches the Word of Life to them, and the influence spreads to neighbouring churches. He has a young "Timothy" under his charge, who, while the pastor's literary fame spreads abroad to Scotland and other lands, preaches to the scattered tribes of Indians along the Delaware and Susquehanna Rivers. They both lead lives of great self-denial; the health of the younger fails from the effects of hardships and exposures, and, at the age of twenty-nine, he passes from the Church militant to the Church triumphant in heaven.

Soon afterward, the author of the words, "Resolved to live with all my might while I do live," falls under the displeasure of his people, is dismissed by them, and becomes a teacher of Indian children in the forest. Poverty follows rejection. He writes an "Essay on the Freedom of the Will" on scraps of waste-paper; for five weeks acts as President of a struggling college; is attacked with secondary fever, after having been inoculated for smallpox, and dies in the fifty-fifth year of his age. These two men are illustrious examples to those who, with self-denial, would do aggressive work for Christ.

On the territory where Jonathan Edwards and David Brainerd "lived with all their might," and sacrificed life itself for the cause and kingdom of Christ, now stand prosperous cities, with their teeming populations. In all the intervening years there has never been a time when these cities stood in greater need of evangelisation than at the present. Amid the rush and roar of business, men living with all their might for temporal interests, Satan plies his arts, and by ten thousand devices ensnares the unwary in his toils.

From the statistics we learn that there is a rapid increase of population in our American cities. Only twelve per cent. of native Americans remain in the country, while eighty-six per cent. are found in the cities. Thirty per cent. of the total population of Massachusetts is located within twelve miles of the State House in Boston. The number of people in New York and environs nearly equals that in the entire Empire State besides. In addition to this tendency on the part of the people to remove from the country districts, our city population increases rapidly by means of immigration. More than three-quarters of a million of people have come to our shores in a single year to remain; and during the past sixty-seven years fourteen and one-half million have arrived, of different nationalities, with their differing views of life, habits, and customs. It is said that twenty-four per cent. of the people in Philadelphia and suburbs are foreigners;

in Boston and St. Louis, thirty per cent.; in New York and Chicago, forty per cent.; and in San Francisco, forty-four per cent. A single glance will reveal to the Christian observer the gravity of the situation, and the need of immediate effort for the salvation of these immortal souls, since it is acknowledged that, among these immigrants, are many from what are known as the dangerous classes from the old world.

It is further affirmed that the agencies at hand for bringing the Gospel message to the people in our cities are entirely inadequate. There is only one church for every five thousand four hundred people below Fourteenth Street in New York city, and above Fourteenth Street, one for three thousand one hundred. In Chicago, in 1847, there was one church for every seven hundred and forty-seven people, and now they have only one for every two thousand five hundred. The growth of New York in population, since 1880, is estimated at three hundred thousand, and, at the same time, only four new churches have been established. In Boston, one church is reported for every one thousand six hundred of the people; and in New York, taken as a whole, one for every two thousand four hundred and sixty-eight; and in St. Louis, one for every two thousand eight hundred.

In Great Britain and Europe it is reported that the situation is still more discouraging; in Berlin, one church for every twenty-one thousand souls; in London, with its five and one-half millions, and its one thousand six hundred and forty-seven Protestant and Roman Catholic churches for that multitude, we have for each church about three thousand three hundred and fifty people.

In all these great centres of population there are neglected districts. The strong churches are on the avenues, and only here and there a weak one is found in the plague-spots of society. There intemperance and licentiousness abound. Children grow up in squalor and misery, with the examples ever before them of the most vicious characters. What a harvest of crime results from this neglect of great districts in all our cities! Truly, these neglected children may well say, "No man cares for my soul."

It is natural for us to look for *aids* in this work for the betterment of society. The newspaper, that great agency of enlightenment, when it limits itself to its proper six days' issue each week, guarding its columns against that which will minister only to debased appetites, is to be commended as a mighty power for the diffusion of intelligence. It goes into the neglected places in all our cities. Many people read the newspaper who never enter any church. While we freely acknowledge all this, we cannot commend the Sunday newspaper as

an aid to the cause of reform and religion. Each Sabbath morning the voice of the newsboy is heard in the streets crying the sale of the Sunday papers; and, at the same time, swift speeding railroad trains distribute these sheets broadcast throughout the land. During the spring and summer months, also, excursion boats and long trains of cars are crowded to their utmost capacity with pleasure-seekers, who often return to their homes with empty pockets, suffering from the effects of the Sunday debauch.

The safeguards of Christian civilisation are bound up with the keeping of the Sabbath as a day of rest and worship of God. The statistics will show that the moral tone of any community rises with the Sabbath-keeping practice, or falls with its failure. Our great cities are great Sabbath breakers; and, unless the Church constantly agitates reform in regard to the loose methods of observance of the day on the part of her members, and of neglect altogether on the part of others, she will not only be recreant to duty, but will herself suffer in consequence. A people without a Sabbath will soon be without a sanctuary or a ministry. The Church and the Sabbath must rise or fall together; and the Bible will soon be neglected where men do not remember the Sabbath-day to keep it holy.

But it may be said that it is easier to point out evils than to remedy them. All true Christians recognise these and other evils in society, and deplore them, but how can they apply a remedy? They agree that the Gospel is the only source of permanent relief, but the effective application of it to those centres of social corruption is not easily accomplished. Here and there philanthropic individuals or societies put forth efforts for temporary relief. When the enormities have reached a point where endurance is no longer possible, the civil authorities interpose and enforce the law for a time; but, usually, these are only spasmodic efforts, and the evil one finds the house swept empty and garnished, ready for his return and repossession. The law may outwardly restrain human conduct, but it cannot change the character. The Gospel is needed; the sinner must receive a new heart; he must be regenerated by the Spirit of God; he must be reformed from within, and receive Christ, if he is to be saved.

One method of applying the Gospel in this way is to introduce it into all the public institutions founded on distinctively Protestant views. To illustrate: A short time since an afflicted man, thirty-five years of age, was brought into an institution of this kind in the city of Philadelphia for treatment. The matron soon discovered that he was prejudiced against religion. She set to work to win him to Christ; said nothing to him about the subject of his soul for a week; but when he was used to the quiet of the place, and the singing of hymns

in the adjoining rooms, she gradually introduced the theme; persuaded him to read the Scriptures. He said that Christ was a good man or a great deceiver. At last he consented to have prayers offered for him, and agreed to pray himself; he felt that the prayers were answered, and left the place a believer in Christ. What was done in his case might be accomplished in thousands of others. All eleemosynary institutions should be permeated by the spirit of the Gospel. Sabbath schools should be multiplied in the different wards of our cities, in the expectation that they will ultimately develop into missions and churches. The local church, after all, is what is needed. The present movement in Brooklyn, Philadelphia, Oswego, and other places, in connection with branches of the Evangelical Alliance, providing canvassers to go from house to house in the neighbourhood of the church or mission, inviting people to the services, is a move in the right direction.

But evangelistic efforts will never be successful in our great cities, unless the spirit of caste is carefully excluded from the work. "Let the people praise Thee, O God; let all the people praise Thee," is a prayer that should be often expressed in these times. Churches exclusively for the rich, and others exclusively for the poor, create invidious distinctions. Let the rich and the poor meet together; the Lord is the Maker of them all. Reformed Churches holding to the Presbyterian system have a special mission in this direction. With services adapted to all understandings; chaste and simple, decent and edifying, they can welcome all classes to their sanctuaries. With a ministry in which each servant of the Lord is *primus inter pares*, they can heartily say to the people, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Holding that the Bible not only contains the Word of God, but is the Word of God, the only rule of faith and practice; emphasising the doctrine of the sovereignty of God and the brotherhood of man, they can enter the places in our cities where the greatest need exists, and work as Luther did in Wittenberg, Zwingli in Zurich, Calvin in Geneva, Knox at Edinburgh, Chalmers at Glasgow, Edwards and Brainerd in America, and as thousands of others have done since their times, and are now doing on both sides of the ocean, winning multitudes to Christ.

Since the evils of denominationalism are chiefly experienced in the cities, where the work overlaps in places because of hopefulness, and is greatly neglected in other sections where there is not the same prospect of speedy growth, special efforts should be made to found mission centres in the destitute regions. These missions, like the Cremorne, Jerry M'Cauley, and Florence Night-Missions in New York,

the Sunday Breakfast Association in Philadelphia, and similar movements in other cities, are like John the Baptists going before; a voice crying in the wilderness, "Prepare ye the way of the Lord."

The Apostle Paul and his fellow-labourers in the Gospel are worthy examples to all who would do aggressive work for Christ in our great cities. At Thessalonica, the Jews and their allies said, "These that have turned the world upside down are come hither also." Paul knew that agitation was the only effective method of reform, the ever-present condition for the introduction of the Gospel. At Antioch, the city of games and sports, he withstood the quacks and merry-andrews. At Ephesus, where the people were chilled under the shadow of heathenism, seated in the worship of the temple of Diana, he disputed daily in the school of Tyrannus. In Athens, he confronted the philosophers on Mars Hill. In Corinth, for eighteen months he wrought at tent-making, and reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks. And, finally, when in chains in Rome, he preached the Gospel even to the great Caesar's household. We do not need new methods so much as new zeal for aggressive Christian work in all our cities. We need the pentecostal baptism of the Spirit, obtained only by concert of action, faith, and prayer. We need humility, unction, and consecration to the work; patient continuance in well-doing; liberality in the support of city mission effort, and thorough organisation of all our forces for the capture of the strongholds of Satan, the conversion of sinners, and the upholding of the cause and kingdom of Christ.

Tuesday, 10*th July* 1888.—*Morning.*

Exeter Hall, 10th July 1888, the Council met at 11 o'clock A.M., and was constituted by devotional exercises, led by the Rev. Dr. Sommerville, Free Church of Scotland, Glasgow, who occupied the Chair.

General Secretary.

Dr. Dykes, on behalf of the Business Committee, again brought up for consideration the question of the appointment and duties of the General Secretary of the Alliance. The resolutions framed by the Committee had been printed and circulated, and it was now for the Council to take them *en bloc*, or discuss the proposals *seriatim*.

The Council determined that they should be considered *seriatim*.

The Convener then read the first resolution, as drafted by the Business Committee: "That the sum of £800, or 4000 dollars, be regarded as the normal income *per annum* required for the working expenses of the Alliance." This sum the Committee considered to be the minimum, and it was suggested out of regard to reasonable economy, as it would require much care to conduct the necessary operations on such a sum. On motion, this suggestion was agreed to.

Second resolution: "That this sum be provided in equal portions by the American and European sections of the Alliance."

Dr. Roberts suggested, as a more equitable distribution of the burden, that three-fifths of the expense should fall on the churches of the American Continent, and two-fifths on those of Great Britain and Ireland. He moved an amendment to that effect.

Another Delegate asked what became of Australasia in the designations of "American" and "European" for the two sections. Why not call them "Eastern" and "Western?"

Dr. Dykes explained that the Australasian colonies were included in the European section.

A Delegate suggested that the apportionment should be two-fifths from America, two-fifths from Europe, and one-fifth from Australia.

It was explained that the Business Committee had carefully considered the whole matter before making the recommendation to divide the burden equally between the two sections of the Executive Commission.

The amendment was accordingly rejected, and the resolution agreed to as proposed by the Committee.

Third resolution: "That in the apportionment among the various churches to be made by each section of the Executive Commission, it is recommended that regard be had to the number either of congregations or of communicants in each church, under such modifications as each section may deem equitable in its own case."

Having admitted that "Eastern" and "Western" might be better and more comprehensive titles for the two sections of the Executive Commission, Dr. DYKES pointed out that, while desirous that the apportionment between the two sections must proceed upon some understood principle, either as to the number of congregations or of communicants, yet the Business Committee did not wish to draw so hard and fast a rule as would not permit of exceptional modifications at the discretion of each section of the Commission. To press the rule rigidly in all cases might be disastrous. It would not suit churches in the Eastern hemisphere, though it might do very well for the American churches.

An amendment was suggested that the words be altered so as to read—"regard be had to the representation of each Church in the Council." But, as Dr. ROBERTS remarked, the Council was organised on the basis, not of giving an equal representation to the weaker and the stronger churches, but of giving the weaker a larger proportionate representation. So that, if the suggested alteration were adopted, an unequal burden would be imposed.

The resolution, without amendment, was agreed to.

Fourth resolution: "That it is desirable that a general secretary for the Alliance be appointed at this Council, whose salary shall be a charge upon the above-mentioned income."

This was agreed to without discussion.

Fifth resolution: "That it shall be the duty of the general secretary to give his whole time to the interests of the Alliance, and especially to assist the Executive Commission, as they may direct, in carrying on all their work, as that was defined by the Belfast Council, or may hereafter be determined."

Agreed to without discussion.

Sixth resolution: "That the general secretary shall hold his appointment at the pleasure of the Council."

Agreed to without discussion.

Seventh resolution: "That, for the sake of the work to be performed, the general secretary be required to reside in the United Kingdom, and that it be left to the European section of the Executive Commission to determine the place of his residence."

Agreed to without discussion.

Eighth resolution: "That the salary attached to the office of general secretary shall be fixed for the present at £500 per annum."

Agreed to.

Ninth resolution: "That in the case of a vacancy in the office of general secretary occurring in the interim between the meetings of the Council, the Executive Commission is hereby authorised to fill the same until the next meeting of Council."

Dr. Dykes then moved:—

Tenth resolution: "That there shall also be an American Secretary, to reside in North America, who shall be appointed by the Council, and whose duty shall be to aid the general secretary in obtaining information, and in communication with the American Churches, and to perform such other work as the Executive Commission shall prescribe."

Agreed to.

It was explained that the position of this American secretary would be an honorary one.

Agreed to.

The last resolution of the series was agreed to as follows:—

Eleventh: The American secretary shall be nominated to the Council by the American delegates, who are requested to meet for that purpose.

The Council then formally adopted the resolutions *en bloc.*

Dr. Dykes.—As the agent of the Business Committee, I beg to suggest the name of a brother to be appointed to the office of General Secretary of the Alliance. I am sure there can be but one name prominent in the minds of those members of the Council who have watched with any care the progress of this Alliance for the twelve or thirteen years during which it has been in existence. There are only two men to whose services we have been pre-eminently indebted for the actual management of the details of Alliance work; gentlemen who have acted as secretaries on the two sides of the Atlantic, and have been the organs of the two branches of the Executive. One of them has already intimated the necessity, from inability to give the requisite time and strength, of withdrawing his services. I refer to my dear friend and brother, Dr. Blaikie. In the person of the other secretary, who has acted on the American side, we have a brother who is in the prime of life and strength, and who, for many years, has devoted his energies most ungrudgingly to the work of the Alliance. Dr. Mathews has devoted to this work an amount of time which would

not have been possible for him but for the forbearance of the congregation to which he ministers. If you see your way to offer him this appointment it is in the highest degree probable that Dr. Mathews may see it to be his duty to sacrifice other interests—and it would be a great sacrifice—on the other side of the Atlantic, and remove himself and his family to this side of the ocean in order to obey your call. The Business Committee fully share my own conviction, that it is our duty to elect Dr. Mathews to this office. I therefore move "That the Rev. G. D. Mathews, D.D., of Quebec, be appointed General Secretary to the Alliance."

The motion was seconded, and unanimously agreed to. Dr. Dykes and Dr. Blaikie were named to communicate with Dr. Mathews and report his answer to the Council on the following day.

The American Delegates having to name an Assistant Secretary, the Rev. Dr. Roberts was instructed to call a meeting of these delegates to settle the question.

The Council then proceeded to the order of the day, and first took up the Report of the Committee on Work in the European Continent.

Dr. Blaikie, on behalf of the Conveners, referred to the Report of the European section, and also to the Report of the American section. Regarding the report of the European section, he said that as the time of the Council was very precious to-day he would not enter into the subject at length, but he desired to touch on two points in it: (1) The very important service rendered by their venerable friend who occupied the chair, Dr. Somerville, in visiting European countries and doing work congenial to the objects of the Alliance. Dr. Somerville had not gone out at the request of this Alliance, or in any formal connection with it, but the kind of work he had done last winter in visiting and watering the churches of Hungary, Bohemia, etc., was just such work as this Alliance might most suitably do, if it possessed the means and could get the services of the men. (2) The other point was the suggestion in regard to co-operation between English-speaking churches in the matter of providing stations where public worship might be held for American and English people visiting the continent of Europe. Many persons, both from America and Great Britain, were in the habit of resorting to continental places, and while they were grateful for evangelical services in English in any church, yet in many places the service was objectionable, and in other places there was no public worship in English at all. It was believed that some co-operation might most advantageously take place between the American and British churches for this end. He had observed in

American religious newspapers expressions of deep concern on account of injury done to their people by the absence of such services, and he was sure from what he knew of the expressed sentiments of leading men in New York and elsewhere, that the importance of the matter would be cordially acknowledged by them. The only thing he would add to what was stated in the Report was, that care ought to be taken wherever there were native Evangelical pastors to secure their approval and co-operation. Dr. Blaikie then gave notice that he would, by and by, submit the following resolution :—"That the Council accept the reports, and thank the committees for their diligence, and, with reference to the continental churches, instruct the committees to continue to do what they can to promote their well-being; and in connection with stations for English-speaking people visiting the Continent, strongly recommend that there should be co-operation among the churches concerned; and instruct the committees to communicate with the supreme courts of their respective churches and urge that steps be taken accordingly."

The Council was now addressed by several ministers and laymen from Continental countries. The first who spoke was—

Dr. Brandes, of Göttingen, Hanover, who has been most active and indefatigable in forming the Bund of Reformed Churches in Germany.

After having conveyed fraternal greetings from the Reformed Alliance (Reformierte Bund) of Germany, as well as from the Confederation of Reformed Churches in Lower Saxony, he said :—I wish to say a few words about the present situation of our Reformed Churches in Germany. When I spoke at Belfast, four years ago, I could do so only in my own name; the Reformed Church in Germany was in such a position at that time that she could not give authority for any man to act as her delegate. In Germany there are about 800 Reformed Churches, but there is no bond of ecclesiastical union between them; they are disunited—*membra disjecta*—and form no general body. Moreover, they are, in many parts of the empire, joined together with churches of another denomination, they themselves being in the minority; not seldom only one Reformed Church exists in union with a large number of Lutheran; it therefore experiences the fate which minorities cannot fail to meet with in such a case, of being eaten up by the majority. They call that in Germany a union, but in regard to the Reformed Churches it is simply absorption. Union between the churches of Christ is a good idea, it is a Christian idea, and always highly appreciated even by our churches; but Christian ideas must be carried out in a Christian manner, otherwise

no good will come of them. That is experienced by us in Germany, where we have had many losses by what is called there a union between the Reformed and Lutheran Churches. In the beginning of this century we had eight theological faculties and academies, now not a single one is left to us, where we might be able to train our students for the ministry in our churches according to the Reformed standards.

But the state of things is now altered, or at least has begun to be altered. In the province of Hanover the Reformed Churches are now united, they are an organised body, and when I returned from the Belfast Council four years ago, a few dear friends of mine agreed with myself to try to effect a union between the Reformed Churches scattered over the empire, and the Lord has granted us success in our efforts.

We convened in August 1884 a meeting at Marburg, the only place in Germany where Zwingli had been (you remember the interview he had there with Luther in 1529), and our proposals made there to our brethren met with their approval. An alliance between those in Germany who hold the creed of the Reformed Church was formed, and what was but a small beginning at the first has increased more and more.

We had first to secure a union of individuals—pastors, elders, and church members—who would, we hoped, then bring in the congregations to which they respectively belonged, and our hope did not fail. At our first conference, held three years ago, at Elberfeld, Principal Cairns being present, a number of churches determined to enter our union; and at our second, which was assembled at Detmold last year, Principal Cairns being again with us to our great satisfaction, other churches joined, so that now we have eighty united in one bond. The plant is a little one indeed, but it has in it the promise of fruit, because our Lord is with us, and by-and-by we hope it will become a flourishing tree. We trust this Alliance will not refuse us sympathy, will rather give us the right hand of fellowship—we have no doubt about that, for "we are brethren"; and we pray that the relationship now established between you and us may be a perpetual one.

Dr. Tollin, of Magdeburg, of the French Reformed Church, said:—The churches of which I have the honour to be the representative here have had the noblest origin that a Protestant church can have. They are sprung from the Huguenots. You know what that means, to be a Huguenot? It is related that, on one occasion, the Great Elector of Brandenburg having surprised his wife while she

was giving all her crown jewels into the charge of a stranger, inquired of her in astonishment who the man was? "I do not myself know his name," replied she, "but he is a Huguenot." He is a Huguenot, that was enough. And, in point of fact, the Huguenot Church is the church of the brightest martyrdoms, the most wonderful answers to prayer, the severest church discipline, the most tender charity. The Huguenot Church has two sons of equal birth, the Desert and the Exile; these contest with each other which loves the Saviour best. Those of the Exile say the church of the Desert is greater, because it daily gives its heart's blood for the Saviour. Those of the Desert say the church of the Exile is greater, in that it offers what is dearer than the heart's blood—even the Fatherland.

The churches I represent belong to the German exile; we grant to none that they love our German Fatherland better than we love it, we allow to no Prussian that he honours the Hohenzollerns more highly than we do. The Hohenzollerns,[1] allied in so many ways by the ties of blood with your illustrious Royal House, are the founders of our churches directly or indirectly. We respect them as our benefactors, as the hospitable entertainers of all nations, as the pious defenders of all the persecuted. They are connected with us even more nearly, as Reformed Princes, as the descendants of the best of all Frenchmen, Admiral Coligny, and the most beautiful of all Frenchwomen, Eleanor d'Olbreuse. We love and honour, however, our Hohenzollerns yet more particularly because they are Presbyterians. In the year 1873, the Emperor William I. gave to the collective churches of his land the Presbyterian Synodical Constitution, and thus secured and realised the Huguenot inheritance for Prussia. At the same time, although we are good Germans and good Prussians, we Huguenots of the Exile have an *international* vein. Through the Revocation of the Edict of Nantes, Louis XIV. accomplished what he least intended, he made the whole world Huguenot! The thirty-two Huguenot churches in London, the Huguenot churches in Scotland, Switzerland, Sweden, Denmark, Russia, America, Germany, they all, we all, have the same faith—the *Confessio Gallicana*, the same Constitution—the discipline of the Reformed churches of France, and the same Divine Service—the worship of God in spirit and in truth. We are all alike the Churches of Calvin, the opponents of Rome and of

[1] It is an interesting fact that the direct ancestors of Queen Victoria, the Rhenish-Palatinate Princes through whom she inherits the British throne through the marriage of Frederick with the Princess Elizabeth, daughter of James I. of England, were brought to the ancient Gospel faith of Protestantism by marriage with a Hohenzollern, Princess Maria, daughter of the warlike Casimir of Brandenburg.

Jesuitism, enthusiastic friends of biblical toleration and religious freedom. Therefore, I take leave to say, it does not enter into the minds of the twelve German Huguenot churches which I represent here to ask you to receive us into your church-fellowship, even as little as it is necessary for my hand or my foot, my heart or my head to pray to be taken into the fellowship of the body. We are flesh of your flesh, bone of your bone, members of the same body; your God is our God, we are one. The twelve churches represented by me have a great history behind them. Magdeburg is the city which suffered more than any other in the world on account of the Gospel faith. The Walloon-French community of Frankfurt-am-Main lodged, in one year, more than 300,000 passing refugees. The French congregation of Stuttgart has been, for a hundred years, the centre of twenty noble Waldensian communities. The history of the congregation of Erlangen is a victorious struggle for the Reformed faith and for religious freedom. The church in Hamburg is a glimmering taper which God will not extinguish. We have our rich church funds, and we regard it as a great honour and joy to help, not only our own poor, quickly and fully, with warm hearts and tender hands, but also the needy communities everywhere so far as our means extend.

We are dying out, though, because we have no accessions. The French are becoming German: the Reformed Lutheran. We felt it an earnest need of our hearts to shake hands with the twenty millions of Reformed, and to cry to you, *Morituri te salutamus.* In death we are still one with you; one living, loving, believing, hoping, triumphing Church of the Saviour who died for us and rose again, Amen.

Count Knyphausen, of Lutzburg, East Friesland, said:—I am only a layman; but as there are not many of them in this venerable Council, I thought it might be perhaps desirable that one of them should say a few words. I have been sent to you from a country that is now in great sorrow on account of the death of the Emperor Frederick, whose reign would have been a benediction for all Germany, and especially for the Reformed Church that he loved. We all sympathise with the Empress Victoria, the Princess-Royal of England, who has lost the pride of her life, and who proved herself the consolation and the comfort of her husband in the cruel illness that befell him; we pity and esteem her thoroughly. At this earnest time for all Germany we are therefore well disposed to discuss earnest matters with you; and I have been commissioned to bring to you the fondest greetings, and a declaration of full sympathy for this Alliance. I represent the Hanoverian Reformed Synod, which three years ago was constituted by the grace of Emperor William, who fulfilled by

this act a promise made to us by King George v. of Hanover. The Synod represents nearly 100,000 men, and I hope this increment to your Alliance will be of some worth in these days of division. I wish that our Hanoverian Synod may be fortified in the years to come through leaning on the union that you have been forming, and I have a confident hope that our reigning Emperor, William II., who never can forget that the history of his house is that of our Church, to which his family has belonged from nearly the beginning of the Reformation, will lend us his protection and encouragement. As much as I can help towards this I will do so, for I desire to strengthen our position, and I hope with success.

I do not know why the Synod elected me to be her President; perhaps it was because my fathers kept true to the Faith; because some of them lost their lives and their property for it; and the Synod believed that this commission would be a strong encouragement for me to remain in the faith of my fathers. In this they shall not be deceived, for I intend to do my utmost for our Church.

Now, our Hanoverian Church possesses all that you desire of those who are to be members of your Alliance. We have the Presbyterian system, the Heidelberg Catechism and Reformed principles; therefore we are fully qualified to be in your union, only there is still one question of form that makes it impossible for me to get from you all at once the declaration of our membership. Our Synod only meets every sixth year, and the committee of it, which has sent me, is not competent to enter into alliance without the authority of the whole Synod. It is therefore only three years hence that I can come to you with authority to ask of you admission for us as members. But I believe that if I put the question to our Synod, the answer will be one cordial "Yes," for we all long for a full union with our brethren; and I hope you will throw your door wide open that we may get safe into the house. To-day I have only to express my thanks that you have received me kindly in your Council, and I will not forget the reception that I have again found in Old England. We Hanoverians ever remember the happy and glorious time of our union with England; and to-day, though we are excellent German citizens, perhaps the very best, we still cherish the time when, together with the English, our Hanoverian troops fought many battles and won illustrious victories! Belonging to one stem, I trust that in a united condition we shall always be happy; and this Alliance will also help to keep us together, for England and Germany should never be enemies!

Pastor Brands, Stapelmoor, East Friesland, said:—The country from which I come is East Friesland, whose capital is Emden.

Emden was once the refuge of persecuted exiles. There exists the "Cœtus" whose greetings I deliver. The "Cœtus" is the oldest Society of Reformed Ministers in Germany. It was founded in the days of the Reformation by our reformer, A Lasco, in 1544, who organised, in the reign of Edward VI., the Church of the Strangers in London, a model in doctrine and discipline for the Presbyterian churches. We have the Gospel in our pulpits, the form and method of Presbyterian worship, and for the last five years elders in all our congregations and Synods. We are united in one body with the other Reformed Churches in Bentheim and other parts of Hanover. Our first Moderator was and is Count Knyphausen, who is present as delegate. We ask from the Council nothing but prayers, loving regard, and Christian fellowship. May I tell you what I have found here. I found your capital vast and unique, and, like it, your hospitality. But the best thing that I found was a Christian family, a Presbyterian home. God bless your Presbyterian homes and churches everywhere!

Pastor FRITZ FLIEDNER, of Spain, said:—

Mr. Chairman, dear Fathers and Brethren,—I dare not, and I wish not, to say a single word disparaging the excellent services of those who made the programme, nor those of the Business Committee; but I hope to God that there will be never in future a Council of Presbyterian Churches where you, sons of the Covenanters and of the Huguenots, do not devote an entire day—morning, noon, and night—to the *fight against Rome*. I have no hesitation in speaking of the "fight against Rome."

I know that the only weapon is, not negation of, or opposition to, priestly power, but the Word of God. But for us the fight against Rome in the power of the Spirit of God and His Word is indeed a fight for Christ. You do not know what Rome is. I take the following statement out of one of its Prayer-books, approved by the highest authority, which runs thus, word by word:—"Mary has clothed the Divine Son with her immaculate flesh, and He therefore clothed her with His power and mercy, which is so great, that whenever a sinner presents himself before her, she never examines if he is worthy to be heard, for she receives friendly every one without exception who comes to her feet. Like as the moon gives light to inferior bodies, Mary gives light and life to the most abject sinners. If we are afraid of the power of the Most High, we need not be afraid to come near her; she is Queen of Heaven and Mother of God; but, as daughter of Adam, she has taken on herself our own flesh, and is all pity and all grace. The devil tries to destroy us, Mary *seeks* us, to give us *life and salvation*. Her power has no limit, *especially in dis-*

arming the arm of the divine justice. Why is God so severe in the Old Testament, now so friendly to the sinner? *That comes from the merits and the love of Mary.* The world would have been destroyed long ago if she with her prayers did not sustain it. As this immaculate virgin has given refuge in her womb to God, she asks as price for this hospitality the peace of the world, the salvation of those who perish, and the life of the dead, so that all our salvation depends alone upon her hands. She is that 'throne of grace,' to which the apostle admonishes us 'to come boldly, that we may obtain mercy and find grace to help in time of need.'"

Now, to any Christian who loves his Saviour, and knows what He has done for him, these words sound in his ears as terrible blasphemies. They take all honour and glory away from Him, and make Mary the Redeemer of mankind. Are we saying too much, then, when we affirm that we fight for Christ against the idols?

And just as in heathen times idolatry had in its sequel all kinds of abominations, so it is amongst these baptized heathen. Even you in Ireland, perhaps even those in Italy, do not know what happens every day in Spain. This paper [showing an illustrated newspaper] is of the 3d of June of this year: under the head "Clerical Amusements" it shows one priest shooting down a poor man who had stolen wood in the priest's forest; another burying, with his kitchen-maid, their child in his garden; how a third is killing a teacher who gave testimony against him in the witness-box; and a fourth is confronted by the judge with the dead body of his servant whom he murdered the night before her intended marriage. These are all judicially established facts; and week by week, year by year, this paper is full of such stories, always giving the name of the village and priest in full. What a terrible malediction on the priest-ridden people! I love my Roman Catholic brethren every day more; I pity the poor priests also more and more, the more I thank God for my wife and children; but I also hate Rome, this great sinning Babel, with all the strength of my Christ-loving heart. And when the angel shall cry mightily with great voice, "Babylon the Great is fallen, is fallen!" I shall join the chorus—"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath revenged you on her; for in her was found the blood of prophets, and of saints, and of all who were slain upon the earth."

Now God has begun to sit in judgment upon her, and to liberate the nations from her yoke. When I see the colours of Spain—yellow and red—they always remind me of the flames of the stakes, in which perished throughout Spain more than ten thousand martyrs. And now through the whole country the Gospel is preached. I have no

time to give you statistics of our Evangelical Church, besides, you will find some in your Blue-book. I have only time just to mention that now we can count in this country of the Inquisition about 12,000 fellow-believers. Nor is it in Spain alone that the blessing of the ancient martyrs is poured out; our books and tracts, the number of which increases every year, and specially our Sunday-school papers, are sent in thousands of copies across the Atlantic to Mexico, Buenos Ayres, Chili, and into the States of Bolivia, Peru, Quito, and Columbia, which until the last few years were hermetically sealed to the Gospel.

There is one feature in our work in which we rejoice especially. We work in Spain altogether in harmony with the other denominations. We have no time to bite each other; we are always standing face to face with the enemy, and have all hands full. I will give only *three facts* which show what mighty works God is doing.

The first is a proof that God Himself has put His seal on our work, giving us, according to the old blessing, to possess the gates of our enemies. This house [showing a photograph] was, when I bought it for our mission, the ruin of an old convent in the Escurial, where a bloody king lived and signed his fearful decrees for the extermination of Protestantism, while the great monastery on the mountain was built. Without knowing its history we bought by God's guidance these ruins, restored them for the benefit of our orphans, and now, thanks to God, what a wonderful change! In these same rooms where the gloomy king, the devil of the south as he is called, just 300 years ago, bred his miserable plans for the destruction of the heretics, and the attack of the Armada against England, there are now our evangelical orphans playing and singing hymns in this place of *Peace*, as we have called it, and the words of the hymn of Luther sound through this place, "Ein feste Burg ist unser Gott!"—"A strong fortress is our God still." This has God wrought, and it is marvellous in our eyes. The arms of that village of the Escurial show a sun rising behind dark clouds, and under it the inscription *Post fata resurgo*, "After many misfortunes I rise again." Truly that is exactly the state of the Gospel in Spain. After the terrible darkness of centuries, lighted up only by the fires of the stake when God's children with their death praised God, He has commanded anew the glorious light of the Gospel to shine and to spread over the country the glad tidings of free salvation.

The second fact is one which I myself, a few months ago, would not have believed possible, and in which we had to admire the wonderful hand of God, powerful to overthrow the barriers which the fanaticism of ages has erected in dark Spain. Twice within the last

three months I have seen the whole government, *i.e.* all the ministers of the kingdom, and a representative of the royal family, Infante Antonio de Orleans, son of the Duke of Montpensier, and brother-in-law of the last king, under my pulpit in our Spanish Protestant chapel in the Calatrava Street, on occasion of the funeral services of our two dear lamented Emperors William and Frederick. Though the whole service was in German, we had taken care to print in Spanish, on the same page alongside the German, the hymns which were sung, and the passages of the Bible which were read. And while we read the Scriptures, every one of our distinguished hearers followed attentively, reading the message of Divine love which they never before had heard. One of the Ministers, that of Foreign Affairs, shook my hand when I was coming down from the pulpit, and said, "I thank you very much." The Minister of the Colonies said in the evening to a friend of mine that he was very much moved by the ceremony. But we hope and pray that according to God's promise His Word will not return unto Him void, but bring many to the life-giving Lord and Saviour, whose service is perfect freedom.

And then all the Spanish newspapers published far and wide, not only an enthusiastic description of the beauty and simplicity of the chapel and service, but copied even some Bible words, as these : "I am the way, and the truth, and the life: no man cometh to the Father but through me!" or, "There is now no condemnation for those who are in Christ Jesus, who are not living according to the flesh, but according to the Spirit; for the law of the Spirit of Life in Christ Jesus has made me free from the law of sin and death." Only one who knows Spain and its customs will understand what a great progress facts like these mark in our country, and if we did not know ourselves of what great importance for religious liberty this step of the Government is, we would learn it from the Roman Catholic papers, which are foaming with rage, even in Germany, and trying also personal offences, and picturing myself before the ministers in a contemptible attitude.

My third fact is *not the least.* Here I have in my hand a portrait of the four first evangelical students who ever reached the Spanish University; they are trained in our college; now there are two more. One of them after having taken his degree of *licentiate in letters*, as we say, which corresponds to the degree of B.A., is now studying theology in Germany, and shall soon go to Scotland. The second one has a few days ago (the news reached me only here) taken the same degree with the highest honours the University can give; so that the professors congratulated him on it. What a reason for our thankfulness to God! We truly hope that these youths will make an

impression on their own nation. Till now only the Free Church of Scotland has helped us in this great enterprise, giving us once £10 for these students. But when I came to London, the first text of the Bible which I heard was one I never knew before, Job xxii. 25: "The Almighty God shall defend thee, and thou shalt have plenty of silver." Now I believe that, for God knoweth that we need it, and He will give us what we need. I think as the best celebration of the liberation of Great Britain from the Armada, 300 years ago, you should gather a fund to let young Spaniards study that they may preach the Gospel to their countrymen. But, above all, do not forget those youths, who are studying, in your prayers. We have them in the north and in the south. There is another institute for educating preachers and evangelists in Puerto Santa Maria, with your friend Rev. Mr. Moore as principal. Both colleges are no doubt necessary. We wish to give our young students university education. I was so glad when I heard the brother from Wales say the other day, "We do not ignore the perils or dangers of science, but we fear more those of ignorance!" Truly we hope that our young men who study will be kept in the love of God, and we beseech you to pray for them, and for all our children in our schools, which, thanks to God, are many.

I am very sorry that no time is left me to show unto you by some examples the power and the progress of the Word of God, in that hitherto so entirely dark country of Spain, but one word I must say in conclusion. When one of the authors of the beautiful Heidelberg Catechism, Gaspar Obeiranus, was dying, his dearest friend asked him, "Now my brother, are you sure that God has pardoned your sins, and that He has accepted you? Are you sure of eternal life and blessedness?" Then the dying man gathered once more all his strength, and with a loud voice he cried: "Certissimus; very sure!" and then he breathed his last breath. That is true evangelical confidence and assurance of faith. We must not forget that no person in the Roman Catholic Church ever can become sure of his salvation. The Pope in the syllabus condemns every one who affirms that men here on earth can become sure of the pardon of their sins and eternal life. Have we ever thanked God from all our hearts for this blessed assurance by faith in His Son Jesus Christ? And this same joyful confidence renews also the strength of the labourers in their Gospel work. For if you ask me, "But are you sure that this Gospel shall win the victory in Spain against popery and its two mighty consequences, infidelity and superstition?" then I do answer "Certissimus, very sure indeed, for our faith is the victory which has conquered the world." "But are you sure that all the necessary means

shall be forthcoming as the work grows, and the necessity grows also while the interest of the churches in Spanish missions decreases?" "Certissimus, for I have His word, 'Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.'" "But are you sure that no outward power shall hinder or destroy the work in a time when princes are coming for decorations of the Pope, and queens send him beautiful mitres? When his political importance seems to grow on all sides, and his influence is felt more than ever in Protestant countries?" "Certissimus, I am quite sure that nobody shall hinder us, for the Lord has given us an open door, and nobody shall shut it against us, for the Lord is our Master, the Lord is our King, the Lord is our Helper, and therefore we are more than conquerors through Him that loved us."

Pastor L. B. Kaspar, Hradiste, Bohemia, then said:—The country I have the honour to represent is not large, and yet it is one which would be sure to be missed if the roll of Reformation Churches were read, and if there were no response forthcoming from the land of John Huss.

I shall not speak of our history, however. I shall confine my remarks just to one subject, which, I think, ought to interest you more than any other, simply because you have devoted to it already a good deal of your sympathy and exertion.

As soon as this Alliance of Reformed Churches was formed, one of its objects was at once declared to be the encouraging and strengthening of the weaker branches of the Church of Christ.

Accordingly, you have done a noble work for our brethren of the Waldensian Church, and now, in a similar way, you have done a noble work for our Church of Bohemia and Moravia, strengthening our hands at several important points.

Besides helping to establish a Protestant church at Kuttenberg, the great martyr city of Bohemia, and assisting several other objects, you have helped to extend and to confirm the work of our Comenius Society. The aim of the Society, established this day twenty years ago, is to diffuse the knowledge of the blessed Gospel of Jesus Christ through the press. During those twenty years something has already been accomplished, but we hope for more. Our different publications number about 150, and the number of copies that have been distributed is above a million. In connection with the publishing department there is a depôt in Prague, the capital of our country, serving as a centre for all our work and friends, a circulating library, a little students' home, and other evangelistic agencies. From this you may see that we attach a very great importance to Prague. Indeed, we must have a firm footing in Prague, or else we shall scarcely

get hold of Bohemia. Prague is not only the largest city, but also the intellectual centre of the whole of Bohemia and Moravia; it is also the great historical city, where, as some one said, every stone is a witness to the past; the city of John Huss, and also of John Wycliffe, for it was in this place that the great Englishman's writings found the proper soil in which to take root and to bring forth fruit for ages to come.

Thanking you, therefore, with all my heart, for the sympathy extended to our work, I would address to you one of the closing sentences of a letter, written about 1415 from this very city of London, to our Bohemian reformer, by an unknown scholar of Wycliffe (as cited by John Foxe), which you may take as if it were now sent in the reverse direction, coming from Bohemia and addressed to you. It reads as follows:—"And therefore, to the uttermost of thy power, strengthen thou and confirm the members of Christ who are weakened by the devil; and if the Lord vouchsafe it, Antichrist shall shortly come to an end."

Professor Balogh, of the University of Debreczin, Hungary, said:—The Presbyterian system took root in Hungary only by degrees. We received it from an English source. In the year 1638 ten Hungarian reformed theologians and probationers met in London under the leadership of John Tolnai, afterwards Professor, of Patak; they formed a little covenant under the influence of the Puritanism that burned in London, and brought home the seeds of Presbyterianism. The other distinguished leader of sound Presbyterianism was Paul Megyesi, once professor at Debreczin. At the time when your Cromwell was at the height of power, a sort of revolution took place in our church on church government, but it was checked in 1649 by the combined force of civil and ecclesiastical authorities, and only the mere idea of the Presbyterian system survived it. Afterwards there came upon us that darkest period of persecutions which lasted nearly a century, and the church of Christ learned, by sad lessons, that, instead of the princes of this world, she must rely on the convictions of her believing people. About the middle of last century our church congregations began to organise their kirk-sessions, and to appoint elders. Now, after the manifold struggles of two centuries, the Presbyterian system, in the widest sense, flourishes among us, and our church takes her place among the Presbyterian families of the Reformation. Our history proves also that Presbyterian principles can give birth to new energies in the bosom of the church. The great national Synod of Debreczin, in 1881, codified the Presbyterian form of government, the different parts of which had previously existed.

(1) As to the question, Why cannot our church, as yet, produce such vigorous manifestations of life as other churches? we must say that we have inherited a great, a dear, but a burdensome task from our forefathers, viz. the supporting of all kinds of schools, from the lowest to the highest. We sustain, from our own resources, all elementary schools according to the requirements of the state-laws. I mention but one instance, viz. the Transtibiscan superintendency around Debreczin, where 577 mother churches keep up 1177 schools and pay 1172 teachers, in order to give both secular and religious instruction to 80,000 pupils—boys and girls—belonging to our creed. The yearly expense of these schools amounted last year to 557,000 florins. Should we refuse to bear such a burden we should lose the young generation adhering to our religion. The state of things is similar in the other four superintendencies.

But we have also to sustain our middle schools or gymnasia, which are ten in our superintendency, with 103 professors and 2000 pupils. The whole Reformed Church maintains at present 28 gymnasia. Besides these, we are obliged to keep up four seminaries for teachers, three higher class girl schools, three academies of law, and five theological academies, being in all 43 literary and scientific institutions and colleges, whose yearly budget exceeds 656,000 florins. The Hungarian civil legislation confirmed the obligations of all denominations to keep up their schools, of whatever nature, at their own expense; thus we are compelled to divide our strength between schoolrooms and pulpits, between teachers, professors, and ministers.

If we could be only restricted to our theological seminaries, our people's contributions might be available for other more edifying and more strictly missionary purposes. But as we are placed amid different nationalities and creeds, we cannot set ourselves free, or give up as yet our secular schools; nor is this altogether to be regretted, because along with secular instruction we can distribute the seeds of the Gospel too.

(2) But, however slowly, we have to report the commencement of some church work. In our last great Synod of Debreczin we founded a "common church fund," to which every family contributes some part of its yearly income. Thus a new central fund was formed, which, during the last four years, has been able to distribute 193,000 florins to poor churches, and 67,000 florins to indigent ministers. About 263 ministers and 313 congregations receiving annual aid have to thank the church for the blessings of the common fund.

(3) Another new and bright side of our renewed life is our missionary operation. It has been decided that the fourth part of the yearly income of the common fund is to be given to missionaries

labouring among the scattered adherents of the Reformed communion in Hungary. In 1887 the first distribution took place on a new plan, and 65 mission stations, formed at very different and distant points of our country, received 21,750 florins. Some of the central stations thus aided embrace many villages or hamlets, where hundreds of reformed people have been living dispersed: now they are numbered and cared for. To show how the establishing of the common fund (originated in 1882) has excited the spirit of giving, we cite the case of Stephen Jordan, an elder and member of our last Synod, who bequeathed all his estates, amounting to 100,000 florins in value, to this common fund. A pious lady of Debreczin has given 10,000 florins to the common fund in order to rescue the very weakest of our congregations from falling into the gulf of annihilation. That lady is present now in London.

(4) Since our last Synod our theological academies have been newly organised so as to raise the standard of scientific culture in order that our ministers might be able to resist the waves of infidelity claiming an alliance with science, and threatening to kill the faith. We, too, must appropriate the aid of science. We think with Tennyson as to knowledge,

> Let her know her place;
> She is the second, not the first.
>
> A higher hand must make her mild, . . .
> For she is earthly, of the mind,
> But Wisdom heavenly, of the soul."—(*In Memoriam.*)

(5) A committee, formed for the revision of our old Hungarian Bible, which has been in use since 1589, and continues to be used still. Among the revisers are two professors of exegetics from the college of Debreczin. Indeed it is the venerable British and Foreign Bible Society that advances the necessary means for this revision. We beg humbly to acknowledge the value of this society; it has never ceased since 1817 to take care that the Word of God shall circulate in our land, and in our tongue, the Oriental derivation of which gives it a peculiar interest. It is a favourable circumstance that our countryman, Dr. Th. Duka, residing in London, devotes himself to the noble task of promoting this scheme in which our church and the Bible Society have a mutual interest.

(6) From this very year, to quote the latest intelligence, the beginning of a Protestant Literary Society has taken place, whose members already exceed one thousand. Two great Roman Catholic literary societies have, for many years, been working against us.

(7) In concluding, as to the essential and vital condition of our church, I may state that the wasting period of naked rationalism has

passed its culminating-point, and that rationalism does not reign in our pulpits to such an extent as it did some twenty or thirty years ago. The Gospel is preached by ever-increasing numbers, and believing ministers are multiplying. That the people are eager to hear the good tidings of salvation, Dr. Somerville, who visited some of our congregations during the severest weather of last winter, can testify, from his own experience.

I hope that the Presbyterian Alliance will become a powerful instrument, and will be able to transfer some of the vivifying elements of the stronger bodies throughout the weaker, and to combine the various gifts and talents God has given on behalf of the whole as well as on behalf of individual members. So may it be!

Pastor Kalopothakes, of Athens, spoke of Evangelistic work in Greece.—Before I proceed to speak of the Evangelistic work in Greece, I ask to be allowed to correct a wrong impression which I fear was made by what my esteemed friend Mr. Guthrie said about my fellow-countrymen last evening, viz. that the Greeks are pitied for their ignorance.

Now I am sure that he must have meant by it their spiritual ignorance —their ignorance of the Bible, in which I fully concur—for, in point of education, I am happy to say (for it is a fact that Greece stands next only to Massachusetts, U.S.) that Greece, in proportion to her population, is surpassed in the number of schools only by the State of Massachusetts. Athens, with a population of about 100,000 souls, has more newspapers than any other city in the world of the same size—twenty in all.

But to the subject: the Greek Evangelical Church in Greece (for there is a Greek Evangelical Church in Turkey also)—as there are five millions of Greeks there—is one of the smallest and youngest Presbyterian churches connected with this Alliance, consisting of one Presbytery and three congregations located in three different towns, viz. Athens, the Piræus, and Volo, in Thessaly.

Up to 1886 it was connected with and supported by the Southern Presbyterian Church in the United States. Since then it has been independent and self-supporting, the members contributing the tenth of their income, and the ministers besides doing their ministerial work without remuneration on the part of the Church, giving towards its other expenses a part of what they earn by teaching and other employments.

The means by which it carries on evangelistic work are these —(1) Preaching and Bible-classes; (2) Sunday-schools; (3) Colportage; (4) The Press—tracts, books, and newspapers. The monthly publication for children has attained a circulation of

about 7000 copies, and meets its expenses. Bible-work, which the British and Foreign Bible Society has put into our hands; the average circulation of the Scriptures in a year amounting to about 10,000 copies in a population of about 2,000,000. (5) A branch of the Evangelical Alliance. These are the means by which the Greek Evangelical Church in Greece endeavours to diffuse Evangelical truth in the country, and there are varying indications that their endeavours are not without effect.

God has preserved the Greek people amid all the catastrophes that swept away other and mightier nations, that He may do still some good in this world through them. We must do all we can to bring them to the simplicity of the faith from which they have departed, and then they will do their allotted work well.

M. le Pasteur Rochedieu, of Brussels, Président du Synode de l'Union des Églises Évangéliques Belges, then said:—

Mr. Chairman, Fathers, and Brethren,—We are very happy to bring to you the greetings of our churches and Belgian Synod. We are but a small body, but we know that the Presbyterian Council has been created to protect the little ones, and to concentrate the isolated elements of the great Presbyterian Church.

Will it be allowed to me to tell you that next year our Belgian Synod will be fifty years of age? We shall celebrate our Jubilee of half a century; and on this occasion we should feel very happy if the Committee of the Presbyterian Council would be represented at this solemnity.

Forty years ago we had only eight churches; we have now twenty-seven. Separated from the Reformed Church of Holland by the Revolution of Belgium, these eight formed a Synod under the name of a *Union*. Some of the newest churches are numerous, like Paturages, which numbers about a thousand souls, and where the work was commenced by a poor blind woman, Celestine, the blind woman of Paturages, in a poor and miserable house. At present fifteen churches form the Synod, the other twelve are directed and supported by our Synodal Committee of Evangelisation, along with some schools.

We want two things, money and men, good workers, good evangelists. We confide in our God and Father to give us both. Our duty is to work with fidelity. We are happy to work beside our brethren of the Missionary Church in a fraternal spirit, with the same faith and for the same Saviour.

My friend the Rev. Pasteur Bersier told you that the Rev. Mr. M'All had conquered Paris. Let me tell you that we Belgians have taken possession of the city of London, and your present Lord Mayor

is by birth a Belgian. We have not the ambition to be the lord mayor of this Council, but only to have a little place in your hearts.

The time of the Council not allowing all to speak who wished to do so, the following remarks are inserted as what would have been said had time permitted :—

M. Le Pasteur T. U. C. Wagener, Anvers, Vice-Président du Synode de l'Union des Églises Évangéliques :—The assurance that I am surrounded by brethren who take the work of the spreading of the Gospel to heart, gives me liberty to speak with some boldness of the efforts that are going on in our country. We feel the necessity in our country to evangelise. You know, brethren, we are surrounded by superstition under the power of Rome, and this superstition is the mother of ignorance, indifference, and unbelief. We see around us the dreadful consequences of an education without and often against the Gospel. We are witnesses of what the Word of God has done by the Holy Spirit for many a soul, for families and people, and this makes it a duty to us as well as a favour to evangelise. We may be not idle when we see the harvest plenteous, but the labourers few. We must hear the call of our Master, who, united with the call of distress and misery, presses upon our hearts to pray the Good Lord that He will send forth labourers into the harvest.

We evangelise amongst the scattered Protestants and Roman Catholics. We have several stations where we preach, and several schools and Sunday schools. In Brussels we have a French, a German, and a Flemish-Dutch congregation. There is a Flemish-Dutch school with 150 children, a French, German, and Dutch-Flemish Sunday school. At the head of the Dutch-Flemish Church was the late Mr. Van Maasdyk, formerly a Roman Catholic priest, who began many years ago preaching in a room in Brussels. Now this community counts upwards of 1200 souls.

In Antwerp we have a German and a Dutch-French congregation of some thousands of Protestants, with one German-Dutch school with 100 children. The Sunday school at the German Church is attended by 100, and the Dutch by 250, children. These Sunday schools are led in the English manner, as Bible-classes, with different groups of children, conducted by monitors and teachers under a director. It is not necessary to repeat here that these schools are a blessing to our country. Every year at Christmas we have in different places interesting and beautiful *fêtes* for our Sunday-school children. At Courtrai we have a Dutch minister who also preaches in English. At Ghent is a Dutch and German congregation.

In Maria Hoorebeke and Etichove is a congregation with a well-

attended school. It is the oldest of Belgium, and comes down from the Reformation. The old Geuse des Bois, in the time of the persecutions, were for a long time without a pastor, and were hid in holes in the woods. When I was pastor there I built a new church in 1872.

We might work in many more places if we had the means. We have great difficulty in being able to keep up what we are doing. But the good Lord has helped us up to this. In Him is our trust. May His blessing also rest on all present, and on all who preach with God's grace His Word with truth!

[We regret our space does not permit us to give M. Wagener's notes of all the stations.—Ed.]

M. le Pasteur Clement de Faye, of Geneva, wrote as follows :—

Presbyterianism is under the bushel in the city where Calvin revealed it to Knox. The National Church has still a Consistory with pastors, elders, and deacons, who meet in the old buildings,—yea, in the grand cathedral of St. Peter's; but her Presbyterian government, where is it? Where her Church Discipline, her Confession of Faith? At present, in order to preach the Gospel, bring souls to Christ, comfort the afflicted and prepare the dying for heaven, a diploma of theology, with the stamp of the State faculty, and a vote of the Protestant citizens, is all that the *law* (I say the law, not the Church) requires for *inducting* a candidate into the ministry. Inducting is the word, as ordination is no longer obligatory. Half a century has sufficed to reduce the old venerable company (Calvin's creation) with the "Ordonnances ecclésiastiques" as its foundation, to the mere shadow of a name. In 1834 the *Compagnie* lost the direction of the academy and the college; in 1847 the upper hand in the government of the Church and the appointment of her pastors; in 1872 that of her professors of theology; and in 1874 the ordination of her ministers.[1] As one of her leading men, Professor Bouvier, declares, the Company "is no longer anything but a consulting body, whose principal work seems now to be to gather and to bring to light all the *memorabilia* of her past."

Thanks be to the Great Head of the Church, many a voice in the Establishment cries from these depths: Nevertheless, O God, "we, Israel, know Thee." Much more, these brethren have formed themselves into a "Union Évangélique." This is not a Free Church *de facto*, but simply an energetic evangelical protest against the present spiritual disorder, a remedy more or less efficacious to the standing evil, without any hostile proceedings against those "otherwise minded." But in spite of this frank *non possumus* of the old faith,

[1] *Encycl. des Sciences Théol. Genève.*

the source of Presbyterianism is not far from being dried up, the law having brought down the Church to the level of a "common shed," *un hangar canal*, according to Professor Ernest Naville's diagnostic of the faint old lady.

I now pass to the Free Evangelical Church. Is this (as regards the Presbyterian government) a passing from darkness to light? No; for our Presbyterianism is rather lame and of a hybrid character. Where are our Synods? where our Presbyteries? It is not enough to say, "No room for such an organisation on that speck, the canton of Geneva." What, then, have we to put before such an assembly, that is, before a Pan-Presbyterian Convocation? The best is that we are come, two deputies, not as two vigorous messengers carrying, one at each end, the heavy Presbyterian clusters of the promised land; no, truly, but because we are so very weak as Presbyterians, that our Church thought it prudent for us to act on the Scriptural declaration: "Two are better than one, for if either fall (as the French has it) the one will lift up his fellow."

Here, then, is a plain statement, and necessarily a short one, of all we possess in the Church of Merle D'Aubigné and Gaussen.

We have a kirk-session (*Presbytère*) composed of three pastors and ten elders. The nine deacons and six deaconesses hold their meetings apart, forming a separate body. Elders and deacons are elected for six years, the pastors for a time indefinite. This kirk-session has three commissions—that of Worship, that of Finances, and that of Evangelisation. A committee, appointed by the Church, examines the work of the kirk-session during the year, and both report before the Church Assembly.

The Church is divided into three parishes. At the head of each parish is one of the three regular pastors, with elders and deacons. The church members of these three parishes number—Men, 135; women, 345—total, 480. These, to become church members, have all adhered "personally to the Church Confession of Faith, and lead a life which does not belie their profession." The women do not vote in the elections, for the *Presbytère*, nor for their pastors, but we call them dear "sisters." There are two places of worship, the Oratoire and the Rue Droite. In both chapels united the attendance varies from 700 to 1200 persons.

Sunday-schools.—From 700 to 800 children. Youths, attending Bible-classes, in view of the Lord's Supper, 40 or 50 per annum.

Evangelisation and Mission.—This work is entirely independent of that of the *Société Évangélique*, and also of the committee "*d'Evangélisation*" in Geneva, on the basis of the M'All Mission in France. I mention it, because of a special feature among our work-

ing members, viz. a noted zeal for street evangelisation, which God is blessing, and for missions in Africa. In regard to the latter, our church forms a Missionary Federation with the Free Churches of Vaud and Neuchâtel.

Budget—of the Church, . . . frs. 29,000 (£1160)
„ Evangelisation in Geneva and environs, 11,000 (£560)

Such is the work at this day of the Oratoire or Free Evangelical Church in Geneva. By her Confession of Faith she belongs to the Churches of the Reformation and of the Revival in the first years of this century; by her Constitution she sides with the Free Presbyterian Churches on the Continent, which require from their members a personal adherence to the Confession of Faith, and a conduct in keeping with their profession, leaving to God the secret of the heart.

A closing word of apology.

I have been bold enough to introduce into a Pan-Presbyterian Assembly not a Saul, the son of Kis, of whom it is said that "there was not among the children of Israel, a goodlier person" than he—for surely the present Church in Geneva is not, "from her shoulders and upward," higher than any church on your list—but with trembling limbs I have laid at your Presbyterian door a poor cripple whose nurse, in a dark night, fled with him, stumbled, and caused him ever since to limp! Oh! take in Jonathan's son, poor Mephibosheth! Do to him what David did. Finding that he was still living, David sought him out and restored to him all the land of Saul his father.

Now these possessions were of the earth earthly—I ask them not, but (though not a Genevese by birth) I ask for my brethren in Calvin's city—I ask for crippled Mephibosheth a small place at your Presbyterian table—yea! and from the Hearer of prayer I ask—a constant place on the bosom of Jesus Christ!

M. le Pasteur Kemedy Anet (Secretary of the Evangelical Society and Christian Missionary Church of Belgium), contented himself with speaking at a more private meeting, a breakfast party for all the Continental delegates, given by Mr. J. A. Campbell, of Stracathro, M.P., LL.D. He there adverted to the delegation from the Alliance, which had visited Belgium on occasion of the celebration of the Jubilee of the Belgian Missionary Church last year, consisting of Dr. Blaikie, Mr. Buchanan, of Edinburgh, and Mr. Lundie, of Liverpool. Several other Continental delegates spoke also at Mr. Campbell's meeting. The resolution of which Dr. Blaikie gave notice (see p. 271) was then moved, seconded, and unanimously approved of.

The Council next proceeded to hear Delegates from the Colonies of Great Britain.

The Rev. J. YULE (Carlton, Victoria, Australia), said:—On the other side of the world there are seven great British colonies, the smallest of which is larger in extent than England; and they contain a population of over 3,000,000. In those seven colonies we have at least seven organised Presbyterian Churches, with about 500 ministers. We maintain the ordinances of religion according to the Presbyterian form at 1200 or 1400 different places. While we have many opportunities, we have also many difficulties. One difficulty is to get attention to spiritual things on account of the tremendous rush of worldly interests. People have come out to the Australian continent, not, as the Pilgrim Fathers did, for freedom to worship God, but for the most part to make money. Another difficulty is popular ignorance, to a large extent, of the Scriptures. A considerable proportion of the community read little or nothing else than the newspapers.

In Victoria the difficulty is to be encountered of a system of education, under which the Bible is excluded from the common school curriculum. That has, I believe, led to the prevailing ignorance respecting the Word of God. We need special efforts to meet this difficulty, for, without a knowledge of Scripture, the Gospel of Christ cannot make the progress we desire to see. We find not only difficulties in the cities, such as are common to all great centres of population, but in our country places there is too much shifting of our ministers, whom we cannot retain in their particular charges for any length of time. No wonder, however, that such is the case, when we remember how lonely and wearisome is life in the bush. In Victoria I have met men who had not been in a church for twenty years, because they had never been within the reach of one all that time. I have met 100 people who had the chance of hearing the Gospel preached once in six months. In order to remedy that we want some system intermediate between our own and that of the Methodists. There are no churches that need your prayers and the dew of heaven more than the Presbyterian Churches in Australia.

The Rev. Dr. DONALD M'N. STUART (Chancellor of the University of Dunedin, Otago):—I come from New Zealand, the Britain of the South; a country very like England, and that part to which I belong, Old Scotland over again. Captain Cargill and Dr. Burns, the Moses and Aaron of our settlement, came over forty years ago. When they dropped anchor they did precisely what the Pilgrim Fathers did when they dropped anchor in December 1619 in New England—they sang the Hundredth Psalm, and that Psalm has given direction and shape

to the settlement down to this day. We ministers count it no self-sacrifice to labour there, for we are among people that love the Bible. Go where we will, they rally round us. Before the settlement was twenty years old, every man, woman, and minor in the place petitioned not merely for a grammar-school, but for a university; and when that university was founded, the little Presbyterian church endowed three chairs in it—one for moral philosophy, one for English language and literature, and one for natural philosophy. We then proceeded to found a theological college; and not a day too soon, though we had some capable men from the old country no doubt. The churches did their best to send us men who have rendered the noblest services; but sometimes they sent us duffers. You churches at home, pray send us men that can speak in the language of the present day, and not as some excellent men who speak in the language of the seventeenth century—and extremely rich they are in the phraseology of that learned period. Men of faith, of good common-sense, and of good capacity never fail, whether located in town or country, to draw together the people who, as I have said, are ever eager to hear the Gospel. When Dr. Somerville came, they rallied in thousands around him. There we believe in family life, in the school, and in the Church. Shame to the people who would despair of the Gospel where there is the family with its Bible; the church with its Bible; and if we have the school with its Bible, so much the better.

Rev. T. Nisbet (New South Wales) said:—The progress made by the Presbyterian Church of New South Wales during the past six years had been almost phenomenal. During sixteen years, from the Union in 1865 up to 1881, they had increased their charges by 13 only. Since then they have added over fifty charges and 390 preaching centres, or almost doubled their church in six years. As illustrative of the manner in which the country was being opened up, and as indicating one of the causes of the increase, he quoted from the Church Reports for the current year, showing "how what were formerly fifteen charges supporting fifteen ministers, with total stipends of £3315, have been divided into thirty-nine charges supporting thirty-nine ministers, with total stipends of £9408 per annum, each of the thirty-nine charges paying stipends about equal to each of the fifteen which previously covered the same ground, and creating a large army of Christian workers besides." Three of the church funds alone showed on increase during these years of £104,499. He felt it was only right to state that the remarkable growth of the church was due in great measure to the exertions of their general agent, the Rev. J. M. Ross, who was appointed in 1881. By organising the Sustentation Fund, introducing improved methods of administering

their affairs, and by his own untiring devotion, he had infused new life and energy into their church.

In New South Wales education was secular, but with a proviso of exceptional importance for the church. The Education Act provided that the minister of every recognised denomination should have the right, once a week, to go to the public schools, and for one hour, or if he takes boys and girls separately, for two hours, instruct the children of his own denomination in the Word of God. This privilege had only been taken advantage of so far by the Presbyterian and Episcopal Churches, and by them it was highly valued.

He suggested that when emigrants set out for New South Wales, parents, friends, or minister should send a note to the Presbyterian minister of the district in which they settled, informing him of the fact. In that way many might be saved from lapsing into non-church-going.

The Rev. J. C. Reyneke (Dutch Reformed Church, South Africa). —The Dutch Reformed Church was established in Cape Colony about the year 1665, when that country was in the possession of the Dutch. The Church in South Africa consists essentially of the Dutch element, and likewise of the descendants of the pious Huguenots, who came there from France during the great persecution. The latter probably preponderate over the former. Before the year 1800 there were about seven congregations; in 1850 about forty-six; and this year 170, with 150 ordained ministers. The total number of communicants is 121,600, and of adherents 286,700. That is the whole Church in South Africa.

The Church in Cape Colony, which I represent in this Conference, has about 100 congregations with 83,232 members. The first ministers of our church, of course, came from Holland, the mother country; and later on, many came from Scotland. Later still, the necessity was felt of having a training theological seminary for ministers. This is situated at Stellenbosch. About 110 ministers have gone from that institution, and are doing good work all over South Africa, in Cape Colony, in the Free State, in the Transvaal, and even in Natal.

Our church has thus far done very little for mission work, one of the reasons being that the ministers have their hands full of other duties, including the onerous one of visiting their people, who are scattered sometimes thirty, and even fifty, miles apart. The church commenced mission work about 1857. Now there are twenty mission churches with coloured congregations, twenty ordained missionaries in Cape Colony, and 3958 communicants. We are also doing a little for foreign missions. There are four principal stations with seven

ordained missionaries in the Transvaal, on the banks of the Orange River, and in Bechuanaland. Of late years great interest has been shown in Sunday-schools, which are in a flourishing condition. Education is going forward rapidly in Cape Colony and other States. One blessed result of this Alliance, I hope, will be to unite not only the Continental, but more especially the far-off Colonial churches, in one brotherly bond.

The Council then proceeded further to discussion on the subject of Thursday forenoon, "The Duty of the Church in reference to tendencies of a more intellectual kind bearing on Christian faith and life." Intending speakers were asked to send up their names, and were called on accordingly:—

The Rev. John H. Orr, D.D. (Antrim), said:—I am thankful that the Council of the Alliance has consented to give a half-hour or more to the further discussion of the important papers which were read on last Thursday morning. To only one of these papers, namely that of Dr. Marcus Dods, shall I direct attention; and any criticism I may offer will be tendered in no captious or fault-finding spirit, but simply from a sense of duty to this Alliance, to the truth, to the Church of God, and to the Church's Great King and Head.

The paper of Dr. Dods, it will be remembered, was entitled—"How far is the Church responsible for Present Scepticism?" In answering that question, the writer, as it seems to me, needlessly fell into errors, against which it behoves us to raise our protest. If it be said his errors were errors of expression, rather than of intellectual conception, I would only observe that expression and conception usually correspond, and that upon such a subject as the writer treated, both careful conception and careful expression were requisite.

First, the paper conveyed this error, that the Church might produce such a type of Christianity—nay, was bound to produce such a type of Christianity, as would render misconceptions of Christianity impossible. Now, I submit, that is making a demand which is unreasonable—a demand which in the nature of things it is beyond the power of the Church to satisfy. Misconception of Christianity will not only be possible but certain, irrespective altogether of the type of Christianity which the Church may exhibit, so long as human nature remains what it is—in other words, so long as the human understanding is naturally blinded, and the human will is naturally antagonistic to God and to holiness.

Our Lord and Saviour, it will be admitted, produced in His person, teaching, and work, a type of Christianity which was perfect—absolutely faultless. Yet were there not misconceptions regarding

Himself and His doctrine, by the sceptics of His day, as serious as any into which men now fall? Did the Sadducees, the Pharisees, the Herodians believe on Him? Did they not say He was Beelzebub, and had a devil, and was mad, that He was "a gluttonous man and winebibber"? And His doctrine they entirely misconceived, and even the disciples partially misconceived. Light, it should never be forgotten, does not confer on man the seeing faculty. When He who was the Light of the World came and shone in the darkness, "the darkness comprehended it not." If the Church to-day could present to men the very truth and holiness of heaven, there would still be misconception, and the race of sceptics would not disappear.

But the paper also conveyed that the Church has allowed faith in Christ to become identified in the popular mind with faith in a number of doctrines respecting Christ. This certainly is not true of the Evangelical Church. She has taught throughout all her branches, in her creeds and from her pulpits, that saving faith is not the intellectual belief of any number of doctrines, however Scriptural; or even the belief of any number of doctrines concerning the Son of God; but that it is the reception by the soul of Christ Himself, and reliance upon His finished work for life and salvation.

Then I take exception to the view presented in the paper as to the demand of the Saviour, and the binding of men to faith in the infallibility of Scripture. Dr. Dods said, "What Christ required was that men should follow Him. He did not require them to accept a number of propositions about Him." But were men to follow only His example? Were they not to follow His teachings as well? Is He not the Great Prophet whom the Church is to hear? I thought the Voice from heaven said to the disciples, and to all men, "Hear ye Him;" and that He himself declared, "If a man keep my saying, he shall never see death;" "If ye believe not that I am He, ye shall die in your sins." Men and brethren, whether we be Christians or not, we are bound to accept every proposition that is in the Bible, whether it respects doctrine or worship, Christ or duty. We are not at liberty to reject anything. But our salvation depends upon our acceptance of, and submission to, Christ Himself."

Rev. Dr. Petticrew (Londonderry) said the papers read on Thursday morning were able, and, on the whole, very valuable. There was one of them, however, with which, in common with other friends, he did not find himself in cordial sympathy—he referred to the paper on the question, "How far is the Church responsible for present unbelief?" He took very serious exception to the whole tone and tendency of that paper. He was sorry to say there was scarcely a

paragraph in it in which there was not something either expressed or implied to which he was not able to give his full assent. First of all, the writer seemed to take for granted that part of the Old Testament was made up of mistakes, and that there was a morality sanctioned in it which could not be defended. Now, he did not believe either of these assumptions. He believed that every part of the Old Testament was from God, and that the morality sanctioned in it was in no respect essentially different from the morality sanctioned in the New Testament. The theory on which the writer seemed to proceed would leave them no authoritative Bible at all, and for this reason, if the Bible was partly made up of mistakes, where was the man who could tell them authoritatively where the part which was God's, and therefore infallible, ended, and where that which consists of mistakes began? The writer did not draw the line for them between the chaff and the wheat. If the writer were to attempt to do so he would not find even one other critic of his own school, or of any other school, who would draw the line at precisely the same point, and so each would have a different Bible, so that there would be as many Bibles as there were critics. Now, in regard to all the writers of the Old Testament, he believed that word was true: "Holy men of God spake as they were moved by the Holy Ghost," and that the whole "law of the Lord was perfect" in this sense, that it was not partly made up of mistakes, but was all the infallible Word of God. As they all knew, the Old Testament Scriptures were the only Bible of the Saviour and His apostles, and there was no intimation given them either by Christ or His apostles that they found, as the writer of this paper had done, "mistakes and immoralities" in the Old Testament. On the contrary, they constantly quoted the Old Testament Scriptures as authoritative and infallible, and Christ, without excepting any portion of it, expressly assured them that "the Scripture cannot be broken." The whole impression left by His teaching and that of the apostles in regard to the Old Testament was that its writings in every part are the infallible truth of God. That being so, he did not see how they could maintain the infallible authority of the New Testament writers, if they denied the infallible authority of the Old Testament, more especially as the apostles classed their writings as on a level with the Old Testament Scriptures, telling them that in the New Testament also there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures. He regretted his time was up, as he had only just begun what he would have liked to say.

The Rev. Dr. CRAVEN (Philadelphia).—I echo the sentiment expressed by the brethren who have preceded me. With the vast

majority of the positions taken by Dr. Dods I thoroughly agree, and especially the last, that unbelief in the Church is the parent of unbelief in the world around us. But I cannot agree with the utterance that it is the duty of the Church to make it plain that faith in Christ is not bound up with faith in the infallibility of (the Old Testament) Scripture. On the contrary, I hold it to be the duty of the Church to set forth that our faith is bound up with the infallibility of the Old Testament. Our Lord and His apostles referred to the Scriptures of the Old Testament, as the Word of God, as infallible; and, if they be fallible, Christ and the apostles are fallible. It will not do to answer this question by saying that the Old Testament contains the Word of God as the block contains the statue. Our Lord referred to the writings of Moses, and to all the writings of Moses without exception, as the Word of God; and where is the man who, save he be inspired of God, can disintegrate that which is false from that which is true? Where is the man, where the church, that can bring forth the statue from the block? We must receive the whole Word of God. We are fallible as to our interpretation of the Scriptures. Injury has followed from the fact that the Church has endeavoured to hold as infallible her fallible interpretations. The book of nature and the book of Scripture proceed from the same being, and we must expect to find in them the same characteristics. In both, things essential to life lie upon the surface; in the book of nature it is evident that fire warms, that bread and water will support life. But beneath these, hidden under apparent phenomena, are truths which we must search for in order to bring them out. So in the word of life, the things essential to life lie on the surface—the existence of God, the sacrifice of Jesus, the necessity of faith in Him in order to salvation. But beyond these there are hidden truths, as in nature, not essential to spiritual life, which we must search for.

The Rev. Dr. Cavan (Toronto).—I have no charge of unsoundness against any man of this Alliance, or against any brother sitting here. The Council would entirely go beyond its province if it assumed to sit in judgment in that way upon any one taking part in its proceedings. At the same time, it becomes our duty to speak out distinctly our sentiments in regard to great topics brought before us; because the Christian Church, and especially the brethren who have sent us here, wish to know what we really hold and are prepared to vindicate. I would advert to two topics in the essay under criticism: (1) Belief in Christ; (2) Belief in a certain system of doctrine. In some sense I recognise the distinction as valid. Suppose the Church, for instance, formulates wrong doctrine, then the charge brought against it, that it has given occasion to unbelief, lies. Suppose, again, the Church has

formulated doctrine too extensively, not simply declaring the great central doctrines, but going into such a large and detailed exhibition of doctrine that the central truths are almost forgotten; then, I think, the charge would lie. But, if it is said that the Church is just to require belief in Christ, and not belief in doctrine, then I cannot understand the proposition. Faith, if true faith, is always an intelligent thing; it is not simply a blind instinct; not simply feeling, but intellect in union with feeling. As soon as you begin to speak about Christ, you put questions like these: Is He sinless? Is He human only? Is He human and Divine also? Has He by His death taken away our sins? Is He still sleeping in the tomb, or has He risen and ascended? Will He come again, or will He not? Our answer to every one of these questions is a proposition and a doctrine; and how it is possible for one to believe in Christ in the perfectly general and abstract way, without giving his assent to any of the doctrines about Christ, I am utterly at a loss to conceive. The other point is this, viz. that the Church, by the position which she has given to the Scriptures, and especially to the Old Testament, has given occasion for unbelief. In this regard I am concerned to vindicate the position of the great Reformed Church, and I am prepared to maintain that the Church, in declining to define inspiration, has, instead of being exposed to any charge, acted wisely. We all recognise the progressive character of revelation. That is my first proposition here, that the Divine truth has been revealed gradually until the complete exhibition of it in Jesus Christ. This, again, we all recognise, the imperfection—the relative imperfection—of certain laws which were given under the Old Testament dispensation. We recognise the fact that Old Testament Scripture presents to us a record of great sins and great errors. But surely inspiration is not implicated in the fact. The record is inspired: the sins and errors belong, of course, to the persons that are chargeable with them and guilty of them; and the Word of God is by no means compromised thereby. Making full allowance for this proposition, we can still affirm that "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

Professor Watts (Belfast), said:—We have heard Dr. Dods' estimate of the Old Testament Scriptures, and it is certainly not a very high one. He denies their infallibility. Let us hear what our Saviour's estimate was. In His great inaugural sermon on the Mount He is most emphatic in His testimony to their infallibility. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass

from the law, till all be fulfilled." I care not whether this language be taken as figurative or as literal, the doctrine affirmed is the imperishable character of the Sacred Record in its minutest details as a Divine Revelation.

Again, when He is charged with blaspheming for claiming to be the Son of God, He defends Himself by an appeal to this same Old Testament, and founds His argument upon the infallibility of its smallest utterances. "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" Now mark the principle of our Lord's argument. He does not single out the clause, "I said, Ye are gods," and pronounce it upon His own authority infallible. No, He argues the infallibility of the clause from the infallibility of the record in which it is found. In His view all that was needed to establish the infallibility of any expression was that it was found in the Scripture. Surely it is manifest that our Saviour could not have argued thus if He had not regarded the entire Old Testament as infallibly inspired.

But consider for a moment the matter and dimensions of this clause. Some will admit that the religious truths of the Bible are inspired, but that inspiration does not extend to anything else. Well, this clause, "I said, Ye are gods," is not a theological deliverance. It simply refers to a designation of civil magistrates, and indicates their dignity. Nevertheless, our Saviour assumes that it is a part of the one infallible record. Equally significant are the dimensions of this clause. It is a remarkably brief sentence. And besides, the pertinency of the reference to it depends upon the fact that it contains the term 'gods.' The inference from these facts is inevitable; and it is this, that in the estimate of Him who is the faithful and true witness, all that was recognised as Scripture in His day was inspired infallibly to its minutest expression, whether the subject-matter was sacred or secular, whether the theme was theological or civil. Such was Christ's opinion of that Old Testament assailed in the paper read by Dr. Dods before this Council.

The Rev. JOHN M'EWAN (Edinburgh), said he thought they would want to hear the opinion of one or two of their Free Church brethren. Some of them had been a little pained that any jar to their proceedings should have come from a church which they loved. He would like the Council distinctly to understand that the paper to which they had listened, so far as his knowledge went—and it was a pretty extensive knowledge of the Free Church—did not touch any sympathetic chord in any large number of the people of that Church

in Scotland. Only a few years ago the Free Church made what many churches thought to be a great sacrifice in removing a most influential and learned man from her ranks, simply because it was believed throughout the church that he had held forth opinions that touched the question of the infallibility and inspiration of the Word of God. He trusted none of the churches represented here would adopt the advice of the writer of that paper who complained that the Church had not formulated a doctrine of revelation. If time permitted, it could be shown that they had a doctrine of revelation, that both Christ and the Apostle Paul had a doctrine of revelation; and they of the Reformed Church, and especially those holding the Westminster Confession had also a doctrine of revelation, namely, that the Scriptures, the Old and New Testaments, were all inspired of God and of infallible authority. He hoped the churches here represented would never cease to hold forth the full Gospel of Christ for the belief of man, and not any one truth, however important. On the general question he would say that among the present tendencies to be deprecated was one that he felt deeply—the tendency to make men infidels by ministers coming before the Church and declaring that they believed the whole Scriptures to be inspired of God, and after being so admitted, as ministers using their influence to undermine the very doctrine that they professed to teach. It was that that made men infidels.

The Rev. George Smith (Swatow, China).—In one of the papers we were told that Christianity has yet to learn from comparative religions; as if these led up to Christianity, and Christianity was the highest development. I consider that view of Christianity an entire mistake. Whatever truth is in Buddhism and Mohammedanism, is there as *disjecta membra* which are not in their proper places. All the truth, moral and spiritual, in Mohammedanism and Buddhism, is already in the Bible far more clearly given, and in the right setting. If we want to get the purest idea of a Christian church, we must go back to Pentecost, and to the Scriptures. Buddhism and Mohammedanism and Confucianism are all antagonistic to Christ.

The Rev. H. Lynd, Ballylaggan, Ireland (Reformed Presbyterian Church).—When the Church makes herself the advocate of any wrong, or panders to any iniquity, she certainly does become responsible for much scepticism that may result. But when the writer of the paper we are discussing states that the Church is responsible for present scepticism, by holding to the infallibility of the Old Testament, I cannot help asking myself, Is he really serious? I do not disbelieve the Old Testament. I bought a note-book the other day, and tore out a leaf. In tearing out that one leaf I found that I had loosened the

leaf on the other side. In like manner, when you tear a leaf out of Genesis, you pull one out of Revelation; take a leaf out of the Old Testament, and you loosen one in the New.

Rev. D. D. Bannerman (Perth, Scotland).—I frankly admit that my friend Dr. Dods has spoken unguardedly, and has laid himself open to misconstruction. I regret this much, just because I know well how powerful his influence for good is in Scotland, especially among young men. There are numbers of young men who attend his church in Glasgow, or who crowd to hear him in other cities—university men, students for the ministry, and others—who are in the full stream of the intellectual life and the sceptical tendencies of our time. In a few years such men will be filling the foremost places in the Church, in our professional circles, in the commercial and literary world. Among such men Dr. Dods wields a power for good second to none in the great community in which his work lies. There were many excellent things in his paper last Thursday; but I regret certain phrases and certain omissions in it, because they seem to me fitted to weaken that influence for good of which I have spoken, and to detract from Dr. Dods' reputation for wisdom and consideration in public speech.

But I respectfully submit to this Council that in judging of Dr. Dod's utterances on Thursday, we must take into account the standpoint from which he spoke. It was the standpoint of practical Apologetics. Members who were present will remember that M. Theodore Monod spoke immediately after, in the open conference which followed the papers. M. Monod said in substance just what Dr. Dods had said. But his words were not open to the same misconstruction, because he made it perfectly clear that he had in view cases of young men and others shaken and unsettled in faith, ready to fall away from Christianity altogether, because they find in the Bible statements which they cannot reconcile with each other, or with historical and scientific facts. But these are just the sort of cases which Dr. Dods also had in view, and to which he was speaking, as will be plain, I think, to the Council when they read his paper at more leisure, and consider the connection of the special statements in it to which exception has been taken.

How are you to deal with young men in such circumstances, at such a stage in their moral and spiritual history? Are you to insist that they shall receive every historical statement in the Bible as infallibly accurate in every jot and tittle, as it stands, before they can be Christians? Are you to undertake, *e.g.*, the responsibility of explaining—not to *your own* satisfaction merely, but to *theirs*—how the number of men slain in a particular battle differs in the account of it

in Kings from what is said in the account in Chronicles, or how Paul says (in 1 Cor. x. 8) "There fell of them in one day *three*-and-twenty thousand, whereas in Numbers, in reference to the same incident, we are told: "There died twenty-and-*four* thousand"?

Are you, in short, practically to identify to their minds faith in Christ with faith in a particular theory of inspiration, even though it be the right theory?

All of us, I presume, would answer—Certainly not. Take such men directly to Christ Himself, revealed in the history of His life and teaching, of His Cross and Passion, and His Resurrection from the dead. Let them hear what He has to say to their own conscience and heart, to their own consciousness of sin and need. "Every one that is of the truth heareth His voice." Let them receive Christ as their Saviour and Lord. Other things can wait. Difficulties and questions such as I have indicated will settle themselves, will be seen in their true light, and put in their proper place when that central question is settled.

That, in substance, was what M. Monod *said* last Thursday; and that was what Dr. Dods *meant* when he spoke of "a lad, who finds in the Bible *what he conceives to be* mistakes, and fancies that the foundations are removed, and yields himself to unbelief. It is the duty of the Church to make it plain that faith in Christ is not bound up with faith in the infallibility of Scripture."

The Old and New School in America united in 1869 on the basis of an article regarding Scripture, which is given at p. 30 in the interesting sketch of the history of the Presbyterian Church in the United States, by Dr. Roberts, which is in the hands of members of this Council. "The Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice." Dr. Dods would cordially agree with that statement. But the special truth regarding Scripture, which underlies his whole paper, is this—and those of us who know him best know well how powerfully he is wont to impress it upon his hearers—namely, that whoever honestly receives the Bible as the guide of his life, and seeks God's blessing on his use of it, sitting above all at the feet of Christ, speaking in the Gospels, will be infallibly guided in faith and practice, and will come in the end to the knowledge of all truth which it is desirable for him to know. Now, that is the essential thing in the doctrine of Scripture from the standpoint of practical Apologetics. That is the standpoint from which Dr. Dods spoke, and from which his utterances ought to be judged.

Principal Douglas (Glasgow) said the paper was confused and hazy, and he had often differed from his friend on this ground. He

made no excuse for what might be termed the irreverent manner of speaking of Scripture, but this was owing to the want of distinctness and precision which characterised Dr. Dods' paper. Knowing this, he was inclined to think that when the writer spoke in the paper of the Church and the world, he was referring to the entire professing Church as opposite to the world, and that the remarks were not intended to be applicable to any Reformed or Protestant Church. Other remarks in the paper were clearly applicable to the Church of Rome only. It was, however, a most unwise suggestion for Dr. Dods to make, that their Church should lay down a minimum of belief. He did not question Dr. Dods' orthodoxy, but there could be no doubt that his paper was inconsistent and confused, and open to misconstruction.

The Rev. Dr. John Hall (New York).—This discussion, I submit, has gone far enough. We have made known to the outside world that, as an Alliance, we are not committed to the particular statement in question. We have, I think, indicated that if one of our brethren has made an imperfect and infelicitous expression of his feelings and convictions, the rest of us do not sympathise with him in that respect.

Rev. Dr. Waters (Newark).—I agree with Dr. Hall that we are not to take these papers as expressing our opinions, but I do not accept the suggestion that the Alliance has expressed itself in opposition to them. I do not think we are giving any such judgment, and we could not do so without a positive resolution. I hold that we should not attempt to express the decision of the Council one way or the other.

The Rev. Dr. Murkland (Baltimore).—With some of the conclusions of the paper under discussion I cordially agree; but yet the whole direction and tendency of it seems to me to separate the living Christ from the infallible Word, and thus to overturn the foundations of the faith upon which we rest. We do not require any sincere inquirer after truth to accept all the doctrines of the Presbyterian Church. All we do require from him when he joins our great Catholic Presbyterian Church is faith in Jesus Christ. For our ministry and our eldership we do demand subscription to a creed; but the glory of our church has been that it has never been a creed-subscribing or a creed-witnessing church. It, however, commands the respect even of the unbelieving world, and the Reformed Church world, because it stands upon a strong creed, and says, "Thus saith the Lord."

The Council now adjourned.

There was no evening meeting, as the members of Council had accepted an invitation from the Chairman and Directors of the British and Foreign Bible Society to a reception in their rooms, Queen Victoria Street.

Wednesday, 11*th July* 1888.—*Forenoon.*

Exeter Hall, 11th July 1888.—The Council met at 11 o'clock A.M., and was constituted by devotional exercises, led by Rev. Chevalier Prochet, D.D., of Rome (Church of the Vaudois), who occupied the Chair.

A letter was read from one of the Secretaries of the Religious Tract Society, conveying the Christian salutations of the Society to the Council, and offering to present a copy of a set of the *Present-Day Tracts*, in nine volumes, to any delegate who should wish to possess it. On the motion of Professor Blaikie it was unanimously agreed to thank the Society very heartily for their kind and generous gift.

It was also agreed, on the motion of Professor Blaikie, to thank the Chairman and Committee of the British and Foreign Bible Society for the most cordial and interesting reception given to the members of the Council at the rooms of the Society yesterday evening.

A report of the Business Committee was presented by the Convener, suggesting the order of Business for the remainder of the meetings of Council, which was approved of.

The Business Committee gave in a supplementary report on the subject of General Secretary, with additional suggestions in connection therewith, as follows:—

1. That in the ninth resolution, for the words "vacancy in the General Secretaryship to be filled up *ad interim* by the Executive Commission," the following be substituted, "vacancies in any office to which an appointment has been made by the Council."

2. That this paragraph be added: "12. That the General Secretary shall be a member *ex officio* of all Committees of Council, and the American or Western Secretary a member *ex officio* of the Committees of that Section."

3. That the General Secretary shall enter on his duties on 1st October next.

4. That the Council shall appoint a Treasurer to the Eastern Section of the Alliance in room of George Duncan, Esq., resigned.

5. That when directions are given to the General Secretary as to the disposal of his time in the work of the Alliance, the two sections shall concur in such directions.

The report was unanimously approved of.

Dr. Mathews, who was received with general applause, said:—I rise to thank the members of this Council for the honour they have conferred on me in electing me to the office of General Secretary. I have been acquainted with the work of this Alliance from its very inception in New York fifteen years ago. Having been secretary of the first committee, my connection with the Alliance and its Councils during these fifteen years has been unbroken, so that I believe I am the only member of that committee present in this Council. I am grateful for the confidence, as well as the support and assistance I have received from brethren throughout that period. This work, in which my interest has been exceedingly deep, I have always regarded, equally with my work in the pastorate or in the professor's chair, as a form or part of my Christian ministry. It is not easy to break the extremely gratifying ties which connect one with an attached and indulgent congregation, nor is it easy to leave a country where a large part of the years of one's manhood and activity have been spent. It is true that I shall be coming back to a land in which my early days were spent, but many friends have passed away from the circle of which I was once a member. But the work is one, and where a man's work is, there is his home. I accept the call of my brethren, and am willing to give what remains of life to this work. God helping me, and my brethren standing by me, I shall, in Christ's name, be their servant and messenger to the churches, seeking to bring together into closer brotherhood, and into friendliest co-operation, all the different sections of our great family, whose members are now so far apart and ofttimes so little acquainted with one another. The work done by the Alliance is, from its very nature, not one that can easily be measured or estimated by the eye. It does not bulk out like the work of a man building a house. Its work is more like that of a man who seeks to lessen the friction of machinery, and to promote its smooth working by careful oiling of its different parts. Therefore the brethren of the Alliance must not expect any wonderful revolution to follow the appointment they have made, I shall be simply their servant to carry out their instructions, and trust they will accept of the services which I now place at their disposal in furthering, in whatever way they desire, the interests of our great Alliance.

Dr. John Hall (New York) then led the meeting in prayer, asking God's blessing upon the appointment.

On motion of Rev. Dr. Cochrane it was then agreed that the Rev. Dr. Hall (New York), with Principal M'Vicar of Montreal, and Dr. Cochrane of Brantford, be a Committee representing this Alliance to attend the Quebec Presbytery, of which Dr. Mathews is a member,

and to seek his release from his pastoral tie at Chalmers Church, Quebec.

The resolution was—

"That the Council intimate the appointment of Dr. Matthews as General Secretary of the Alliance to the Clerk of the Presbytery of Quebec, with a view to having the pastoral tie between him and the Chalmers Church, Quebec, dissolved; and that Drs. Hall, M'Vicar, and Cochrane be appointed to appear before the Presbytery on behalf of the Alliance."

The Rev. Dr. Warden (Montreal) intimated that the American delegates had met on the previous afternoon for the purpose of nominating an American Secretary. The only name submitted was that of the Rev. Dr. Roberts, Professor in Lane Theological Seminary, Cincinnati, and stated Clerk of the General Assembly of the Presbyterian Church, U.S.A., who was unanimously selected for the office. He possessed in a high degree the qualifications necessary for the position. He had for many years been Clerk of the General Assembly of his own church. Dr. Warden concluded by moving his appointment to the post of American Secretary of the Alliance.

The motion was agreed to unanimously.

Dr. Roberts accepted the office, and briefly returned thanks for the honour conferred upon him.

Dr. Roberts submitted the Report of the Committee on Rules of Order, as follows:—

1. Each Session of the Council shall be opened and closed with devotional exercises.

The order of business at every Session, unless suspended by a vote of two-thirds of the members present, shall be as follows:—

(*a*) Reading and approving the Minutes.

(*b*) Report of Business Committee.

(*c*) The presentation of letters, papers, notices of motion, or matters requiring reference.

(*d*) The presentation and consideration of Reports from Standing and Special Committees, subject to such limitation as to time as the Council may appoint.

(*e*) Orders of the day.

2. *No action or speaking without a Motion.*—In all matters in which a decision of the House is desired, the Council cannot act but in virtue of a motion regularly in its possession; and no speaking shall be allowed without a motion, unless it is for explanation or to a point of order.

3. *Motion must be Seconded.*—No motion shall be regarded as in the possession of the Council until it is seconded.

4. *Motions reduced to Writing.*—Every motion and amendment shall be handed to the Clerks in writing.

5. *Withdrawal of Motions.*—No motion which has been made and seconded shall be withdrawn without the leave of the Council.

6. *Privileged Motions.*—When a question is under consideration, no motion shall be received except—

"To adjourn the House."
"To postpone indefinitely."
"To postpone to a time specified."
"To refer to a Committee." Or,
"To amend."

And these motions shall have precedence in the order in which they are thus arranged.

The following explanations may be added :—

A. *Motion to Adjourn.*—A motion to adjourn is always in order, except when the Council is taking a vote, or when a member is speaking.

B. *Indefinite Postponement.*—When any question is postponed indefinitely, the same shall not be acted upon again during the entire meeting of the Council, except by a vote of two-thirds of the members present.

7. *Questions not Debatable.*—All motions "to adjourn," "to postpone indefinitely," "to take up business," in relation to the priority of business, and "to close discussion and vote," shall be put without debate or amendment.

8. *Order of the Day.*—When a question is postponed to a "time specified," it becomes the "order of the day" for that time, and takes the precedence of all other business.

9. *Dealing with Motions.*—The mode of taking the vote shall be—When there are only two motions before the Council, the question put to the vote shall be—Motion or amendment, or first or second motion? When there are more than two motions, a vote shall be taken successively upon each, beginning with the last made; and unless it shall appear that one of the motions has a clear majority of all the votes, that which had the least number shall be dropped, and a fresh vote taken on those that remain, till only one shall be left, when the remaining motion shall be finally put to the Council as a substantive motion.

10. *Reconsideration.*—A motion for reconsideration can be made only by a member who voted with the majority, and, unless by consent

of two-thirds of the members present, can be entertained only when offered at the same, or the next subsequent sitting of the Council.

11. *Right of Reply.*—Before the vote is taken the mover of the original motion shall have the right of reply, and this shall close the debate.

12. *President's Vote.*—The President shall have only a casting vote.

13. *Mode of Voting.*—A decision of the Council shall be given either *viva voce*, or by a show of hands, or by a call of the roll.

14. *Dissents.*—When a member disapproves of any decision, he will have a right to have his dissent entered on the minutes of proceedings, but if he assigns reasons for his dissent, these shall not be entered without leave from the Council, but shall be held *in retentis* by the Clerks.

It was moved, seconded, and unanimously agreed, that the report be approved of.

The same Committee submitted a proposal for amending the proportion of delegates to be appointed by each Church as follows:—

"That the representation in the Council be—For each hundred congregations or less, two delegates up to 1000 congregations; above 1000 congregations one delegate for each additional 100 up to 2000 congregations; above 2000 congregations one delegate for each additional 250 congregations.

"In the case of the union of Churches represented in the Alliance, it is recommended that the number of delegates remain as previous to union till the following meeting of Council, when, on the union being reported to the Council, the future number of delegates shall be determined."

On motion the report was approved of.

Dr. Holmes reported as follows on behalf of the Committee on Dr. Happer's offer, and the report was unanimously accepted:—

"The Committee appointed to consider the subject of a Christian College in China, as presented to the Council in a communication from the Rev. A. H. Happer, D.D., respectfully presents the following report:—

"Dr. Happer has undertaken to found a Christian College in China, and has already secured funds for this object amounting to $140,000 or £28,000. This money is at present held by a committee of American gentlemen, who act as trustees of the fund. Dr. Happer's proposition, to which he has secured the assent of these trustees, is that this Alliance shall accept the funds already contributed, and assume control of the college, upon condition that it shall undertake to increase the endowment to $500,000 or £100,000.

"Your Committee regards with approval and satisfaction the

attempt of Dr. Happer to establish in China an institution of Christian learning, and cordially commends the enterprise to the sympathy and liberality of the Churches represented in this Council. But in view of the nature of this Alliance, as a union of Churches holding a common faith, rather than an incorporated body authorised to hold a common property, your Committee recommends that this Council respectfully decline to accept the proposition presented by Dr. Happer.—Respectfully submitted, JOHN M'CLELLAN HOLMES, *Convener.*"

[While the above is a correct record of the action of the Alliance in this matter, we regret to find, from a letter since received from Dr. Happer, that it proceeded on a misapprehension. A statement in Dr. Happer's letter was unfortunately overlooked to the effect that he had not obtained the assent of the trustees to his proposal, and that he was desirous rather of obtaining the views of members of the Council than of bringing the matter publicly and formally before it. This was so distinctly stated, that an apology is due to Dr. Happer for the matter having been taken up so differently. This apology we now tender to Dr. Happer, but it does not affect the conclusion arrived at.—EDITOR.]

Dr. MATHEWS, on behalf of S. B. Brownell, Esq., presented to the Council a copy of the Reports of Boards presented to the One Hundredth General Assembly of the Presbyterian Church in the United States of America, which was received with thanks.

THE CONGO LIQUOR TRAFFIC.

On this subject Dr. ELLINWOOD (New York) said :—There was an informal meeting of several of the delegates, largely from America, two days ago, with reference to the important question of the Congo liquor traffic, and it was agreed that the matter should be laid before the Business Committee, and also that a paper in outline should be drawn up and submitted to that committee for its approval. The paper so approved I now present. It is to the following effect—

"The Council would express its sorrow that certain newly opened Mission-fields have been made the theatre of a baneful and demoralising commerce, and that it is carried on under the flags of Christian nations.

"Unfortunately the world at large, and especially the heathen races which we seek to save, are not careful to distinguish between Europeans and Americans who conduct missionary efforts and those who are engaged in the unscrupulous traffic here referred to. All are classed alike as Christian, and the very name of Christ is dishonoured.

"Whatever opinion may exist as to the propriety of our remonstrance against evils existing in colonies which are under the control of individual European powers, it seems entirely proper that wrongs inflicted upon neutral territory, or in regions like the Congo Valley,

which are under joint control, should come under the cognisance of an international Christian Council, and that we should seek their redress.

"The facts connected with the rum traffic on the Congo, and in all Eastern and Western Africa, are too well known to require rehearsing.

"It is enough that that baneful traffic reaches millions of gallons yearly, that the quality of the concoction sold is such as to destroy specimens in natural history instead of preserving them, that it is enforced upon races incapable of judging of its inevitable effects, that it supplants all other commerce, and even threatens whole races with physical and moral ruin.

"The sale of whisky and guns and powder to the simple islanders of the Pacific has proved to be no less destructive. Populations are being wasted before the twin evils of drunkenness and reckless bloodshed. The work of Missions seems paralysed where these counteracting influences have obtained.

"The humiliating fact that these evils are being inflicted by Christian powers has frequently been considered by various religious bodies as well as by philanthropic statesmen, but discouragement has always arisen in the fact that the remedy did not lie with the people of one nation alone. A restriction of exports by any one government would only throw the traffic into other hands, without at all diminishing the evil.

"What is needed, therefore, is a united movement of all the Christian peoples of our various countries with a view to securing, if possible, the joint action of the several powers. In the discussions of the Berlin Congress, by which the Congo Free State was instituted, hopeful intimation was given that any measures which might be taken by the local Congo Government, which is largely influenced by the King of Belgium, would receive the support of the Great Powers.

"In view of these various considerations :—'Be it Resolved that the Council records its solemn remonstrance against the demoralisation of the native races of Africa and the Islands of the Pacific, by the unrestricted sale of ardent spirits and fire-arms.'

"Resolved that the Churches and Christian communities which we represent be recommended to promote in all legitimate ways an active public sentiment on this subject, and to use such measures as shall seem best to influence their respective governments in the matter. Resolved that a committee of five be appointed, who shall be intrusted with the duty of presenting to His Majesty the King of Belgium the thanks of this Council for all that he has done for the welfare of the Congo Free State, and expressing our earnest hope that, through his influence with the local Congo Government, an effective restriction may be placed upon these great evils."

I will only add one fact. On the 29th of July 1884, Earl Granville sent to the various powers whose subjects were engaged in this traffic an invitation to join with the British Government in trying to suppress in the Pacific Islands these evils, which were so rampant. Favourable answers were received from Russia, Austria, France, and the Sandwich Islands Government, while the United States and Germany—I say it with confusion of face—gave an unfavourable reply. The matter went on without success until some time last spring, when the High Commissioner for the British Government for the Pacific Islands sent on a statement to the effect that in Queensland and Fiji the Governments had passed laws forbidding British subjects to engage in the traffic. What followed, however? An American and a German, engaged in the very same traffic, reported instances of delinquencies on the part of British subjects in order that they might have a clear field without competition, showing, as it seems to me, in the very strongest light, the impossibility of doing anything by any one Government, and the necessity of an international movement, such as may be set on foot, at least in a moral way, by this Council.

The Rev. Dr. John Hall (New York).—I have pleasure in seconding the resolutions submitted to the Council. I am sure the members of the Alliance will agree with me that no language too strong could be employed in describing the evils indicated in the paper which has been read to us. And if we can do anything as an Alliance to create a healthy public sentiment on this question we shall be in the line of our duty, and I am sure, also, in the line of that work which the Alliance has undertaken. There have been some cases already in the history of Christian civilisation, where Christian people have been enabled to create such a feeling that national rulers have been ashamed—even though they had no principle in the matter—to persist in certain practices, or to permit them. It would be a good thing, not only for the sake of these poor weak natives, but also for the sake of the people at home, if we should be able to contribute to a like result in this particular.

The Rev. Dr. Cairns (Edinburgh).—In this room, more than a month ago, I was permitted to take part in a discussion at an international conference on this very question, when statements were made by a clergyman of the Church of England, who had been sent out expressly to institute inquiries on the West Coast of Africa. Having gone over the whole field, he gave his own experience; and the statements he made—the terrible character of the traffic, the way in which it was sweeping off the natives, and supplanting other traffic by the creation of this base desire for strong drink—were so dreadful

that I shuddered as I heard them. There was nothing whatever in the nature of contradiction given to those statements. From that meeting a large number of delegates met upstairs, under the presidency of the Bishop of London, where the same topic was discussed, and as strong statements made. The deepest sense of injustice and Christian indignation was expressed in connection with the whole traffic. I confirm what has been stated, and support the resolutions submitted. I protest against this traffic. As a good friend of mine used to say, "We only stand when we withstand." And so the Christian Church only stands when she withstands. We must withstand this evil, and all similar evils.

Pastor Fliedner (Madrid).—Not long ago a deputation waited on the King of Belgium in London, and was received in the most favourable manner. His Majesty not only promised to do what he could in opposing the traffic, but expressed the great pleasure with which he witnessed all the efforts which were being made in resisting the evil. I mention this circumstance, not in order to deter the proposed deputation, but I think the fact should be known that there has recently been a deputation to the King of Belgium on this subject.

Dr. Lindsay (Glasgow).—I would suggest the introduction into the resolutions of the word "East," because the evils complained of are as great, or nearly so, on the East as on the West Coast of Africa. I move accordingly.

This alteration was at once accepted, and the first two resolutions, as amended, were also agreed to unanimously.

In substitution for the third resolution, Dr. Dykes (Convener of the Business Committee) moved to the effect that the question as to the deputation should be referred to the permanent Commission of the Alliance to be arranged after the Council had risen.

The motion was adopted.

The Council next proceeded to consider the Report on the Desiderata of Presbyterian History, which was referred to by the Convener, the Rev. Professor Mitchell, D.D. (St. Andrews), who, after reiterating the expression of regret at the inadequate response made to the appeal in aid of the Wyclif Society, "to enable it more speedily to transcribe from the manuscripts, and prepare for the press, the numerous Latin, theological, and philosophical treatises of the great British Reformer before the Reformation," also deplored the lack of funds which prevented the publication of original works bearing on the history of the several churches in the Alliance. As his own contribution, he had printed and circulated amongst members of the Council the *Livre des Anglois*, the register of the English

Church at Geneva, which was under the pastorate of Knox and Goodman between the years 1555 and 1559, presumably the original British Puritan Church from which Puritanism spread into England and Scotland, and thence into America. This *Livre des Anglois* is preserved to this day among the records of the city of Geneva, where I carefully examined it, afterwards printing the whole of the work for circulation. It is a complete church register, and shows in what good order the churches in Geneva were at that early time; for no doubt the English congregation copied, in these matters, the practices followed in the French Church under Calvin. In fact, we know that their Book of Common Order was drawn in a large measure from the so-called Liturgy of Calvin. And they followed the French churches also in trying to complete the Metrical Psalter. Dr. Mitchell gave several other interesting details connected with the history of the period.

Dr. Blaikie moved the adoption of the report. He thought that the Council ought specially to acknowledge the generosity of Dr. Mitchell in presenting to the members of the present Council the *Livre des Anglois*, and he regretted that a similar gift to the Belfast Council did not then receive the notice which was due to it. Dr. Mitchell had on that occasion presented to the Council a copy of the Edict summoning Patrick Hamilton to appear before Cardinal Beaton at St. Andrews. The omission would be remedied in the forthcoming volume of the proceedings of the London Council. It was for the Council to decide whether, after the institution of the Societies referred to in the Report, prosecuting kindred objects, it was necessary to re-appoint the Committee. The real trouble was getting the Committee to meet. The whole work was thrown on the Convener. But whether the Committee should be re-appointed or not, the Convener especially, and the Committee generally, were entitled to the thanks of the brethren for their diligence and interest in the subject.

Dr. Talbot Chambers (New York), in seconding the adoption of the report, advised the continuance of the Committee, because it was desirable for the Council, whatever certain societies were doing in the matter of historical research, to have a body of their own distinctly charged with the business of looking into the particulars of Presbyterian history.

Dr. John Hall (New York) cordially supported the motion.

Dr. Lindsay (Glasgow), as a member of the Council of the Scottish Text Society, thought the Committee ought to be continued. He was sure that both the Society and the Scottish Historical Society would welcome any suggestions made by this Committee of the Council. The work of the former could not supersede that of the latter.

Dr. CAVAN (Toronto) supported the re-appointment of the Committee.

The CHAIRMAN.—The proposal which now stands before the house is this: That the Council re-appoint the Committee, and recommend the Executive Commission to help the Committee with funds, *dans la mesure de son pouvoir.*

It was agreed that the report be sustained, and the best thanks of the Council be given to Dr. Mitchell both for his gift to this Council, and also for that which he presented to the Belfast Council; that the Committee be re-appointed, and that it be remitted to the Business Committee to adjust its members.

REVOLUTION OF 1688.

The Council proceeded to hear an address from Dr. SCHAFF (New York) on the Commemoration of the Revolution of 1688.

Three Great Events.

The years 1588, 1689, and 1787 mark three important epochs in the history of the Anglo-Saxon race and modern civilisation. They are well worthy of a national commemoration at each returning centennial. It is rather remarkable that they should be just a hundred years apart from each other.

The defeat of the Spanish Armada in 1588 transferred the dominion of the sea from Roman Catholic Spain to Protestant England, and secured the Protestant character of North America. The Toleration Act of 1689 stopped the persecution of Protestant Dissenters, and introduced the reign of toleration. The American Constitution of 1787 proclaimed the principle of general religious liberty, or legal equality of all Christian denominations.

From persecution to toleration, from toleration to liberty—this is the progress of history. Toleration is the bridge between the two, and leads to liberty, which, in this generation, after another century of progress, may be said to be an essential element of modern Christian civilisation.

Toleration and Intolerance.

Toleration, in its technical, legal sense, is permission to profess religious opinions different from those of the State Church, without liability to persecution or civil disability. An Act of Toleration is a grant of the civil Government by which it guarantees legal existence and the right of public worship and self-government to religious societies of Dissenters or Nonconformists. Such an Act always presupposes an Established Church, protected and supported by the State; and implies a certain degree of censure or disapproval of the

dissenting minority as being in the wrong in doctrine or discipline. It may proceed from necessity, or from prudence, or from indifference, or from liberality and an enlarged view of truth and right. It may be extended or withdrawn by Government, but it is usually the entering wedge for full religious freedom.

And so it proved in England, where everybody now can worship God according to his conscience, without permission from the Crown or Parliament, provided only that his opinions are not indecent or blasphemous, or otherwise offensive to public sentiment and the peace of the community. England has the substance of full liberty without the legal form. America has gone a step further in theory by proclaiming, in the Federal Constitution of 1787, the general principle of religious liberty and its free exercise as a natural and inalienable gift of the Creator, the sole Lord of conscience, which no Government has a right to interfere with or to abridge.

Toleration and freedom are a product of modern civilisation and enlarged conceptions of Christianity. The mediæval state knew no toleration, but considered it its duty to protect the Catholic Church, and to persecute all Dissenters as heretics. The Roman Church is constitutionally exclusive and intolerant; she pretends to be the only true and infallible religion, and regards all other Christians as schismatics (the Greeks) or heretics (the Protestants). She refuses them toleration wherever she has the power, and protests against all acts of toleration in countries where she was once dominant. The Papal Syllabus of 1864 condemns religious toleration among the errors and heresies of modern times. But in Protestant countries the Roman Church claims that toleration and liberty which she denies to all others.

Under the Papal rule no public worship was allowed in Rome, within the walls, except the Roman Catholic; but that rule came to an end, by the vote of the people, in 1870; and since that time the Vatican thunders against toleration and liberty are, even in Italy, as useless as a bull against the comet or the motion of the earth round the sun. "*E pur si muove.*"

The Reformation broke the yoke of Papal supremacy, and secured liberty of conscience and public worship to non-Catholics. It asserted the sacredness of personal conviction and individual responsibility before God. This was the importance of Luther's protest in Worms, when he declared it dangerous to believe anything against the conscience bound in the Word of God, though Popes and Councils should prescribe it. But the development of this principle was a slow process. At first the Protestants, in glaring inconsistency, were almost as intolerant as the Catholics, deposed the priests and forbade

the mass, and even persecuted to death Protestant dissenters like the Anabaptists and Socinians. The burning of Servetus for blasphemy was approved by all the surviving Reformers. All Protestant governments aimed to establish complete uniformity, and only gave it up when it was impossible to maintain it.

Religious freedom is the sweet fruit of bitter persecutions. For three hundred years Christianity had to struggle for a legal existence till it triumphed under Constantine. But then began the persecutions of Christians against heathens and Jews, and of Christians against Christians. Rivers of the purest and noblest Christian blood have been shed not only by Jewish, heathen, and Mohammedan, but also by Romish and Protestant bigotry and fanaticism under the delusion of doing God service. Romanists persecuted by fire and sword, Protestants by fine, imprisonment, deposition, and exile.

But God overruled the dark and diabolic chapter of religious persecution for the development of the virtues of patience, endurance, meekness, gentleness, devotion, and sacrifice of life itself to the cause of truth and liberty of conscience. Without persecution we should not have had "the noble army of martyrs," who, like a cloud of witnesses, surround the militant Church, and strengthen her in every conflict with the powers of darkness. The philosophy of persecution is expressed in the well-known sentence of Tertullian: "The blood of martyrs is the seed of Christianity."

English Intolerance.

During the Reformation period in England, the instinct of national unity overruled the disintegrating tendencies of religious controversy, while on the Continent the reverse was the case. Hence the nation followed the religion of the ruler, who claimed absolute supremacy in matters ecclesiastical as well as religious.

Under the reign of Henry VIII., Protestant and Catholic Dissenters were burnt or beheaded alike according to the changing moods of that despot. At his death the Bloody Articles were still in force, by which those who denied the doctrine of Transubstantiation were to "suffer execution by way of burning."

The re-introduction of Popery under his daughter Mary is the period of Protestant martyrdom, which left an indelible impression of abhorrence of Popery on the English mind.

But the Protestant sovereigns, Edward VI., Elizabeth, and the three Stuarts who followed her, practised the same intolerance, only in a less cruel degree. Their aim was to secure absolute uniformity of religion and public worship, to the exclusion of all dissent, whether Roman Catholic or Protestant.

The penal code of Elizabeth was chiefly aimed at the Roman Catholics, who formed in her reign at least one-third of the population, and might, with the aid of Spain and France, and of Queen Mary of Scotland, easily have overthrown her power; but Providence came to her aid by the defeat of the Spanish Armada.

The Puritans, during their ascendancy, were likewise intolerant in principle, though less in practice. Their worst act was the ejection of many ministers from their livings for not conforming to their discipline. Toleration was regarded as indifference or treason to truth, dangerous to government, and pernicious to religion and good morals. The Mosaic laws against idolatry and blasphemy were transferred, as binding, to the dispensation of the Gospel, and the civil magistrate was clothed with authority over the first as well as the second table of the Ten Commandments. Cromwell and Milton and the five Independents in the Westminster Assembly had more advanced views on the liberty of conscience than the Episcopalians and Presbyterians; but even they excluded Papists and Prelatists from their programme of toleration. Milton excluded Papists on the ground that their worship was idolatrous, and idolatry was forbidden in the Old Testament. The Puritans established in New England an exclusive Congregational theocracy, and in Massachusetts the union of Church and State lasted longer than in any of the United States. Quakers and witches were condemned to death and executed in Boston and Salem.

The Baptists and Quakers alone (and Protestant denominations of later date) were consistent advocates of universal toleration, and put it into their creeds. They never persecuted, and, fortunately for them, they never had a chance to resist the temptation to which our selfish and ambitious human nature is exposed when clothed with authority and power.

All persecuted parties and sects, however, plead for toleration and liberty under persecution, and thus approve a principle which they usually repudiate when in power. Churchmen were not behind the Puritans in this respect. One of the most eloquent defences of religious liberty is Bishop Jeremy Taylor's "Discourse of the Liberty of Prophesying," which he wrote while in exile to prove "the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting different opinions." He calls to his aid Tertullian, Cyprian, Minutius Felix, Lactantius, Hilary, Athanasius, and other Church fathers, who loudly called for liberty in the times of heathen and Arian persecution. He regards all as Christians who held the fundamental truths and believed in the Apostles' Creed. He very properly included the Roman Catholics. But when Episcopacy was

restored, he partly repudiated his liberal views. "Consistency, thou art a jewel."

Enactments against Dissenters.

Let us briefly review the intolerant Acts of Parliaments preceding the Revolution of 1688. They are repugnant to every sense of justice and humanity, not to speak of Christian charity; and there is not a living Englishman, with his head and heart in the right place, who would advocate their restoration. They can only be explained from the unfortunate mixture of religion with politics, and the supposed or real danger of foreign aggressive and internal disorder.

The Uniformity Acts of 1549, 1559, and 1662 required the use of the Book of Common Prayer by all ministers, on penalty of forfeiture of stipend and six months' imprisonment, with heavier punishments for second and third offences (1549); they prohibited, under pain of forfeiting goods and chattels for the first offence, of a year's imprisonment for the second, and of imprisonment during life for the third (enforced by death if the offender should return), the use by a minister, whether beneficed or not, of any but the established liturgy, and imposed a fine of one shilling on all who should absent themselves from church on Sundays and holy-days (1559); they deprived all ministers of their living who refused assent to the liturgy by St. Bartholomew's Day (1662), and required for the future all applicants for any benefice to make a declaration of passive obedience to the King, and to deny the binding force of the Solemn League and Covenant. In consequence of this Act more than 2000 ministers, whose conscience would not allow them to conform to the Book of Common Prayer, were rejected from their places on St. Bartholomew's Day in 1662.

The Corporation Act of 1661 (13 Car. II., st. 2, c. 1) required all officers of corporations, besides taking the oaths of allegiance, supremacy, and non-resistance, and abjuring the Solemn League and Covenant, to receive, within one year of their appointment, the sacrament of the Lord's Supper according to the rites of the Church of England. The Act was not repealed till 1828.

The Test Act of 1672 (25 Car. II., c. 2) enforced upon all persons holding any office under the Crown, civil or military, besides taking the oaths of allegiance and supremacy, a declaration against transubstantiation, and the obligation of receiving the sacrament within three months after admittance to office. In 1678 (30 Car. II., st. 2) all peers and members of the House of Commons were required to make a declaration against transubstantiation, invocation of saints, and the sacrifice of the Mass. These Test Acts were

aimed against Roman Catholics, and remained on the Statute-book till 1829.

The University Test Acts required subscription to the Thirty-nine Articles, and compulsory attendance at public worship in the Church of England in the Universities of Oxford, Cambridge, and Durham, and were not removed till 1871.

The Conventicle Act of 1664 (16 Car. II., c. 4) punished by fine and imprisonment, and transportation to the Colonies, any person over sixteen years of age for attending a religious meeting of more than five persons not in accordance with the ritual of the Church of England. In the event of his return the offender was doomed to death. This barbarous law was enacted within three years after Charles II. had solemnly promised liberty of conscience.

The Five-Mile Act of 1665 (17 Car. II., c. 2) prohibited all non-conforming ministers, under a penalty of forty pounds, from coming within five miles of any corporate town, and from teaching in any public or private school. It was aimed at depriving the ejected clergy of their means of livelihood by preaching or teaching, and starving them into submission or death.

Under the operation of these Acts many of the purest and holiest men that England produced, such as Richard Baxter and John Bunyan, were crowded in loathsome dungeons, called prisons, with profligate and ferocious criminals, and exposed to extreme sufferings of cold, hunger, or nakedness; so that death, which frequently occurred before the trial, was hailed as a merciful deliverance. It was affirmed at the time, by William Penn, that during the short period of the Restoration "more than five thousand persons died in bonds for matters of mere conscience to God."

The Presbyterians of Scotland fared still worse than the English Dissenters under the Restoration, which had been brought about by their aid. Episcopacy was forced upon the people, and Presbyterianism was persecuted with a barbarous cruelty which has scarcely a parallel in history.

The Revolution of 1688.

This was the state of English ecclesiastical legislation when the "glorious" Revolution of 1688 broke out, and made an end of the treacherous reign of the Stuarts, who, like the Bourbons, "never learned and never forgot anything."

The Revolution was a revolt of the English nation against the political and spiritual despotism which Charles II. and James II. threatened to introduce. All parties in Church and State were justly alarmed, and combined against the common danger.

When James II. carried matters to an extremity, the leaders of

both political parties, the nobility, the gentry, the universities, the Episcopalians and Dissenters, and the army all forsook him. They called the Protestant Prince William of Orange, the husband of his eldest daughter, from The Hague, for the protection of English liberty and the Protestant religion.

William landed with an army, and was received with popular enthusiasm. James, forsaken by his people and his own children, sought safety in flight to France, where he spent the remainder of his life in fruitless intrigues for the recovery of his crown, and died September 16, 1701. William and Mary were elected joint sovereigns by both Houses of Parliament, February 13, and crowned at Westminster, April 11, 1689.

Ecclesiastical Legislation of Parliament under William and Mary.

William of Orange was a Dutch Calvinist and Presbyterian, brought up in the Heidelberg Catechism and the Canons of Dort. He strongly believed in Divine fore-ordination, and told Bishop Burnet, who knew him well, that "he did not see how the belief of Providence could be maintained upon any other supposition." He was in favour of a simple worship, and had moderate views on Church Polity. Hence he easily exchanged Presbytery for Episcopacy. "He was," says Burnet, "an attentive hearer of sermons, and constant in his private prayers and reading the Scriptures." He was cold, reserved, grave, and self-possessed; fond of hunting, brave, and an able commander. "The depression of France was the governing passion of his life." He had promised to bring about "a good agreement between the Church of England and all Protestant Dissenters." He kept this promise. Burnet says that the Bill of Toleration gave him "great content. He, in his opinion, always thought that conscience was God's province, and that it ought not to be imposed on; and his experience in Holland made him look on toleration as one of the wisest measures of government. He was so true to his principle herein, that he restrained the heat of some who were proposing severe acts against Papists." Hallam calls William "almost the only consistent friend of toleration in his kingdom."[1]

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[1] *Constit. Hist.*, vol. iii. p. 332. Dr. Stoughton (*History of Religion in England*, Revised Ed., London, 1881, vol. v. p. 5) says: "Toleration was the ruling idea of his mind; and he blamed the Church of England for alienating itself from other Communions." For an admirable portraiture of his character see L. von Ranke, *History of England*, vol. v. p. 298 *sq.* (Oxford Ed.). He calls William "an international nature; by origin a German Prince, the son of an English mother, the husband of an English Princess; by old blood relations and religion attached to French Protestantism, and by his ancestors' services, and by inherited claims, belonging to the Republic of the United Netherlands."

Two schemes were introduced into his first Parliament with the view to settle the Church question—the scheme of Comprehension and the scheme of Toleration. The first failed, the second succeeded. Both had been repeatedly taken up and as often laid down during the reign of Charles II.

The Bill of Comprehension.

The measure of Comprehension, entitled, "A Bill for uniting their Majesties' Protestant subjects," aimed to make the Church of England as wide as the nation, and to bring all the Protestants within its fold. It was favoured by Sancroft, Archbishop of Canterbury, introduced by the Earl of Nottingham, and passed the House of Lords April 8, without consulting the clergy, but was coldly received and defeated in the House of Commons, which consisted mostly of Episcopalians and a few Presbyterians. The Churchmen were unwilling to lower their standards for the convenience of Dissenters; and the Dissenters—especially the Independents, Baptists, and Quakers—disapproved of Episcopacy, Liturgical forms and ceremonies, and some of them of the principle of Church Establishment.

The Act of Toleration.

The Bill of Toleration passed with little difficulty, "though not without murmurs of the bigoted Churchmen." It received the royal assent May 24, 1689, and thus became law. The Puritan divines thronged to the quarter-sessions of every county to swear and sign. Baxter signed the Act with a declaration that, while he approved the doctrine of the Athanasian Creed, he did not mean to assent to the damnatory clauses, nor to condemn sincere and virtuous unbelievers. Many of the dissenting ministers in London expressed their concurrence in these liberal and charitable sentiments.

The Act of Toleration left the Church of England unchanged, and in possession of all her endowments, rights, and privileges; but it limited her jurisdiction, so that she ceased to be co-extensive with the nation. It gave the orthodox Protestant Dissenters, under certain conditions and restrictions, a legal existence, and the right of public worship and self-government, dependent upon self-support (for these two are inseparably connected). Its benefit extended to Presbyterians, Independents, Baptists, and Quakers, but to no others. It stopped the persecution against them, but not against Unitarians and Roman Catholics, who are expressly excluded from the benefit of the Act by Section XVII.

The Act is not called an Act of Toleration at all; but simply "An Act for exempting their Majesties' Protestant subjects dissenting from the Church of England from the penalties of certain laws,"

and defines its object to give "some ease to scrupulous consciences in the exercise of religion." It did not repeal any of the statutes of uniformity or conformity to the Church of England which were passed under the Tudors and Stuarts against every kind of dissent, whether Protestant or Romanist, under heavy penalties; but it exempted all persons from these penalties who took the oaths of allegiance and supremacy, and subscribed thirty-six and a half of the Thirty-Nine Articles of Religion, and a declaration against the doctrine of Transubstantiation. The Articles from which they were exempt are the 34th, 35th, and 36th, and a part of the 20th. They refer to the distinctive order and usages of the Episcopal Church, and are ecclesiastical and ritualistic, rather than doctrinal, but offensive to the Puritans.

The Baptists were also exempted from the 27th Article, which teaches that "the baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

The Quakers were not required to subscribe the Articles at all, but instead of it to make a declaration of faith in the Holy Trinity and the Divine Inspiration of the Scriptures.

Upon these conditions, Dissenting ministers were authorised, for the first time in English history, to preach and to administer the sacraments in public meetings—though only with open doors. The shield of protection was thrown over their acts of worship, and every interruption was made a punishable offence.

The Act of Toleration falls far short of our modern ideas of religious liberty, and by its limiting and exclusive clauses may be termed rather an Act of Intolerance against Unitarians and Roman Catholics. It assumes the authority of the civil magistrate to prescribe and regulate the religious opinions of Englishmen. It disclaims the principle of religious freedom. It describes the Puritans whom it was to benefit as persons of "scrupulous consciences," and their ministers as "persons in pretended holy orders, or pretending to holy orders."

Nevertheless, the Act was a very important step towards freedom, and led to it with irresistible force. It enunciated no principle, but simply met an actual grievance. To an abstract theorist it is, as Macaulay says, "a chaos of contradictions and absurdities." It combines the practical advantages and theoretical defects of English legislation as distinct from French legislation. It was adapted to the actual condition and wants, but aimed no higher; it dealt with facts, not with principles; it provided an immediate remedy, but no final solution. The abstract idea of religious liberty was foreign from that

age, but a long and sad experience had taught the English people that it was impossible to make all men of one mind, and to force them into the same creed and mode of worship.

Under this view, the Act under consideration, as far as it went, was really a great blessing, and the only measure of religious liberty which the age and most men of that age needed and desired.

Progress of Toleration in England.

The chief defect of the Toleration Act was the express exclusion of the Unitarians and Roman Catholics; but these defects have been mended by subsequent legislation.

The first attempt to secure toleration for the Unitarians was defeated by Burke and Pitt, but in 1813 their claim was admitted.

The Roman Catholics, who once ruled England and excluded all others, had to wait longest for the recognition of their rights on account of their intolerant principles, and the political suspicions resting on them. The English people could not forget for a long time the horrors of the Marian persecution, the burning of the Reformers at Oxford, the Popish plots to assassinate Elizabeth, the gunpowder conspiracy of Guy Fawkes, and the Mediæval and Jesuitical doctrine of the power of the Pope over civil rulers. The terrible calamities of the Thirty Years' War, which laid waste more than one-half of Germany, also had a powerful effect upon public opinion. In one word, the Papists were hated and feared as enemies of all liberty in Church and State. And this sentiment has by no means died out yet in Protestant lands.

It is only in view of these facts that we can understand, although we cannot justify, the cruel laws enacted against the Romanists under Queen Elizabeth.

The Catholics in Ireland fared still worse under the reign of William of Orange. They were in arms for the exiled James II. Defeated by the sword, they were condemned to proscription and outlawry. The laws of oppression enacted against them during the reigns of William and Anne intensified that double hatred of race and religion which has been the curse of Ireland and the shame of England ever since.

But as the political danger to England and all prospects of re-Romanising the nation passed away, public opinion underwent a slow and steady change in favour of the civil and religious rights of Roman Catholics. At last they were set free by the Catholic Emancipation Act of 1829, under the reign of George IV. (10 George IV., c. 7). The measure was introduced by the great statesman, Sir Robert Peel, into the House of Commons, March 5, 1829, and de-

fended as a necessity in a speech of four hours. The Duke of Wellington justified it in the House of Lords, as a means of averting a civil war. The ultra-Protestant sentiment of the land raised a loud protest, but was overcome by the more liberal and intelligent majority. The Bill passed the Commons and the Lords by large majorities in April; and the King himself reluctantly gave his assent, not daring to overrule his Ministers and Parliament. This Act admits Roman Catholics, on taking a new oath, instead of the oath of supremacy, to both Houses of Parliament, to all corporate offices, to all judicial offices, except in the ecclesiastical courts, and to all civil and political offices, except those of Regent, Lord Chancellor of England and Ireland, and Lord-Lieutenant of Ireland, all of whom must belong to the Established Church.

All these Acts of toleration and relief are simply measures of justice which the State owes to all its subjects alike. They no more unchristianise the British nation than the fact that Jews and infidels dwell in England and are allowed to hold property. On the contrary, they show the progress of the true spirit of Christianity, which is a spirit of justice and goodwill to all classes and conditions of men. And the crowning act of justice by a free government will be to restore to the Established Church its inherent right of self-government, and to establish religious equality before the law.

Toleration and Liberty in Scotland.

The Act of Toleration was intended for England; but the revolution of 1688 was of the greatest benefit to Scotland. It ended a reign of terror, and secured the natural development of Presbyterianism as the religion of the great majority, with freedom for all other forms of Protestantism, and ultimately also of Romanism.

Three months after their election in England, William and Mary were invested with the regal authority in Scotland in the banqueting-house at Whitehall (May 11, 1689). William wisely left the settlement of the Church question to the Estates of the kingdom. They had previously declared the throne vacant, drawn up fourteen grievances, and made a claim of rights and liberties as the ancient inheritance of the nation. In this bill of rights they claimed that no Papist should ever succeed to the throne, and that no Protestant successor should presume to exercise any act of royalty before taking the coronation oath. With regard to religion, they voted that "prelacy, and the superiority of any office in the Church above presbyters, is, and hath been, a great and unsupportable grievance and trouble to this nation, and contrary to the inclinations of the generality of the people ever since the Reformation."

In accordance with this declaration, the second session of the same Parliament, 1690, Episcopacy, which had become intensely hateful to the people by the barbarous persecution under the previous reigns, was for ever abolished as the State religion, and Presbyterianism restored as it was in 1592. The union of Scotland and England in 1707 brought the Church of Scotland under the power of the English Parliament, but her permanence was secured by treaty.

The Revolution settlement was not satisfactory to the stern Covenanters, who wished the restoration of the platform of 1638, and the enforcement of the Solemn League and Covenant. But that was an impossibility, and would have been an act of injustice to all non-Presbyterians. "It would be in a high degree ungrateful," says the Free Church of Scotland,[1] "to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church as well as the nation. Not only did it put an end to the cruel persecution by which the best blood of Scotland had been shed in the field, on the hillside, and on the scaffold; not only did it reinstate in their several parishes the pastors who had been unrighteously cast out in the reign of the second Charles, and set up again the platform of the Presbyterian government; but by reviving and re-enacting the Statute of 1592, the original charter and foundation of Presbytery, it recognised as an inalienable part of the constitution of this country the establishment of the Presbyterian Church. It secured also effectually, as was then universally believed, the exclusive spiritual jurisdiction of the Church, and her independence in spiritual matters of all civil control. And by the arrangements which it sanctioned for the filling up of vacant charges, it abolished those rights of patronage which had been reserved in 1592, and made provision for enforcing the fundamental principle of this Church that 'no pastor shall be intruded into a congregation contrary to the will of the people.'"

The Westminster Standards are still in force in all the Presbyterian Churches of Scotland, England, Ireland, and America, but the clauses which assume the right of the civil magistrate to protect orthodoxy and to punish heresy, and give him control over the first table of the Ten Commandments, as well as the second, have never been enforced to the extent of persecution in any Presbyterian Church, and are explained away by a very liberal construction. The Free Church Assembly in 1846 declared that "while the Church firmly maintained the same Scriptural principles as to the duties of nations and rulers, she disclaims intolerant or persecuting principles, and does not regard her Confession, when fairly interpreted, as favouring intolerance or perse-

[1] "Act and Declaration," 1851.

cution, or consider that her office-bearers by subscribing it profess any principles inconsistent with liberty of conscience and the right of private judgment." And the United Presbyterian Church, in a Declaratory Act adopted in 1879, besides some very important modifications of the doctrines of Divine decrees and the extent of redemption, expressly "disapproves of all compulsory or persecuting and intolerant principles in religion, and declares, as hitherto, that she does not require approval of anything in her standards that teaches, or may be supposed to teach, such principles."

The Presbyterian Church of the United States went a step further, and in 1787 so altered the Westminster Confession, chaps. xx. xxiii. 3, and xxxi. 1, 2, as to eliminate the principle of State churchism and persecution, and to proclaim the principle of religious liberty and legal equality of all Christian denominations; thus bringing the Confession into entire harmony with the Federal Constitution, which was prepared in the same year, and in the same city of Philadelphia.

The Protestant Episcopal Church in the United States in 1801 made similar alterations in those of the Thirty-nine Articles of Religion which treat of the powers of the civil magistrate (Arts. XXI. and XXXVII.).[1]

Conclusion.

From the facts presented in this paper, it appears that religious toleration in England led step by step to freedom and religious equality before the law. Toleration was first asked and granted as a favour, then demanded as a right, and is now spurned as an indignity. Nobody wants to be tolerated for his religious opinions, but claims liberty of conscience and of public worship as an inborn gift of God, and an inalienable right which no power on earth can give or take away. Religious liberty is the most precious and most important of all kinds of liberty, and the only sure basis of civil and political liberty. It may be abused, like any other gift, and incur punishment; but no amount of abuse can abolish the right use. No Book is more abused than the Bible, but it remains, nevertheless, the best and most useful book in the world.

This principle of religious liberty may now be said to be fairly established in the civilised world of Europe and America, with the exception of Russia and some Papal countries. The Emperor William II., in his speech from the throne to the Prussian Diet, June 27, 1888, uttered the best sentiment in Germany when he said: "Following the example of my exalted ancestors, I shall always consider it a

[1] See the alterations in Schaff, *Church and State in the United States.* New York: Scribner's Sons, 1888, pp. 48-52.

duty to extend to all religious denominations in my country my kingly protection and the free exercise of their form of worship." Even Italy, in the fundamental statute of 1848, which since 1870 has extended over the whole united kingdom, while claiming for the Roman Catholic Church the privileged position of the religion of the State, proclaimed toleration to other forms of worship. This toleration is understood by the Italians to mean liberty; and even in Rome, since 1870, there have grown up, in spite of the Pope's protest, no less than twelve Protestant congregations.

The principle of toleration and freedom has practically worked very well in both hemispheres. There is more sincere, vital, energetic, and aggressive Christianity now in the world than there ever was before, notwithstanding the fearful amount of materialism, scepticism, agnosticism, and downright atheism. Even the Roman Catholic Church has experienced a revival, and is most flourishing in Protestant countries where liberty prevails, while in some exclusively Romish countries she is like a praying corpse. She reaps the benefit of the very system which she repudiates and condemns.

Christianity demands nothing from the secular government but the protection of its freedom. It is abundantly able to support and to govern itself. It has done so in the ages of Pagan persecution, when it was poor and lowly; it can do the same still better now when it is rich and mighty. The Church commends itself best to the world by confining itself to its proper spiritual and moral duties and powers, instead of using the secular arm. It can only lose by force and violence; it can only gain by truth and love.

The whole solution of the problem of the relation of Church and State lies in the word of Christ: "My kingdom is not of this world," and in His other word: "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

CENTENARY OF THE AMERICAN CHURCH.

The next business was connected with the late celebration of the Centenary of the American Presbyterian Church.

Dr. Cairns (Edinburgh) said:—I rise to move a resolution with regard to the centenary of the American Church. It has been the custom, as far as possible, of the Council to notice with interest and with gratitude the important events in the history of Presbyterianism, not only of the ancient period to which our attention has just been directed, but of more recent times. I have pleasure in presenting for the approval of the Council the following resolution, which has the full concurrence of the Business Committee:—

"That the Council have observed with the greatest satisfaction

that the General Assembly of the Presbyterian Churches in the United States of America, and the General Assembly of the Presbyterian Church in the United States, have united to celebrate the centennial of the First General Assembly held in Philadelphia in 1788. They desire to congratulate them on the vast progress of the Presbyterian Church in America since that great epoch, and they desire to record, with thankfulness to our Lord and Saviour, what He has enabled these Churches to accomplish for the advancement of His kingdom, not only in their own land, but in the wide mission field."

Although those two great branches of the Presbyterian family are still separate, we hope that at no distant date they may again be one. We know of the great difficulties they had to overcome. We look back upon the War of Independence with some sense of sadness, it may be, on one side, and something like triumph on the other, but still with thankfulness that all the feelings of bitterness and resentment connected with that struggle have now entirely passed away. All the great difficulties, however, in the way of re-organisation were completely overcome, and in 1788 Presbyterianism was re-established, and an entirely new start was given to the Presbyterian faith in the midst of a newly independent people. The succeeding history has been truly marvellous, and we record our thankfulness to God for having granted such a bright career of onward movement and spiritual power to that great Church. There is no separate mention in the resolution of the other branches of the Presbyterian Church which has progressed in America, but we trust that in due time they may be brought into the same tie of union which we desire for these two branches of the Presbyterian family.

The resolution was unanimously agreed to.

Conflict with Rome.

The Council then proceeded, according to the arrangement of the Business Committee, to consider the subject of the conflict with Rome. The Council was addressed first by

Rev. Geo. Sutherland (Synod of Eastern Australia), who said:—My object is to call attention to the great power of the Papacy and to its operations. In this representative assembly of Reformed Churches, surely we ought to view the vast array of the enemy opposed to us in regard to its political, social, and especially its religious aspects, so that we may notice where that enemy is planted, and what its strength is. Looking over the Continent, we see the mighty power of Romanism, particularly in the West and South of Europe, counted by millions. How far are the Protestants in those countries, as com-

pared with the Roman Catholics, nominal at least! Are we not to seek to evangelise these, and to sympathise with the struggling Protestant churches that are so anxious to embrace in their evangelistic arms their countrymen? One whole day at least might, with advantage, be given by this Council to consider the present condition of Romanism in Europe, America, Canada, and Australia. For thirty years I have been in conflict with Rome, as secretary of a Protestant combination in a certain part of the world, where we sought to overthrow a Romish government. We got clear of a Romish government, got the Bible into our schools, established an Educational Board wholly Protestant, and brought under the control of the board every public school in the colony. I am associated with another Protestant Order, which I need not mention, with which, I believe, many members of this Alliance are connected—men who are resolved to resist every encroachment of Romanism, wherever it may come; and not only to resist the political, but emancipate the spiritual. They recognise the power of conscience; and they know well that the Church of Rome lays hold of conscience. Especially by means of the Confessional, Romish priests wield an immense power over the souls and bodies of men. You need not to be told that the Pope of Rome claims to be supreme in all matters, civil and spiritual, and to dictate to governments, queens, and peoples. If he had the power to depose them he would do so, in order that he might put in their place those who are obedient to his will. I only wish to stir up your pure mind by way of remembrance. The Church of Rome is looking over the New World, planting her able men, her schools, her colleges, her nunneries, and employing where she can the influence of politicians in her favour. In Australia, that glorious and magnificent empire of the south, we know that the genius of Romanism is endeavouring to gain a footing here, there, and everywhere. A delegate from Queensland said to me, "Do you not know that Queensland was intended to be a Roman Catholic country?" I said, "What are you going to do? You are a Scotchman." His reply was, "Thank God, Queensland shall not be Roman Catholic." There is a large body of worthy men who will not have it.

Rev. Dr. Magee (Dublin) held it was a defect in the operations of the Council that it had not addressed itself to the supremely important question, how they were to deal with the Roman Catholic mind. He had observed in Ireland, as well as in England, that any discussion on the subject of Romanism generally produced more hilarity than anything else. No more practical, and no more difficult, subject could engage the consideration of the Alliance than this very question. He had made Romanism the study of his ministerial life,

not only from dogmatic books on Roman Catholic theology, but from Roman Catholic popular catechisms and books of devotion, and also from personal intercourse with Roman Catholics themselves. The customary controversial and abusive manner of dealing with Roman Catholics was, in his view, entirely erroneous. He distinguished between Romanism as an ecclesiastical system, and Romanism as a religion dealing with the conscience, and with the salvation of souls. As an ecclesiastical system it was a despotism, and of the most perfect type ever designed, for it claimed power over both worlds, and wielded the sanctions of both. It was a mistake to assume that all Roman Catholics abetted that ecclesiastical despotism. They did not. They were the victims of it, and they should be approached with sympathy by Protestants. Romanism, as a religion, was misunderstood. There were elements of evangelical truths in the system which were clung to as tenaciously by Roman Catholics as by any Protestants. If it was assumed that Roman Catholics hold only by the Papal element, a great mistake was made.

Mr. John M'Donald (Elder of the Reformed Presbyterian Church, Glasgow) said:—I rise, Mr. Chairman, to express my regret that the Business Committee did not make arrangements for having the question of Popery fully considered. I am not going to enter on the discussion of it in the few minutes allowed me to speak, further than to say, that I regard the Popish system as the masterpiece of Satan, and I believe its dogmas to be soul-destroying. I wish to call the attention of the Council to the progress it has made in the British Isles during the present century, and especially within the last forty years. From the time of the Reformation till the year 1795, Popery, as far as the nation was concerned, was allowed to shift for itself, and to live on its own resources. In 1795 the then Government of the day introduced and carried through a bill for the erection of the College at Maynooth, with an annual grant of £9000, to board and educate 200 young men annually for the priesthood. This went on till the year 1845, when Sir Robert Peel introduced a bill to extend the College buildings so as to accommodate 500 students, and to raise the endowments from £9000 to £26,000. The introduction of this measure into Parliament raised quite a hue and cry amongst the Protestant Churches of that day, and the House of Commons was flooded with petitions in opposition to Sir Robert Peel's measure. It was passed into law, however, in spite of all the opposition. And what I wish to call the attention of this Council to is the fact that the voice of the Protestant Churches has never been heard on that subject from that day to this, although the annual grants to the Church of Rome from the National Exchequer have gone on increasing year after year until they have reached a

million sterling per annum. It would be well if this Council would devote some of its time to this question, and inquire how it is that the Protestant Churches have treated the national support of Popery with such indifference, without a single word of complaint or protest for the last fifty years. And side by side with this silence and indifference on the part of the Protestant Churches, Popery is gaining on us on every hand. It has been going on increasing in wealth, in numbers, in social standing, in influence, until its officers sit side by side with the Prince of Wales, and its members have reached the highest positions in society, and with one or two exceptions the highest offices in the State. Fifty years ago a priest of Rome was as rarely to be seen in England as a Jewish Rabbi, now they are to be met with at every turn. Fifty years ago Roman Catholics did not number more than one per cent. of the population of England, now they are wellnigh twenty per cent. Why should this Protestant Presbyterian Council shut its eyes to all this? and why should it shut its eyes to the fact that the British nation is spending its treasure in thousands and tens of thousands in disseminating the soul-destroying dogmas of Rome? This Alliance ought to record on its minutes its most solemn protest against this national sin and this national dishonour done to God.

The Rev. John Hall (New York).—I wish first to dissipate some of the alarm that is felt regarding Romanism. It is not at all so strong on the continent of Europe as it used to be, while in America it looks stronger than it really is. Political causes contribute to that. One party has nearly always had its support, the other always wants it; and it is in favour on that account. It includes about one-tenth of our population; it is very noisy, it is strong in our prisons, it is strong in our politics; it is not so strong as might be supposed in the religious life of the community. I suspect that, for wise political reasons, and other reasons indicative of conscious weakness on the continent of Europe, its money and orders are coming in greater measure than they otherwise would to the United States, and also, I presume, to the Colonies. Let us not be frightened in that regard. The second remark I wish to make is this: One of the best things we can do is to teach our young people why we are Protestants. The age is a liberal one, and a silly notion is abroad that for a man to have strong convictions on the religious side is illiberal. Let us teach our people from the pulpit, in the Sunday-schools, and in the streets, why we are Protestants. One of the clearest indications that the community needs to be taught in this matter is this: We are pointed to articles in Roman Catholic creeds, and deliverances that embrace, in so many words, evangelical truth. From the begin-

ning to the end of that statement of evangelical truth, you can find, in the same creeds and documents, what will contradict and nullify that evangelical statement. And there it is that Antichrist is a clever substitute for Christ. Take the matter of justification by faith. You can find a statement of that in the deliverances of Rome in words that an average Protestant would accept; but you can find added conditions and definitions that completely nullify the former statement; for instead of making our salvation to be by Christ's atonement alone, it is made to be by our righteousness and the Church's interference—*i.e.* it is so presented that we cannot actually have it as ours until we have gone out of this world and through purgatory, the payment of money by our relatives and friends contributing to produce that result.

The Reports on Sabbath-schools was then called for. No regular report was given in, the Convener on the British side having entirely neglected the matter. Dr. Worden, American Joint-Convener, transmitted the following paper, explanatory of methods pursued on the American side.

[The first part of Dr. Worden's paper consisted of statistics, for which readers are referred to the Report of the Committee on Statistics. See Appendix, pp. 7-17.]

Besides statistical reports we have, in accordance with the instructions of the last Council, collected and classified the most prominent methods of work adopted in the Sabbath-schools of the various Churches of this Alliance in America. These may be divided into two classes—I. Methods of Improving Sabbath-schools. II. Methods of Sabbath-school Extension.

I.—Methods of Improving Sabbath-Schools.

1. By providing a uniform system of Bible lessons.

(1) The International Lesson System. This uniform system has been adopted almost universally by our churches in America. It is too well known to need a description, and its advantages are too many even to mention.

(2) In addition to the International Series of Lessons, it has been proposed, and the proposition has been widely accepted, to adopt the following plan of graded Supplemental Lessons for Presbyterian Sabbath-Schools:—

First—The Departments. Each Sabbath-school, which finds it practicable, shall be divided into *three* departments.

1. *The Primary Department*, composed of scholars from five to ten years of age. Studying the Westminster Primary Leaf or Quarterly.

2. *The Intermediate Department*, composed of scholars from ten to

sixteen years of age. Studying the Westminster Lesson Leaf or Question Book.

3. *Bible-Classes*, composed of scholars from sixteen years old and upwards. Studying the Westminster Quarterly, or Question Book, Westminster Teacher, or other recommended course.

Second—Promotions. Promotions from one department to another, or, where it is desired, from one year to another within the same department, should be made on or near the first Sabbath in December of each year, on the report of the Standing Committee on Promotions appointed by the Pastor and Superintendent, which will conduct an annual examination for this purpose. The exercises connected with these Promotions will be determined by the Pastor and Superintendent.

Third — The Relations of this System of Graded Supplemental Lessons to the International Series of Sabbath-School Lessons.

1. The object of these Supplemental Lessons is not to be substitutes for the International Lessons, but to supplement those lessons.

2. They are not to shorten the time given to those lessons in the session of the Sabbath-school. The lesson-time is to be lengthened *ten minutes.* The first ten minutes of the lesson-time are then to be devoted to the Supplemental Lessons. At the expiration of this time the superintendent is to give a signal for the classes to begin the study of the International Lessons; or the superintendent will determine what time for teaching the Supplemental Lessons is most appropriate for his Sabbath-school.

Fourth—Advantages of this System.

1. The International Series of Lessons was never intended to be an exclusive studying and teaching the Bible. There are many things outside of and beyond these International Lessons which every scholar in our Sabbath-schools should learn.

2. This scheme furnishes a system of thorough instruction in these elementary and fundamental things which are indispensable.

3. The offer of promotion is a proper and powerful stimulus to better study of all the lessons.

4. Scholars will obtain much accurate knowledge which, being stored in the memory, will prove a permanent acquisition.

5. Scholars will be induced by this system to remain in the school permanently, or, at least, until this course of lessons is finished.

(3) By providing the adequate lesson-helps for teachers and scholars. There are published of these in America for Presbyterian Sabbath-schools annually, for teachers, over 900,000 copies of Lesson Helps, for scholars, over 6,300,000 copies. This does not include illustrated papers and other periodicals published for the scholars, which

number annually over 13,000,000 copies. It is not too much to say of these lesson-helps and periodicals that they will compare favourably with any like publications in the world.

(4.) By providing the means of teacher training. These means may be enumerated as follows:—

(*a*) *Teachers' Meetings* held weekly for the study of the current lessons taught in the school. These meetings are designed for the improvement of other teachers of one school or of several schools.

(*b*) *Conventions and Institutes.*—Most of the Presbyteries in America hold annually, semi-annually, quarterly, or monthly meetings of conference with their Sabbath-school workers. In these Presbyterial meetings reports of different methods used in the several schools are received, plans are compared and discussed, and instruction and stimulus are given to increase the efficiency of the teaching in the school. It is estimated that 500 such institutes and conventions are held every year.

(*c*) *Normal Class Instruction.*—There is a variety of methods of organising and conducting classes for the training of teachers. The one at present most generally adopted is that which is denominated the Bible Correspondence School. This institution now numbers 9000 members, studying and reciting under 600 presidents. The Bible Correspondence School leads its members to a connected study of these periods of Bible history and those books of the Bible, portions of which are selected as the International lessons. It supplements those lessons. It fits its members for the intelligent study of the International series. It has a "Bible Teaching Section" for training its members in the principles and methods of teaching and practical work. It has the power of associated study. It stimulates and helps by gathering into one school the more faithful workers of all the States and Territories and of Canada. Its text-books are pamphlets prepared by Dr. Worden, issued monthly to the members, November 1, December 1, January 1, February 1, March 1, April 1. The local president is the pastor, superintendent, or a competent teacher. He carries on the school—(1) By holding weekly meetings; (2) Where meetings cannot be held, the members study at home, and write monthly answers to the test questions, which are corrected by the president; or (3) Members, without writing answers, study at home, many pursuing the School as a careful course of Bible reading. It thus adapts itself to all possible cases. The members are enrolled, their names forwarded to Dr. Worden, their standing is reported by the president to him and recorded. He aims to help in every way the presidents.

(*d*) *Rewards for Reciting the Westminster Shorter Catechism.*—In

one of the Presbyterian churches of America, the superintendent of Sabbath-school and missionary work has been authorised and empowered to offer, as a reward to every youth of the churches and Sabbath-schools who should be certified to him as having committed to memory and having recited the Westminster Shorter Catechism, a copy of the ruby edition of the Oxford Bible. Within less than six months 1300 Bibles have been awarded. These have been given not only in English, but in German, French, Spanish, Chinese, and in one of the dialects of India.

(*e*) *Children's Day.*—It has become almost universal in America to celebrate the second Sabbath of June of each year as Children's Day. On that day the churches are beautified with plants and flowers, and all the services are specially adapted to the young. On that day generous offerings are made by teachers and scholars to the cause of Sabbath-school missions.

(*f*) *Instruction in Theological Seminaries* in regard to Sabbath-school Work. In almost all institutions for ministerial training, specific lectures and instructions are given to the students in the principles and methods of modern Sabbath-school work. The coming pastors are thus prepared to enter upon the most promising part of their future labours.

II. Sabbath-School Extension.

(1) *The Needs of Sabbath-School Extension.*—As accurate statistics are more readily obtained as to the work yet to be done in the United States, we will just now confine our attention to these. According to the latest Educational Report, that of 1884-85, there was a school population in the United States of not more than 17,169,391. Of these there are in all Sabbath-schools, Protestant and Romanist, not more than 7,000,000. As there are in Protestant Sabbath-schools in the United States over 8,000,000 of scholars, but of these at least 1,500,000 are adults, and there are not over 500,000 scholars in Catholic Sabbath-schools, it will be readily seen that there are over 10,000,000 of persons of a school age in the United States outside of Christian schools of any kind. The necessity that these should be brought into Sabbath-schools is apparent.

(2) *Methods of Sabbath-School Extension.*—One of our churches in America has entered upon this work with energy. It has been led to this form of labour by a consideration of the advantages of Sabbath-school work. Sabbath-school mission work is one of the most economical and effective means of evangelising the unreached millions. The quickest and cheapest way to build up churches in new or godless districts is to establish mission Sabbath-schools. In one city

of America 175 churches can trace back their origin to such schools. Nor is this form of evangelisation confined to the city. Everywhere there are multitudes of churches that have had similar origin. The church that now gathers the children will be the Church of the Future. In a single one of our denominations in America there are to-day seventy-six Sabbath-school missionaries. Their work is to organise Sabbath-schools in every destitute locality in their fields so far as is practical; thoroughly to visit all the families in their field; to bear to them the Gospel in personal religious conversation, and to leave it in their homes on the printed page, etc. During their vacation scores of Theological students from the various seminaries are appointed to labour as Sabbath-school missionaries. Already the fruits of the aggressive movement toward reaching perishing millions of youth are beginning to appear.

(3) An offer has been made by one of our largest churches in America that to any man or woman in the United States who will organise a Presbyterian Sabbath-school, with the approval of the Presbytery, and whose application for assistance shall be endorsed by the Presbytery, a full supply of lesson-helps, illustrated Sabbath-school papers, and hymn-books shall be gratuitously furnished.

Suggestions.

The Committee would respectfully suggest that this Council—

(1) Express its gratification at the increase in numbers and improvement in the methods of Bible study and Bible teaching shown in the reports from its constituent churches in America.

(2) Recommend to all the Sabbath-school workers of the churches composing it a still more practical recognition of the fact that these schools are really *Church Schools*, that the entire membership of the church should attend the Sabbath-schools and Bible-classes, either as teachers or scholars; that the entire membership of the Sabbath-schools should be educated to attend the preaching services of the church; that these schools should be always affectionately governed by the sessions of the churches, and that they should thoroughly instruct their scholars in the creed and catechisms of the church.

(3) Recognising the Sabbath-school as a great evangelising agency, recommend still more thorough and persistent efforts to bring into these schools the multitudes of young people now perishing for the lack of knowledge.

(4) Recommend earnestly that the various church courts should provide adequate means of giving a thorough preparation for their work to Sabbath-school teachers.

These suggestions were adopted by the Council.

The following paper was then read on

OUR TEACHERS.

Dr. Francis A. Horton (California).—I am happy to say a word or two on behalf of the three million Sunday-school officers, teachers, and scholars referred to in the statistics laid on the table by our now Chief Secretary. The foundation of successful work in the Sunday-school lies in the pious training of our own children in Christian families. Apart from that there is no success attainable. If parents will train their own children, bringing them up in the nurture and admonition of the Lord, several objects will be accomplished. It will bring all the families of the Church together about the Sunday-school in such a way as that those who come from unchristian homes will, in some sort, be brought in and under the grand family covenant; and in that family covenant is our only hope that the blessing of God will descend upon the school. I might amplify that by showing you how the example of these pious children, their reverential deportment, their respect for the Word of God, influence those who are outside the family; and when the time is come to give their hearts to Christ, those children trained in our own homes lead the way for others to follow with them. So that from all points of view our hope is centred just there—viz. that Christian fathers and mothers will not relegate all the teaching of their children to the Sunday-schools, but will do it themselves, and in conjunction with the officers and teachers help on the grand work.

One advanced idea of America with regard to Sunday-schools is that they should be under the control of the session. Another advanced idea is the use of lady Bible-readers, whose business it is to go and read the Bible in the homes of the children, endeavour at the same time to bring the parents to the church, and try to secure from them some little help in preparing the children for their duties. Another advanced idea, of which I do not fully approve, though I understand it finds favour in some parts of America, is to have paid superintendents. It is said men are so actively engaged in business that they cannot find the time for Sunday-school, and why not pay the superintendent a salary? Paid teachers have also been spoken of, thus bringing the whole system of instruction on a higher plane, as some imagine; but this, I think, is open to serious criticism.

As to the training of teachers, we accept the aid of the International Lesson system as impressing upon all that the study of the Bible must not be of the mutilated Bible in the shape of lesson leaves, but of the whole Bible in the hands of a thoughtful teacher. We have found that the weekly teachers' meeting will not answer, for we hold

that a teacher is not fit to teach in a Sunday-school who has not digested and arranged in his own mind the knowledge he has to impart. We teach them to get their illustrations from their daily life, and to meditate on the lesson in the course of the week, so that when Sunday comes round they are full of the subject. Thus they outgrow the necessity of a teachers' preparation meeting in the middle of the week. So we have come to the Saturday afternoon examination. Such men as Dr. Pierson, of our own Alliance, teach a class of that kind in Philadelphia; Dr. Gibson in San Francisco; and so on through the United States.

But beyond is the Bible-correspondence school. It takes up not only the chapters, but the books in which they are, with the history that lies around them. We form the people into classes, and instruct them from November to May regularly once a week. In our congregation we have started a school of that kind; it now numbers about 500, and is the largest in the world.

With regard to the grading of schools in order to hold the adults, in America we cannot discipline our churches as you do yours in England. Our form of government goes into all our institutions, into the discipline of our families, and everywhere besides. We cut up the school into two parts, primary and advanced; then crossways by a line of cleavage, dividing the primary, and intrusting the smaller ones to a competent teacher, who instructs them in the old-fashioned infant class; the advanced are in charge of a more competent lady.

There is an advanced department for young men and young women between the ages of seventeen and thirty. Nobody under seventeen can get in, and nobody over thirty can stay in. These form themselves into a society, and talk about missions and other such matters. In these ways we hope to hold them.

Another point of importance is the necessity of church attendance. I have heard Sunday-school orators say: "Now we are in the children's church." They talk nonsense like that, and fill the mind with the idea that Sunday-school is one thing and church is another, so that when the work is done in Sunday-school the children can go home and rest, while father and mother have their turn in their department. What we want to see is the children in the family pew, and not in the gallery whispering and talking one with another. We want them to attend church, and every time they go to put down minister's name, text, and the date. The teacher can then endorse the record, and it is a grand thing if a child is told that he has been present every Sunday in the year. We do not offer prizes for church attendance. We have in our congregation 400 or 500 children in the gallery, and they form a large part of the audience.

In order further to hold the scholars we have what we call a Sunday evening meeting, which is all the better for the presence of the pastor, if he can do this in addition to his other services. The difficulty is to keep the grown-up people out of the gatherings. The service is full of the marrow of the Gospel, and is so simple that a child can understand and be interested.

We also are training our Sunday scholars not only in temperance work, but in other benevolent work. We teach the children directly they come into the school to present an offering for some benevolent purpose. They do not take the gift and throw it into somebody's hat, but they have the honour of coming up to the front and laying their gift on the table. We are educating the children, little by little, to increase their offerings as the Lord has prospered them.

THE CHURCH'S DUTY TO THE YOUNG.

The Rev. Professor M'Allister (Pittsburg, Pennsylvania) delivered an address on "The Church's Duty to Youth outside her Schools." He said :—There are, in the city of London, over a million and a half youths that are never within the church, and never within the church's schools. In remoter parts of the world the number of such must be many millions.

I would indicate two or three practical methods by which we may reach these vast multitudes of our young people. One method is the wider dissemination of the Scriptures and of scriptural literature. We may surely do more in that direction by increasing our support to the Bible Societies, and by personal distribution of copies of the Scriptures, or portions of them.

We may also do good by the circulation of literature similar to that published in Greece by Dr. Kalopothakes, of Athens, who prints in the modern Greek a little newspaper full of the salt of Christianity. Could we not do something to increase the wide circulation of that journal among the Greek-speaking people? Only let the Church give herself to work of this kind, and thousands may be reached instead of hundreds. When shall we have, through the influence of the Church, a sanctified press? We do not want to make the daily newspapers religious journals, but we do want them to be seasoned with salt.

The Church may reach the youth outside through the institutions of social and family life. The family, blessed institution as it is, has felt the curse of sin ; it needs to be Christianised ; it needs to come under the law of Jesus Christ. The duty of the Church is to bring to bear upon family life, as well as upon national life, the great law which Christ has given as Head of the families of the earth, and as

King of the nations of this world. How many families are corrupted because the State will not enact laws in conformity with the law of Christ. The state is not giving the help and protection needed for our young people. In Chicago young boys have tickets distributed amongst them, and premiums given to them, in order that they may induce as many of their playmates as possible to go into the saloons to drink strong liquors; and yet the State will not interfere to prevent them.

I believe we can do something for the young that are outside our schools by making every member of the Church a practical missionary. In America we are organising Societies of Christian Endeavour amongst our young people, and every member holds himself responsible for carrying the Gospel to some other one.

The work in our Sunday-schools is not direct enough, not personal enough. There is, I fear, too much that is merely formal instruction, and not sufficient endeavour to get at the intelligence, heart, and conscience. It is by personal consecration to God, and then by personal contact with those to whom the message is carried, that we may hope to win the young and bring them under the blessed influences of Christianity, filling up our Sunday-schools and filling up the Church of Christ.

The Rev. Dr. Stuart (Dunedin, Otago).—I agree that the instruction in our Sunday-schools is, to a great extent, inefficient and resultless. I have had to do with Sunday-schools for forty years, and have found that children will attend them for years without being able to handle their Bibles. I have been astonished at the imperfect way in which they are instructed in the use of Holy Scripture. We ought to fall back upon an old Reformation custom—the Church should make one of her two services catechetical. I have followed that practice for ten or twelve years. Said the men in the session: "You will disperse the congregation;" but I do not. The children turn up the passages. It is a sort of catechetical lecture; and the result has been that parents and children, young folks and servants, have come to learn how to handle their Bibles. They will stand up in the congregation and read them. Our ministers have given too much attention to preaching to grown-up people. There has been a plethora of preaching to grown-up folks, and the children are too often given up at Sunday-schools to young girls and lads, who have zeal, but who, for want of culture, are not competent teachers. By means of a catechetical service the young people would have a knowledge of Scripture far more intelligent, far more thorough, than they get from committing bits of texts to memory. I strongly recommend the old Protestant plan of a weekly or fortnightly catechetical service,

and encouraging the young folks to stand up in the congregation and read the passage right out.

The Rev. Dr. J. T. Smith (Baltimore).—It seems to me that the essential nature and great function of the Sunday-school has not been distinctly emphasised. It is, I believe, the mission of the Church of God to be the teacher of the world—to go and teach all nations. That is its divinely appointed function. The Sunday-school is the Church of God accomplishing that great mission in obedience to the command, "Feed My lambs." The Sunday-school is the only counteraction we present to the secular education that has set aside all religious instruction, which formerly was given in our parochial schools. We also want the Sunday-school to supply the religious instruction that, alas! in so many families, is not given, that in so many day-schools is not given, and that ere long will be excluded from all day-schools.

Mr. W. Dugdale (Baltimore).—As superintendent of the school connected with Dr. Smith's church, I wish to remark that a vital point has been overlooked in the discussion; that is, the very great necessity of selecting, by the session, thoroughly spiritual teachers. There are many teachers of culture and education who sit before their classes, year after year, without witnessing any definite spiritual result, while, on the other hand, other teachers, with less education, but filled with the power of the Holy Ghost and with a burning desire to save souls, have seen their whole classes brought to the Saviour.

The Rev. Dr. Cole (New York).—There are certain usages growing upon us in America at a rapid rate which I, for one, regard as unmitigated evils. One cause probably is the common notion that the Sunday-school is the children's church, and that they have no place anywhere else on the Sabbath-day. Another error springs from the assumption that they cannot bear the strain of so many consecutive hours in attending the church as well as they can bear the Sunday-school. But we have experience to show that they can attend Sunday-school meetings several times a day without complaint of weariness. Then there are frequent excursions and picnics, prizes, and various other attractions which tend to dissipate the minds of the young connected with our Sunday-schools. These things I consider to be unmitigated evils. I would press upon all who have to do with Presbyteries, that our children ought to be brought up in one scheme of doctrinal instruction. We want to bring them up along our own lines of thought, and for the propagation of which we are responsible. I believe in almost every point urged by Dr. Horton. What is the object of the Sunday-school except to save the souls of dear little children? It is of the first importance that their

minds should be well grounded with the living truth of God from the earliest years.

The Rev. Joshua H. Derr (Catawissa).—I quite agree with what has been said about the care that should be exercised in the choice of teachers for our Sunday-schools. The lambs of our flock are, in too many instances, intrusted to persons who have no sort of theological Christian preparation, and who are utterly unskilled for the important work they have undertaken. It is the duty of the Church in some way to make up for this want. We ought to have more competent instructors for our children. Instead of preparing children in a Sunday-school for Divine worship in the church, they are taught hymns and tunes that are not fit to be sung behind the plough, so that when the children are brought from the Sunday-school to the church they sit mute, and become restless and tired out. The Sunday-school teachers ought to see that the scholars are taught properly to worship God, and that they learn those hymns and tunes which they will have to sing afterwards in the church.

MEMORIAL FROM THE SOCIETY OF FRIENDS.

Dr. Dykes presented a memorial received from the Society of Friends earnestly appealing to the members of the Council on the subject of peace and its practical application by means of arbitration as a substitute for war. He moved that the memorial be read, and then referred to a small committee for consideration.

The motion was agreed to. The committee consisted of Dr. Talbot Chambers and Chief-Justice Taylor.

STUDENTS OF BERLIN UNIVERSITY.

Dr. Dykes intimated that an address had been received from theological students of the University of Berlin, connected with Pastor Hapke. It was, he said, couched in the Latin language; and he did not propose that it should be read to the Council. He moved instead that it be referred to a small committee, consisting of Dr. Aitken, Princeton, and Dr. Lindsay, Glasgow.

Wednesday, 11*th July* 1888.—*Evening.*

Exeter Hall, 11th July 1888, the Council again met at 7 p.m., and was constituted by devotional exercises led by Rev. Dr. Burns, Halifax, who occupied the Chair during the first part of the evening, Rev. Mr. James, Moderator of the General Assembly, of the Calvinistic Church of Wales, who had been appointed to preside in room of Mr. John Roberts, M.P., unable to be present, occupying it afterwards.

The Chairman.—We have a grand programme for to-night, and I hope that it is not the fame of those who are to speak that will alone account for the very large number present, but that the true cause is a deepening interest in the young. I hope we will feel that this is a personal matter, and that we will go away from this mount of privilege to pray more earnestly and labour more faithfully to bring the little ones within the loving arms of the children's Friend.

THE CHURCH'S DUTY TO THE YOUNG.

The Rev. Prof. Ellis Edwards (Bala College, Wales).—I have been unable to think of anything to say on this matter but the fundamentals, and it is a pity we do not carry them out better, and it may be that a poor word even from me in this place may help to their better accomplishment.

We want the young for one thing, because we want to teach men to find themselves. In these days of overflowing novelty and wonder we lose ourselves, and the Christian Church causes us to pause and come out of the noisy streets into the quiet courts of God, there to look in and mark that which is still more important than the world, and has far more lasting consequences, and is taking place in the chambers of our souls. The Church wants to draw our young men and women into this self-study; we want them all to learn to be masters of themselves, to overcome the continual temptations around them, and in the light of God's work to provide themselves with what is necessary for their salvation.

We want them because we believe that truth is the food of the soul. We do not eat enough spiritual food to keep the soul alive. Our young men are not alive with the strength of love, with power to carry out God's will, and to show Him in themselves in word, deed,

and gesture, which is what the Bible calls living. The truths of the Bible become cold unless we constantly return to the foundations.

We are nowadays told to study the religions of all nations, and choose the best parts of each, but we Christians choose the old Bible still, and call upon the whole world to study it. We have a standard set up in the Bible, and the Bible is the only book in which instructions are given to enable us to come up to the standard set before us. The chief exploit of the Word of God is that it is able to persuade people that God is not dead, but alive with infinite power at the side of the weakest, in the slums as in the most consecrated place, and near every one who wants to come to Him. It is not self-reliance that makes heroes; it is reliance on the truth of a principle, on the knowledge that that principle is the will of a person who will assist the weakest. How are we to attain this? By love, and the means it prescribes. There are thousands of principles and schemes in love, and we do not want a better teacher. The Church should be felt to be a home for our young people, where they will have new fathers and mothers if they have left their parents behind them. I was amused to hear Professor Elmslie swimming on politics after saying he would have nothing to do with them. If people call it a sin for the sake of the poor to interfere in politics, we will sin with Anselm, Stephen Langton, Cromwell, Dr. Duff, John Knox, and with all the best men of all time.

The Rev. Dr. Hall (of New York).—I am a Presbyterian, and in a sense a High Church Presbyterian. I cannot help it, but I would be broad in the true sense in which I think all true Catholic Christians should be broad. The State, it is conceded, ought to look after the young, that they may be good members of the State. The State has sometimes made mistakes in that matter, and has dealt with the intellect and neglected the conscience. That is true, at least on my side of the water. We have developed an immense world of smart men; occasionally they are not high principled men. This failure on the part of the State speaks two words to the Church. It says that the Church must do the duty that the State so often neglects. And the second thing is, that if it be the duty of the State to take care of the young that they may be good in relation to her, it is no less the duty of the Church to take care of the young that they may be what they ought to be to her. The Church has to teach the parents, because they influence the young before she can do it. Parents have power to influence the children before they come in contact with the Church, and the Church has to emphasise that lesson; oftentimes it is a semi-social, semi-religious duty. Parents often do serious mischief to their children thoughtlessly, by sending them to educational establishments

where their own church is constantly belittled, and then they complain that their church has no power to hold the young as they would have it do. Then, again, it is the duty of the Church to train and educate good teachers. My ideal of a Sunday-school I have seen in Wales, where the old men and children, and young men and maidens, are gathered together, and the Church edifies herself in her members. Let the minister superintend the Sunday-school. Let the Catechism come into the teaching of the Sunday-school. It is easy to say that children don't understand the Catechism; I did not understand the grammar I learnt when eight or nine years of age, but I understand it now after many years. Teach the Catechism; it is a better way of keeping them in the unity of the Church than their saying over the Apostles' Creed, not understanding what they say. Then preaching to the young. Make the sermon such that the children can understand it, and put in an illustration here and there which you say is for the children and the young, and then they will watch for their portion, and hear the sermon all through. Teach and preach to them missionary discourses, and that will interest them in something outside themselves. This should make the Church of Christ attractive to young people. Yes, do it, but do it in the right way. Theatrical, aesthetic, sensational, fanciful saloons—these things will sometimes draw, but I tell you, you buy the gold too dear that you buy at that price. I will go further, and say it is not all gold that glitters in such places; it is brass, a good deal of it. If you want to attract the young take Christ's way of doing it. Let the Church be so solemn, pure, and tender in its whole atmosphere, that young people shall feel that God is there, and the fathers and mothers and the minister too shall feel it; then you will have the true Scriptural attraction, like which there is none other. It is thought if you have feasts and festivals you can keep the young. I think that is a mistake. Christ said, "Do this in remembrance of Me;" there is one day for the commemoration of His death on the cross; do that properly, and you will make the place attractive. Put two things in competition before man—man's and God's—and the human heart takes man's, and God's is put aside, and the consequence is that there are thousands of Christians to whom Christmas Day and Easter are far more important than the fifty-two Sabbaths of the year. Man may make mistakes in dealing with the young; we do in dealing with the old also, but are we to abandon their efforts on that account? Who does not know that the true Evangelical Church is at a disadvantage in certain communities? Put it where the opera, the theatre, and social entertainment are made to be the chief end of men and women, and the Church must be at a disadvantage. But the only real power she has to contend

with this disadvantage is not a weak and childish imitation of the theatre or opera, but the lifting up of Christ, chief among ten thousand, and altogether lovely. May God bless you, and help you in your places, pastors, elders, and people, so to live and so to work, not in the power of mere human wisdom or strength, or of the energy that mere human nature has, but under the teaching and in the power of the Spirit, that you may draw and attract and win to Christ the young, who are so dear to our hearts, and whom you must carry before God to the throne of heavenly grace.

The last two verses of the 90th Psalm were sung.

The Rev. John M'Lellan Holmes, D.D. (Albany, New York) said:—The age in which we live is pre-eminently an age of the young. Science has found out that there was a "Stone Age," a "Bronze Age," and an "Iron Age"; and history in turn reveals ages of "Fable," of "Chivalry," and of "Crusades." But at last the age of children and youth has come; and in this nineteenth century, far more than in any of its predecessors, the privileges and opportunities of those in early life are fully measured and confessed.

This being the case, it is an imperative necessity that the young be surrounded by such influences, and subjected to such training, as shall fit them to fulfil their mission. Whatever is done for a youth as a youth, must be done while he is a youth. The time of times for moulding youthful minds and hallowing youthful hearts is the present hour. And hence, to the ennoblement of nature and the enlargement of life, early religious instruction is of paramount importance.

The responsibility for this instruction rests primarily with those who sustain the relation of parent. This is the divine decree, and no human enactment can lessen its authority, or invalidate its sanctions. There is no beauty in the heaven, or upon the earth, in the fairest days of the most favoured seasons, that for one moment can compare with the beauty of a Christian household. And as there is no beauty such as this, so there is no power superior to that which the parent is permitted to exercise over the mind and heart of his child. In the hands of the father or mother, as artists in character, the child's nature is as plastic clay; and by them, more readily than by any others, can it be moulded into forms of beauty and utility acceptable to God and honourable to man.

Christian parents, however, are by no means alone responsible for the religious instruction of their children. Those children by virtue of the covenant sustain a peculiar relation to the Church. And hence upon this holy, nay, this divine institution, most important educational duties devolve.

Although existing previously in an inchoate state, the foundations of the visible Church were laid in the promise given to Abraham, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." By this promise a specific relationship was established between God and the patriarch, and the family of Abraham was organised into a church. As originally constituted, therefore, the visible Church was not an immaculate body of mature saints, but an organised community of believers and unbelievers, both old and young acknowledging the true God as the only proper object of worship and service, and accepting as a sacred trust the revelations of the Divine will.

In the Old Testament dispensation, children, quite as much as their parents, were a part of the congregation of the Lord; and to them circumcision, the sign and seal of the covenant, was administered. Nor has their position been changed under the economy of the New Testament. The promise is still to them as well as to their parents; and as members of the Church they receive the ordinance of baptism. Upon this point the standards of the Reformed Churches are in entire accord; affirming the truth set forth in the answer to the sixty-second question of the Larger Catechism, that "The visible Church is a society made up of all such as, in all ages and places of the world, do profess the true religion, and of their children."

By virtue of the covenant, therefore, children are members of the Church, and subject to its watch and care. Indeed, they are so related to this visible organisation, that as St. Augustine says, in the twenty-third epistle to Boniface, "The whole Church is their mother."

Certainly, then, the Church, as a foster-mother to its spiritual children, is obligated to extend to them Christian nurture. It cannot secure exemption from this duty by delegating its discharge to those who sustain the natural relation of parents. The parent, it is true, has his distinctive obligations to perform as a parent. But the Church, which as an organisation claims the ecclesiastical maternity of the child, has likewise most solemn duties to discharge. She is bound to furnish instruction in the covenant, whose seal she has placed upon her offspring. And if she fails to fulfil this requirement, she is guilty in the sight of God. Certainly the Scriptures warrant the assertion that, apart from the teachings of pious parents, the children of the Church should be instructed by the Church.

As the consequence, great attention was paid in the Primitive Church to the religious education of the young. The early Christians, according to Mosheim, took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the

doctrines of their holy religion. Clemens Romanus praises the Corinthian believers, because "they commanded the young men to follow those things that were modest and grave," and exhorts them to "train up their children in the discipline of Christ." Eusebius notices the great care of Leonidas, the father of Origen, in this matter. Socrates recognises a similar element in the education of Eusebius. And Sosomen, in relating these facts, says: "This was done—κατὰ πάτριον ἔθος—according to the custom of the country." Religion was so thoroughly instilled into the minds, and so fully incorporated with the hearts of those in early life, that Jerome, speaking of the place where he lived, says: "You could not go into the field, but you might hear the ploughmen at his hallelujahs, the mower at his hymns, and the vinedresser singing David's psalms."

The instruction, however, which the Church affords the young must take on an appropriate type, and fulfil a definite intent. In a sense supreme, it must be Christian instruction, having the image and superscription of our divine Lord, and seeking to lead all who receive it to a personal acceptance of Him. Into every great seaport a variety of vessels enter. Here comes the magnificent man-of-war, with its frowning tiers filling the imagination with visions of resistless power. Following it is a barque, way-weary and wing-worn. Close behind it comes a brig which has buffeted the boisterous billows; and then, in swift succession, are revealed to view a schooner, a sloop, a pilot-boat, and a pinnace. But in order to accomplish the purposes of their construction, all these vessels must sail in the interests of patriotism, and every one of them, whether man-of-war, barque, brig, schooner, sloop, pilot-boat, or pinnace, must fly its country's flag. Not dissimilar is the divine decree respecting the different phases of instruction which the Church affords the young. They must all be emblazoned with the Cross, and all be consecrated to Christ.

Certainly the teaching thus communicated must be Biblical. God's Word is the Magna Charta of God's Church, and is affirmed to be the power of God and the wisdom of God unto salvation. All true teaching, therefore, must be the unfolding of a Scriptural germ pursuant to a Scriptural method. It is greatly to be feared that much of the religious instruction of the present age is deficient in this regard. Too often in Christian households, in Christian Sabbath-schools, and even in Christian churches, the Bible is a neglected book, and the young are taught the "enticing words of man's wisdom," rather than the words which the Holy Ghost teacheth. No wonder, then, that among those in early life there is a lamentable lack of Christian completeness. It was the glory of the youthful Timothy that from a child he had known the Holy Scriptures; and

only that teaching which has its genesis in God ends in an apocalypse of Jesus Christ.

Quite as important is it that the religious instruction of the young be characterised by positiveness. God is a positive Being. Man is a positive creature. Holiness is a positive state. Sin is a positive condition. And hence the Christian teaching, which is to honour God, which is to be serviceable to man, which is to be potential in promoting holiness, and which is to be effective in subduing sin, must be positive in itself, and be positively presented. Christianity is something more than a polite system of moral and æsthetic education. Every one of its doctrines is instinct with might, and every one of its precepts bristles with energy. Herein is the hiding of its power; and hence in training the young, the Church must discard that limp and lavender liberalism which would fain eviscerate our holy faith, and appreciating the positiveness of Christianity, must project it as a force into their minds and hearts.

Nor is it less essential that the instruction which the young receive be comprehensive. Narrowness in all its phases is displeasing to God; and by a law whose authority is universal and unchallenged, the breadth of the Divine Being demands corresponding breadth on the part of those who teach divine truth. Religious instruction, therefore, should run through all the gamut of infinite wisdom and worth. It should include doctrine as set forth in the Sacred Scriptures, and formulated by appreciative scholarship; and it should also include practice as embodied in the precepts of Holy Writ, and illustrated in the lives of holy men. It, moreover, should touch every vital relation which the young are called to sustain, and every personal obligation they are required to fulfil. The powers of those in early life should be trained co-ordinately; and to the realisation of this result the different departments of truth should be co-ordinately presented.

Thus divinely commissioned to instruct immortal minds in the formative period of their existence, the Church needs carefully to consider what agencies it shall employ to effect this important end.

Doubtless it must chiefly depend for the discharge of this duty upon those who are specially set apart for the edifying of the body of Christ. Through all the Christian centuries the apostles and their successors have been accredited as teachers of the Word; and at present, perhaps more than in any previous age, are pastors called to impart instruction to those in early life. There is a point on the Lago Lugano where the song of the nightingale swells from the thicket in matchless rush of music, so that the oar lies motionless, and the soul of the listener is hushed in silent entrancement. Such should

the ministrations of every pastor be to the youthful members of his flock. Thoroughly sympathetic with their natures, and wholly familiar with their wants, he should seek to develop the former and to effect the supply of the latter. His public discourses should be adapted to their capacity, and his private ministrations should serve to increase their knowledge. Aspiring to be a prophet even more than a priest, and taking the Son of God as his great exemplar and guide, he is to make the instruction of the young an object of paramount importance. By biblical preaching, by catechetical instruction, and by pastoral visitation, he is to interest them in religious truth and strengthen them in Christian faith.

Nor must the Church less confidently rely for the discharge of this duty upon those who have assumed the vows of the Eldership. In Reformed Churches holding the Presbyterian system, Sessions are not elected to serve as mere ornamental appendages to an ecclesiastical organisation. The genius of Presbyterian Christianity points unerringly in the opposite direction. The office of Elder is divine in its origin, Scriptural in its authority, and, as far as possible from perfunctory in its nature. The Sessions of our churches, therefore, are called of God to supervise the religious culture of the young. Constituting in connection with the Pastor the executive authority of the Church, it is the duty of elders to supplement, by personal effort, the endeavours of Christian parents to train their children for Christ. They are to acquaint themselves with the precise spiritual state of those in early life; they are to ascertain the nature of their environment, and the specific influence it exerts; they are to become informed respecting the character of the instruction they habitually receive: and then, by visiting the young at their homes, by conversing with them upon the great truths of spiritual religion, and by other methods which Christian wisdom and prudence may suggest, they are to foster their progress in knowledge as well as their growth in grace.

Nor are any who compose the membership of the visible Church exempt from the duty of instructing the young in matters pertaining to life and godliness. In this holy organisation all who participate in its privileges are required to fulfil its obligations. And, if as Christians they have freely received, as Christians also they are freely to give. Every church member therefore is called of God to labour for the religious instruction of the young, and to the utmost of his power must this duty be discharged. In frequent instances, however, the claims of Christ thus imposed upon His people are sadly disregarded. Too often in our Sabbath-schools it is impossible to secure the services of men and women who are specially qualified to teach. Loss of personal ease hinders the discharge of Christian duty, and, as the

consequence, the training of the young is committed to persons ill-adapted to their work; some of whom, it may be, have no experimental knowledge of the truth they are called to teach, and others of whom have little maturity of Christian character and life. A reverse result ought straightway to be realised. The mature members of the Christian Church ought prominently to become the willing teachers of Christian truth, and until this end is attained the religious culture of the young will never be fully secured.

The discharge of the duties thus suggested is enforced by the most cogent considerations. Advantages wellnigh innumerable attend the faithful instruction of those in early life.

So far as the young are themselves concerned, new impulses are communicated to their natures by the acquisition of religious knowledge. Christianity as a doctrine, and indeed as a life, is based upon the understanding. Its disciples are required to give a reason of the hope that is in them, and their noblest development is conditioned upon the freedom which knowledge affords. Who has seen an eagle or knows what an eagle is, seeing him tied by a cord to a perch, tugging continually at the string, fluttering and falling to the ground, the rage of a lordly eye blazing in the purple socket, and the despair of a kingly spirit expressed in every ruffled plume? But he who has stood on the blue crags when the storm was abroad, and has seen the proud bird of the mountain circle and soar, dip and shoot, sway and swoop, fanning himself on the edge of the gale, and then plunging into the bosom of the cloud, knows the difference between an eagle chained and an eagle free. And by a principle easily perceptible the need of knowledge to human development is quite as essential as the need of freedom to the eagle's growth. If the young are to be ennobled in nature and enlarged in life, if especially they are to be devoted to duty and consecrated to Christ, they must early be taught the way of truth.

Nor is the religious instruction of the young less essential to the perpetuation of the Church. The body of Christ cannot long exist, except as its members are fully instructed in the doctrines and precepts of our holy faith. In the Concordat between the Pope and the French Republic, issued in April 1802, the following language occurs: "For the want of a religious education for the last ten years, our children are without any idea of divinity or duty. One cannot but sigh over the lot which threatens the present and future generations of the Church." On the other hand, a distinguished Scottish divine affirms that "for a protracted period the Churches of the faithful in Scotland were chiefly composed of those who were brought up in the nurture and admonition of the Lord; while their pulpits were

occupied by the sons of godly and able ministers." It is an unquestioned truth that religious education provides materials which the Holy Ghost employs in the work of regenerating and sanctifying the souls of men. And if holiness of heart and life, on the part of Christian believers, is essential to the purity of the Church, not less is the religious instruction of the young essential to the permanence of this holy organisation.

But the chief motive constraining the Church to the religious instruction of the young associates with the honour of Christ. To those who compose His mystical body our divine Lord should be all and in all. The Christian profession presupposes the supremacy of Him whose name it bears, and to the promotion of His glory believers are bound by indissoluble ties. In no way, however, can the Church more honour its exalted Head than by giving religious instruction to the young. In these days of carnality and worldliness, when the tendency of youth is to walk in a vain show, when even children neglect the Sabbath and the sanctuary, and young men and young women in forming their plans of life cast off the fear of God, it is absolutely essential to the glory of Christ that the Church should early extend to all within its pale judicious Christian nurture. The relations of the young are by no means restricted to a circle of temporalities. Their immortal natures are capable of indefinite expansion, and are destined to endure for ever. If, therefore, they are to advance Christ's kingdom on earth, and stud with stars His crown in heaven, they must early be taught the way of truth, and thus be developed in lines of duty.

I have purposely restricted the discussion of my theme to the earlier and more rudimentary forms of spiritual development. The duty of the Church, however, to minister religious instruction in the higher spheres of Christian culture is equally imperative. In these days of speculative inquiry and mental unrest, especially in this age when a false science challenges the authority of God's Holy Word, and an arrant scepticism assaults the citadels of our holy faith, it is of vital importance that the Church should supervise and control the more advanced education of its youth. Our higher institutions of learning are not to be surrendered to the adherents of rationalism and infidelity, but are rather to be dominated by Christian influence and rendered tributary to Christian ends. While it is true that the church which in the coming centuries is destined to experience the largest growth is the church which ministers to its youth the largest culture, it is not less true that the church which is destined most effectually to exalt its divine Lord is the church which combines culture with Christianity. In all the spheres of education, therefore, the Church

of Christ is to be active and efficient. It is to be an uplifting and an energising power among the youth within its pale, developing their intellectual powers and supplying their spiritual necessities. So identified indeed is the Church to be with all phases of religious instruction, that it shall be the school of Christ as well as the body of Christ. Happy the church that faithfully fulfils its mission in this regard. Upon it the blessing of heaven will descend, and to it the commendation of Christ will be given.

The Rev. JOHN M'NEILL (of Edinburgh).—I have been asked to say a few words to young men. I feel there is no reason why, in speaking to young men, I should break away from family life, of which we have been hearing so much in the addresses of this evening. The young may range from fifteen years to fifty. I wish to say a few words about a matter of great importance, especially to young men who are parents, on the duty of bringing up their children in the love of family worship. I wish to say to you, my young brothers, that I believe I am where I am, because I was dyed in the wool before I got the length of the Church, or understood much about preaching; I had a firm belief that God Almighty would give my father whatever he asked Him. My father was a workman. I was greatly impressed from my earliest years with the idea that he knew God and spoke to Him. He was a big, strong man, of iron frame and will, but when he read God's Word in his family, his frame trembled, and the tears ran down his cheek, and I got to think that he knew God, and that God must be to him a reality, and would grant him whatever he asked, and, perhaps, whatever I asked Him, if not for my sake, at least for my father's. Many young men are already married and have children: let me impress upon them as one of themselves, if the family altar has been broken down, or was never erected, go home to-night and in God's name set it up. If you know and feel that your conscience is smiting you, that you are ashamed to pray before your wife and children, I have to point out how far back you are, and what a danger you are to Presbyterianism and to London Christianity too. I shall never forget the family exercise in my father's house, especially on the Sabbath evening; it always recalls to my mind the "Cottar's Saturday Night."

I should like also to encourage those who are Sabbath-school teachers in their work, and the young women too. I tried Sabbath-school teaching shortly after my conversion, and I was a dismal failure. I could not get on with it at all, and I begin to see when I look back that it was partly owing to the fact that we had no proper Sabbath-school building. But there was another reason. I began to discover that I was trying to play the minister, and to keep myself apart from the

class, as some ministers do convey the impression of doing; and I for one discovered I could not get the same respect when, instead of interesting the children, I got dull and solemn. They did not sit still as our audiences are compelled to sit still, but just took leave of themselves, and began sporting and playing, and I was soon shaken out of that notion. I began to see that if I was to keep hold of my class, I must be interesting, and must come with something to say. It would not do to come as a very nice young man, belonging to a very good family. I found out I must put into the work far more faith in God and in His Word, and far more prayer than I had ever done. If the outcome of family life and Sabbath-school teaching is to be what we want it to be, and what it might be, what it never yet has been, we must lay hold of this work with both hands, and put into it far more spirituality, far more real crying unto God for immediate blessing than I fear we have ever yet done. If you believe in the conversion of the young God will give you eyes to see it, but if you don't believe in it you won't work for it, and, of course, you won't see it.

Now, I come to what is a dismal doctrine to some people, the necessity of the conversion of children. If our parents and Sabbath-school teachers got a better hold of this idea, then God would give them what they work for, and the Sabbath-school would become a nursery for the kingdom. I trust after this meeting and to-day's conference, and the addresses to-night, we shall go back to this work among the young with renewed energy. When a large vessel comes up to the quay, a small line is thrown ashore to which the great hawser, which will hold the ship securely, is fastened, and sometimes the ship lurches back, and for a moment there is a strain like to crack the hawser, but it is only for a moment, it holds fast, and the great ship is drawn ashore. We are seeking to get our own children brought to, secure and safe, for time and eternity. Let us cast the small line of our own faith and prayer: let us cast it inside the veil, and it will be caught hold of by the Son of God Himself. He will give it a turn round the eternal throne, and we must put it round some of the stanchions we can find in the Bible, such as, "I will be a God to thee and to thy seed for ever." There may be considerable heaving and tossing, but let us believe, put faith in God, and cry to Him, and these promises to the young will never snap or fail, and the Eternal Day will show that they are all safe to land. I speak of this because I believe I am myself the outcome of prayer at home and of real Sabbath-school work. It is said among ministers in a whisper that there are more of you at Sabbath-school work than are putting all your energy and mind into it, and I appeal to this audience to do what it can to alter that.

The idea of young men suggests to me the Y.M.C.A., and other associations, such as Sabbath-morning fellowship unions, and things of that kind. We rejoice in these movements,—but will young men allow me to say, as one of themselves, that it does seem to me that there is sometimes to be found, creeping into our fellowship meetings, a singular being, a Sabbath morning swell? He affects intellect to a great extent, usually has a collar out of all proportion to his culture, and cares for nothing but what is intellectual. I know meetings where the whole spiritual feeling has been lowered by such persons, who are so cold, and too intellectual for anything spiritual. And those who wished to be different, and professed conversion, and worked for Jesus Christ in God's old, New-Testament, apostolic-evangelical way, were looked upon in a somewhat disdainful way, and there was a separation between the two classes. If this spreads it will be dangerous. The remedy is, that the Lord Jesus Christ should be lifted up more than He has been in meetings where young men most do congregate. I know gymnastics are good, but I am afraid they are being overdone. There is a greater need of spiritual gymnastics and exercises. From what I see in meetings where young men meet, their work seems to be more ornamental than useful. I miss the consecrated mien and holy tone of Christian life. If there is anything that lies well to the hand of a young man, it is saving his fellow-men; and it is not by getting up lectures, or going in for these fanciful and ornamental things, but by putting Jesus Christ in the centre of all our gatherings, and making ourselves an association for saving young men. It is said that the pulpit is not doing this;—then let us all go at it—there are heaps of young men to save. Riding along on the top of an omnibus in this great city, I looked at all the young men I saw, and I could not help thinking what a grand thing it would be if Jesus Christ had got hold of all these young men, and if I felt this, would He not feel it far more?

If we love Jesus Christ, let us be soldiers of the Cross, and go against His foes. See to it, young men, that you first of all give yourselves to the Lord Jesus Christ;—and, may I say to my brother ministers?—let us preach to the young men in these days as if we were not ashamed of our conversion, and as if we believed in the glorious reality. What right have we to tamper and trifle with these words, with the stupendous realities of eternal heaven or eternal hell? Conversion, being born again, being saved,—let us ring out these words. These words are God's edge-tools, and even the devil gets cut when he plays with them.

The story of Joshua is meant to show us that there is reality in faith, but in these days it seems an utterly unreasonable thing to join yourselves to the heavenly Joshua, and to march round and round the city all day, keeping step in rhythmic way with prayer and faith. Fall

in and take your places in these ranks ; it is not every man who is fit to do so. God won His victory in that day at Jericho, as He will in this day, in such a fashion as shall pour contempt on all military prowess, and on all the might or glory of men or ministers.

There was one word Joshua said which was of great use on that seven days' march : "Let no noise or shouting proceed out of your mouth." There is too much of that in the young men of the present day. You talk too much and do too little. This kind of young fellow is of very little use for what I have my eye upon, and I am trying to get my eye set upon what Christ's eyes are set upon, and the more I try to do it, and to do what He bids me, the more I am convinced that some of you who look and talk big are of very little use. Joshua said virtually, Let there be no talking, but march in prayer and in great expectation. That was a good plan of gagging two kinds of people, the one that wants to Hallelujah all the time, and the one that lacks grace and says, "Do you think there is any good in this? do you think it is ever going to bring the walls of Jericho down?" Let us have more working and less talking ; it will take the best that is in us to believe in God and go on in His work.

Thursday, 12*th July* 1888.—*Forenoon.*

The Rev. Dr. Whigham (Ballinasloe, Ireland) presided at this morning's session, and opened the proceedings with devotional exercises.

The Treasurer of the Alliance.

The Rev. W. S. Swanson, on the part of the Business Committee, moved a resolution to the effect—"That the best thanks of this Council are due to George Duncan, Esq., for his services as treasurer during the past four years for the Eastern section of the Executive Commission, and that the Council accept with regret his resignation of the office; that R. T. Turnbull, Esq., East India Buildings, London, be appointed in his room; and George Junkin, Esq., Philadelphia, be reappointed treasurer to the Western section." The services rendered to the Alliance by Mr. Duncan, who had asked to be relieved of the duties of the treasurership, were singularly meritorious. He had stood by the Alliance in foul weather and in fair. He had done a great deal to further Presbyterian extension in England, almost the beginning of which he had witnessed. His sympathies with his Church, as well as his devotion and ardent attachment to her principles, were notorious. The property of the whole Presbyterian Church, his praise was in all the churches. No man had a more catholic heart to the cause of Christ. The Alliance was thankful to him for all he had done, and wished for him, in his retirement, many years of happiness and blessing. Of Mr. R. T. Turnbull he might repeat what he had said of Mr. Duncan. They all loved and respected Mr. Turnbull, and it was by a happy providence that the Alliance had such a successor to Mr. Duncan. They would show their gratitude to Mr. Junkin for past services by asking him again to continue to serve as treasurer to the Western section of the Commission.

The motion was agreed to unanimously, and with acclamation.

The Journal of the Alliance.

Dr. Watts (Belfast), Convener of the Committee on the journal of the Alliance, reported that the Committee to whom the question had been intrusted for consideration had agreed to suggest that

one of two courses might be adopted: (1) the continuance of the *Quarterly Register*, so ably edited by Dr. Blaikie and Dr. Mathews; or (2) that the Executive Commission should avail itself of the existing religious papers in Europe and America, and that the secretaries be instructed to communicate to the churches of the Alliance from time to time any information of special interest bearing upon the work of the Alliance. The Committee left the Council to decide which course was the better one. They, however, somewhat inclined to the first suggestion. The first organ of the Alliance was the *Catholic Presbyterian*, very ably conducted, at much personal inconvenience, by Dr. Blaikie. It was regarded by a great number of the members of the Council as a most valuable contribution to the cause they all had at heart. But as it was not supported as it ought to have been, the *Quarterly Register* was substituted.

Dr. Roberts (Assistant Clerk) thought that both courses suggested by the Committee might, with advantage, be adopted. He moved that, while the *Quarterly Register* should be continued, it be committed to the General Secretary to consider how to make use of the existing periodical press.

Dr. Robert Burns (Halifax, Canada) seconded the motion.

Dr. Waters (New York) suggested the revival of the *Catholic Presbyterian*, than which no journal had supplied more valuable information or more able discussions in regard to their polity, system, and doctrine. They ought to have their own quarterly journal.

Dr. Roberts's motion was agreed to.

Dr. Waters then moved that it be remitted to the Executive Commission to consider whether a journal similar to the *Catholic Presbyterian* might be started anew.

This proposal was also accepted.

Dr. Blaikie thanked the Council for its appreciation, both of the *Catholic Presbyterian* and the *Quarterly Register*. He reminded the Council that henceforward the conduct of the journal would be in the hands of the General Secretary, but said he would be very willing to help Dr. Mathews. It might be found feasible to improve it in more ways than one, and, perhaps, to make it less of a burden on the funds of the Alliance.

The Nestorian Missionaries.

Dr. Donald Fraser submitted the following report of the Committee on this subject:—

"The Committee have considered the statement transmitted to it from Oroomiah by the Rev. Dr. Shedd, part of which has been printed in the volume of reports submitted to this Council. In

this document serious complaint is made that this Evangelical mission, which has been conducted by American missionaries among the Nestorians for half a century, is opposed and thwarted by Anglican clergymen, sent out by the Archbishop of Canterbury. The Committee have also had before them a printed circular, lately issued in London in behalf of the "Archbishops' Mission to the Assyrian Church," in which it is represented that the Anglican mission originated in a request from the authorities of the "Chaldean or Assyrian Church," and is intended to rescue that ancient communion from succumbing to "external organisations." It is obvious that an Anglican mission is quite as much an external organisation in Persia as any American mission can be. As to the appeal for Anglican help, on which so much stress is laid, doubt has been cast on the purity of its motive; but, even if it be taken as quite genuine and disinterested, it appears to the Committee a very different thing to justify the presence of two rival missions from the West in so small a community as the Nestorian, numbering in all about 100,000 people. The intrusion of a second mission in the present case is all the more to be deplored, because it is so much at variance with the friendly relations which have subsisted between the missionaries of the Church Missionary Society in the East and the American brethren. The Committee, therefore, recommend that the Council should express its opinion that this pre-occupation of the Nestorian field by the American mission ought to be respected, and its regret that the name of English Christianity should in any way be associated with a movement which is avowedly hostile to a long-established and successful Evangelical mission.

The report was adopted.

The Memorial of the Society of Friends.

Dr. Talbot Chambers (New York) presented for the consideration of the Council the following minute from the committee on the Memorial from the Society of Friends:—"The Council having considered the memorial, on behalf of the Society of Friends, upon the subject of peace and the use of arbitration as a substitute for war, are happy to express their entire and hearty concurrence in the sentiments of their brethren. We hail with joy the settlement of international disputes already effected without an appeal to arms, and see no reason why this method of adjustment should not be applied in all cases whatsoever. In view, therefore, of the many miseries of war, and of the intolerable burdens which preparation for it imposes upon the nations, we commend the whole subject to the sympathies

and prayers of the churches we represent, in the hope that He whom we worship as the Prince of Peace will more and more incline the hearts both of peoples and of rulers to settle all their differences by an appeal to reason and forbearance, and not by force."

The minute was adopted.

THE ADDRESS FROM BERLIN STUDENTS.

Professor AITKEN submitted the report of the committee appointed to consider this Address. It was a memorial from a small body of students connected with the University of Berlin. They were mostly students of theology, one or two being connected with the philosophical faculty, who had associated themselves under the auspices of two Reformed Pastors of Berlin, in a seminary, for mutual aid and encouragement in studying the literature and principles of the Reformed Faith. They had sent to the Council, in good university Latin, an expression of their Christian salutations, and the assurance of their prayer for God's richest blessing upon the proceedings of the Council, and wished to commend their own studies to the notice and care of the Council. The committee recommended that the secretaries acknowledge the salutations of these brethren, and send the assurance of sympathy with them in their praiseworthy endeavour to qualify themselves for the better advocacy and defence of the principles of the Reformed Church through the diligent study of writings of its fathers and founders.

The recommendation of the committee was adopted.

THE LAMBETH CONFERENCE.

Dr. FRASER gave in the report of Committee as to the action of the Council in relation to the Lambeth Conference, the substance of which was contained in the following resolution:—"This Council, having learned with interest that a Conference of Bishops of the Anglican Communion is convened in this city, cannot separate without placing on record its fraternal recognition of all branches of the Anglican Communion as sister churches of Christ, its desire to maintain friendly relations with their clergy and people all over the world, and its humble prayer to Almighty God that He would be pleased to bless the bishops met in Conference, and guide their deliberations to the spiritual welfare of His Church Universal and the glory of His holy name."

Dr. FRASER said:—It has been thought judicious and kindly that we should pass this resolution. The relations between the churches of what may be called the Anglican style and order and our churches

have not been much considered for a very long time. Not only, however, in England, but also in some of the Colonies, and in parts of the United States, there have recently been some important approaches to communion. In the past we have been looking at one another from opposite sides of a great gulf of controversy, and many of us feel that it is time that we should draw a little nearer to each other. That feeling, I know, is in the breast, not only of many of our Presbyterian brethren, but also of some eminent men of the Church of England itself. The relations in which we stand to that Church have been considerably obscured from this fact: that here, at the centre of the Church of England in this country, where its great strength lies, we are almost at our weakest while they are at their strongest; and this fact has tended to hide from many of the Anglican bishops and clergy what is the true position of the Presbyterian Reformed Church, its origin, character, and claims, and its real extent in the world. They and others are apt to suppose that we are just one of the modern sects that have broken away from the Church of England. We are not now so keenly interested in the prelatic controversy as we once were—not that we have departed from our principles in the least. We are not less resolute—we are probably more resolute than we ever have been against sacerdotalism and against sacramentarian superstition. But we do not want to quarrel for ever over the subject of church government; and we certainly do not want our Christian associations and friendships to wait until we have all arrived at the same ministration of Christianity, when under many ministrations and operations there is one spirit at work. We are heartily willing and anxious to recognise the great value and importance to ourselves, and to all parts of Christendom, of Anglican Christian scholarship, and the importance also of those elements of Christian thought and life and devotion which the Church of England so largely and so successfully represents. Those of us who have been accustomed to look at various types of thought and piety entertain, I think, a very high sense of that special type, that evangelical type of Christian piety which is nourished in the Church of England. As to Episcopacy, *we* are an Episcopal Church. It is an absolute delusion to suppose that the difference of the relation lies in the institution of Episcopacy; the difference lies in Prelacy. For my own part, I would not belong to a church where all men were not under a sort of superintendence. We exercise superintendence. I say, we also respect antiquity; we were not born the day before yesterday. Neither have we to apologise for existence. We will meet the Church of England on level ground, and with the greatest pleasure. We also hold the Nicene Creed and the Apostolic Creed.

We also value orders, and value order. It is a question between us, Which is the best way of keeping order? We value order while we value liberty. I want to know, and I wish that people on both sides would put the question, Why don't we shake hands? Why these distant salutations? Why closed doors, and peeping at one another from behind the shutters and windows, instead of standing honestly and plainly upon the common ground of Christian labour. Why should not we live together in peace? Why should we not live alongside of one another, and work alongside of one another, with mutual respect and mutual confidence and affection?

The Rev. Dr. Smith (Baltimore).—I second the resolution. The time is come when we can make a step in advance, not only by extending friendly salutations, but by an overture of some kind in the direction of a conference on the general subject of Christian unity and co-operation. The gulf between us is not impassable. The river that rolls between is neither wide nor deep: it may be bridged over. Our Anglican and Presbyterian fathers were substantially one. We have seen in the United States during the past year what, a year before, none of us could scarcely have believed possible. On the floor of the General Assembly a brother came from an Episcopal convention bearing friendly salutations, and, ascending the platform, spoke in terms as kind and fraternal towards us as any delegation we ever met there. If it is a right thing for us heartily to express our willingness to co-operate, let us do it, and the responsibility then will rest upon those to whom it is addressed, and not upon us. If they make a favourable response, all the better. When the Divine Spirit is moving upon the hearts of God's people, gathering them together into one great brotherhood, let us before the world extend this greeting; and let it appear that we at least are willing to meet with them in all friendly conference as to things which pertain to our common Master.

Principal Douglas (Glasgow).—I have experienced much kindness from the Episcopal Church, and I join most heartily in this resolution. In the colony of Victoria efforts were made to have a working scheme by which the Episcopal and Presbyterian Churches could act together, and if difficulties have come in the way, they have not come from the Presbyterian side. I would encourage and not hinder our acting with the Anglican clergy; but I suggest to the Council whether, considering what has happened in regard to the Nestorian missionaries, and also what has occurred in various parts of the world, it might not be well to have in the resolution a clause expressing our desire that there should be the utmost comity in carrying on missionary and other undertakings throughout the world.

Dr. D. Fraser.—Let me explain that it is not proposed to send the resolution to the Lambeth Conference, but it is intended to enter upon our Minutes this expression of our feeling, and to communicate the resolution through the press.

Dr. Schaff (New York).—This resolution is a timely and honourable one, for the subject of the reunion of Christendom is in the air. We are all believers in the one flock and the one Shepherd. We are all believers in the Lord's sacerdotal prayer that all Christians should be one, even as He is one with the Father. And for this reason it would be sinful, it would be a dangerous heresy, not to co-operate where we consistently can, bringing about the fulfilment of the prayer of our blessed Lord and Saviour. I have not wisdom enough to say when and how the solution of this great problem is to be accomplished, but I know it is to be brought about before the world can be converted to Christ; for our Saviour Himself says: "In order that the world may know that Thou didst send Me." The Episcopal Church in the United States has already come out of her shell of exclusiveness and made an overture to the Presbyterian and other non-Episcopal Churches to come to some sort of understanding with them; not an organic union, because that, I believe, is impossible for the present, but some kind of recognition of fraternal co-operation on common ground and for common objects. The four propositions made were these:—(1) The first plank in the platform is recognition of a Divine inspiration and authority of the Holy Scriptures. On that we are all agreed. (2) The Nicene Creed. On that we are all agreed. (3) The two sacraments of Baptism and the Lord's Supper. With that we all agree. (4) The historic Episcopate. Here is the difficulty. What is meant by that? Considering the quarter from which those terms came, they are exceedingly liberal; and they have been received by the General Assembly of the Presbyterian Church, over which Dr. Smith of Baltimore presided, in a fraternal Christian spirit. I know positively that the idea and desire of a reunion of Christendom of some kind agitates the minds of the finest men of the Episcopal Church; and a resolution, such as that now proposed, cannot but have a most happy effect upon them. It will strengthen their respect and affection for Presbyterian Churches. Therefore, I express my hearty concurrence in the resolution; and I think we ought to send a special application to the Archbishop of Canterbury, to deliver it to the Conference at Lambeth Palace, with our most cordial greetings.

Mr. John M'Donald (of the Reformed Presbyterian Church, Glasgow) said that he had no objection to co-operate with Christian men in all denominations in carrying forward the work of Christ, as

long as that work was carried on in accordance with the Word of God. But this resolution went further than that. It was an acknowledgment of the entire Prelatic system, without limit or qualification. All the members of Council, he felt sure, were delighted with the sermon preached by Dr. Dykes at the commencement of their proceedings, and if the view which Dr. Dykes gave of his text was the correct one, and if his deductions were logical, Prelacy was not only without warrant in the Word of God, but directly contrary to it. Presbytery and Prelacy could not both be in accordance with the Word of God. If the one was scriptural, the other must be unscriptural. They have no one thing in common. He could not, therefore, concur in a resolution which, in his view, pledged the Alliance to any acknowledgment whatever of the Prelatic system. This resolution, moreover, went further than a mere acknowledgment. It expressed the Council's fraternal recognition of all branches of the Anglican communion as sister churches in Christ, and it assumed, and indeed affirmed, that it was the desire of the Council to hold friendly relations with the clergy of the Prelatic Church all over the world. He was not prepared to accept such a resolution. He was not acquainted with the condition of the Prelatic Church all over the world; but he knew as much of it in the British Isles as led him to pause before accepting any such resolution. He knew that the Prelatic churches of these lands, especially those of England and Scotland, were in such a demoralised condition that he would regard union with them, as Dr. Schaff recommended, as the saddest calamity that could befall the Church of God. For the present he would speak only of the Church of England, although he knew that the Episcopal Church of Scotland was in a worse condition still. He was sorry that he should have to say that matters had come to such a pass in the Church of England, that it was doubtful if that Church deserved to be regarded any longer as a Protestant Church in the proper sense of that term. Why, the communion tables of that Church were turned into altars, and those tables were decorated with flowers and crosses and candles. The external arrangements and public services were completely transformed into imitations of Rome. There were prayers for the dead, there was the invocation of saints and angels, there was the confessional, there was absolution, there were the seven sacraments, there was the Mass, the real Presence, and the adoration of the Host or Wafer. All this in thousands of the Prelatic Churches throughout England, from St. Paul's Cathedral to the humble village church in the country. There were thus the devices of rationalism and Popery substituted for the atoning sacrifice of our divine Redeemer throughout the land. And yet we were asked in this

resolution to express our desire to maintain friendly relations with the clergy of the Prelatic Church all over the world. He had no such desire. Instead of cherishing such a desire, it seemed to him that the Council should have taken the whole matter into serious consideration, and passed resolutions, in language not to be mistaken, condemning the entire Romanising movement that was going on in the Prelatic Church, and calling on the British nation and the churches to relieve themselves of all complicity in the matter. He moved the previous question.

Dr. Welch.—I would move that the resolution be remitted to the Conference at Lambeth Palace.

In regard to this amendment I have only a few remarks to make. Its propriety seems to me so evident that it scarcely needs to be argued. We have just proposed a resolution of Christian recognition and courtesy toward the Pan-Anglican Convocation. The support of this resolution already expressed indicates its unanimous adoption by this Presbyterian Alliance. This is due to ourselves, that our Christian feeling and position be expressed, as members of this Alliance, and as representatives of the various Presbyterian Churches which have commissioned us their delegates to this Alliance.

It is also due to the Anglican Convocation, representing as it does a Church which we recognise as Christian and Protestant, and toward which we wish to stand in an attitude of Christian courtesy and Christian sympathy. Mutual recognition would be fair and fraternal, and should be encouraged in every Christian way, and should be sought for, not only for the lower reason of removing a captious objection to Christianity, urged by observant and hostile gainsayers, but for the higher reason of Christian comity and comfort and success, and for the still higher reason of Christian duty and gratitude toward Him whom, as Christians, we should supremely love and serve.

Not only in the Churches represented in this alliance is there a deepening desire for mutual recognition and co-operation with all Christians, but in the Church represented in the Pan-Anglican convocation there is, we believe, a similar desire. This seems apparent at least in America, in the "Declaration of the House of Bishops" at their General Convention, 1886, and in the appointment of a large and efficient commission to carry out that "Declaration" by "brotherly conference" as proposed, "not for absorption, but for co-operation."

Such fraternal proposal has already received formal and fraternal recognition from some of the Protestant Churches in America, and has led, in some instances, to fraternal correspondence which, we trust, will tend to mutual recognition, and will at least open the way to a

better state of feeling, and will encourage practical Christian co-operation.

In this condition of affairs, it seems especially fitting that this Presbyterian Alliance, representing millions of Christians in the various Reformed Churches throughout the world, met in this great Protestant city, do not hesitate to make this expression of Christian courtesy and sympathy embodied in this resolution; that they take the initiative, and not only formulate such a resolution, but that, in the words of the amendment, they duly transmit said resolution to the Pan-Anglican Convocation in session at Lambeth Palace, London. It were indeed well to order such a resolution to be placed on the records of this Presbyterian Alliance as a matter of history. It would *be better and more becoming* to duly transmit the resolution to the Anglican Convocation. I trust that the resolution will not only be adopted unanimously, *but that it will be unanimously adopted with this amendment.*

Dr. Burns (Halifax, Canada).—I second that. I would not go to the length of sending a deputation in present circumstances, especially as the Anglican Conference is not at this moment in session; and yet I feel that something more is needed than to simply pass the resolution and then allow it to be buried in our Minutes. When our Assembly in Canada met in London (Ont.), the Synod of the Church of England was in session, and the Bishop of the diocese took the initiative and visited our Synod in an official way, and occupied our platform; and all this he did in the most friendly and fraternal manner. There was a very pleasant interchange. We sent a deputation to them, and we were invited by the bishop to a friendly and social entertainment along with his Synod. In Toronto similar interchanges have taken place. In Winnipeg, a year ago, a greeting came to our General Assembly from the Church of England, which took the initiative. When the Church of England has taken the lead in these interchanges, we ought not to be "offish."

Dr. J. Hall (New York).—I do hope that what we shall do will be done with absolute unanimity. The moral value of the thing would be impaired if we acted otherwise. As a pronounced Presbyterian, I am bound to say that I do not see anything in the resolution that in the least degree commits us to an approval of the practices against which, as a Church, we have always to protest. The resolution does not imply that we approve of their peculiar views on baptism; it implies that we endorse the common evangelical truth that they hold with us. Nor does it imply that we approve of Broad Churchism, Puseyism, High Churchism, or anything of the kind. The great body of the Anglican community protest against these very

things of which we also disapprove. Therefore, I think we may with unanimity, and without any fear, agree to the resolution. Reference has been made again and again to the prayer of our Lord "that they all may be one." Brethren sometimes misapprehend that point. Christ did not mean that they should be one in the sense of unicity, but one in the sense of unity.

Dr. D. Fraser.—The Lambeth Conference has already appointed a committee upon their relations with non-Episcopal churches, and some informal communications have taken place; and nothing will be more agreeable to those who are of the most liberal spirit in that Conference than that this communication may be sent to them.

The Minute, as prepared by the Business Committee, was put to the Council, and was carried, with one dissentient, Mr. John Macdonald (Glasgow) desiring that his dissent should be recorded in the proceedings of the Council, which was accordingly done.

The proposal of Dr. Welch, seconded by Dr. Burns, "That a copy of the Minute just passed be transmitted to the Conference of Bishops now at Lambeth," was also agreed to.

RECEPTION OF CHURCHES.

Dr. Warden presented the following additional report from the Committee on the Reception of Churches:—

"1. That the following application has been received from the 'Reformirte Bund' of Germany, asking admission into the Alliance:—

"'The Reformirte Bund (Union of Reformed Churches) of Germany would present its warmest greetings to your reverend body, and pray the Divine blessing to rest upon you. We desire to inform you that our Bund, at its last meeting at Detmold, in the province of Lippe, in August 1887, decided to apply for admission to your Alliance; and we therefore come to you, asking you to receive us and the Churches which we represent. Our Bund has as its symbol the Heidelberg Catechism. The Church government of our Church is Presbyterian, as far as it is possible in connection with State rule. We therefore believe ourselves eligible for membership in your body.

"'The Reformed Church in Germany is composed of many Churches or Synods, each separate province having its own Reformed Church. An attempt was made to unite these scattered parts by the formation of a Union in Elberfeld in 1885. The Constitution of our Union especially states that it shall be composed of Churches who unite with the Bund by the action of their Synods or Presbyteries. About eighty Churches have entered our Bund, which is growing in influence and numbers. It is our hope to perpetuate the Reformed

Church in Germany against the assaults of heterodoxy on the one hand, and of sacramentarianism on the other.—Yours, in the faith of Christ, BRANDES, D.D.,

Moderator of the Reformed Bund of Germany, Minister of Göttingen.'

"In view of the late date on which the application was received, and the consequent inability of the committee to consider it as carefully as is desired, your committee recommend that the application lie on the table for the present, and that the General Secretary be instructed to visit the churches that have united in the Reformirte Bund, or such of them as he may be able to reach, convey to them the Christian greetings of the Alliance, and its sympathy with them in the very difficult circumstances in which they are placed, and to report fully to next Council.

"2. That a communication has been received from the Synod of the Reformed Church at Emden, conveying their Christian greetings to the Council. The committee recommend that the General Secretary acknowledge receipt of the communication, and in doing so cordially reciprocate the Christian salutations of the Synod."

The report, with its recommendations, was unanimously adopted.

RETIREMENT OF PROFESSOR BLAIKIE.

Dr. CAVAN (Toronto).—I have pleasure in presenting the following motion:—

"That the Council put on record its high estimate of the services rendered to the Alliance by the Rev. Dr. Blaikie in his office of Secretary, which he now resigns. The formation of the Alliance was largely due to the wise and zealous advocacy of this measure by Dr. Blaikie, and during the entire period of its existence he has laboured with the utmost ability, earnestness, tact, and courtesy to promote its interests. When the history of this great organisation, which has already been productive of so much good, comes to be written, no name will hold a more honourable place in connection with it than that of Dr. Blaikie. The Council trusts that, though the Alliance must lose the official services of Dr. Blaikie, as Secretary, it will long enjoy the benefit, in its enlarged field of usefulness, of his most valued counsel and assistance."

I beg to move this resolution. There is only one name that we would wish to mention alongside that of Dr. Blaikie in connection with the formation of the Alliance—the venerable name of a distinguished man who was present at all the previous meetings of the Council of the Alliance, and whose absence we so much miss—Presi-

dent M'Cosh, of Princeton. In addition to the general work he has done, Dr. Blaikie has rendered some special services to the Alliance. The complete success of the movement in favour of the Waldensian Church was largely, if not entirely, due to Dr. Blaikie. Also the movement in behalf of the Bohemian Church has been promoted by him, and I trust that his assistance in that direction will not be withdrawn until he has the joy of seeing a successful result, and at no distant date. We regard the resignation of Dr. Blaikie with feelings that are almost solemn. It seems to mark the close of the first stage in the history of this great Alliance. We give our most hearty support to Dr. Mathews; we shall stand by and help him to complete the unity and to expand the area of this organisation, but we shall never cease to recognise with deep gratitude the services of Dr. Blaikie, and to regard him personally with the utmost affection.

Dr. Waters (Newark, New Jersey).—I rise to second the motion. I agree with every word Dr. Cavan has said in praise, not only of Dr. Blaikie, but also of Dr. M'Cosh. We owe very much to both. We believe thoroughly in the doctrines of the Reformed Church. We believe in one Presbyterian form of government. We are all at one. Some here are Presbyterian in name, others Reformed in name. The difference between these two sides of the Presbyterian Church amounts to this: the Presbyterians are Presbyterians in name and government, and Reformed in doctrine; the Reformed churches are Reformed in name and doctrine, and Presbyterian in government. Dr. Blaikie was eminently qualified to fulfil the task committed to him by his thorough knowledge of our Presbyterian system and doctrine, as well as by his business ability and his personal aptitudes; for, possessing the *suaviter in modo* to an eminent degree, he has a pleasant and charming way of making us understand, without wounding our susceptibilities, when it is his duty to put us right by telling us plainly what we ought to do.

Dr. Mathews.—Dr. Blaikie and I have harmoniously worked together for thirteen years at every meeting connected with the Alliance, and in him the Council has had its right hand. I do hope that Dr. Blaikie will consent to continue, not simply to hold the honorary position of President of the Alliance, but to retain his place, so long as God shall spare him, side by side with the Chairman at our meetings of Council.

Principal Cairns (Edinburgh).—Perhaps no one has been so closely associated with Dr. Blaikie in the work of the Alliance as I have been. I cannot allow the vote to pass without adding a word to the expression of our gratitude for his services. His wisdom and self-denial in the service of the Alliance cannot be expressed.

Professor CHARTERIS (Edinburgh).—We are deeply indebted to Dr. Blaikie's patience and tact in the discharge of many difficult and delicate duties as Secretary and actual Manager of the business of the Alliance amongst us in Scotland. We are all glad, when we have come to a juncture in the progress of the Alliance, to have these qualities at our command; for at a juncture there may be many conflicting lines, where the trains may go astray, unless we have, as pointsman, a man of sleepless patience, quick observation, and with a ready and steady hand. Dr. Blaikie has shown how well he can keep the train on the right line. We in Scotland unite in appreciating the motion now made from the other side of the Atlantic.

The Rev. W. S. SWANSON.—I think we should give a standing vote on this occasion.

The CHAIRMAN put the motion to the vote, all the members upstanding, and it was unanimously carried with acclamation.

Dr. BLAIKIE.—I feel very much touched by the kind manner in which the Council has passed this motion, and especially by the affectionate words spoken by members of this Alliance from both sides of the Atlantic. I desire strongly to emphasise what has been said respecting the venerable father on the other side of the Atlantic, President M'Cosh, and his services to the Alliance. I believe he was the real originator of this movement, and during its earlier years I had frequent occasion to admire the unwearied manner in which he devoted himself to the business of trying to launch this undertaking. In regard to the future, I shall be happy to do what I can in the service of the Alliance. When the Council is reminded that I began my ministry in the year 1842, and that ever since then I have been in constant work, and usually with the burden of much more than my own proper department, they will feel that it is not unnatural that I should wish to be relieved a little of the pressure and responsibilities of the secretarial business of this Alliance, which involves such a multiplicity of details as to require unwearied watching in connection with all the various branches. I wish to add, that while I have had much hard work in the service of the Alliance, I have had also much pleasure, and I have never been engaged in any work which seemed more in accordance with the will of our heavenly Master. I feel very happy at the thought that Dr. Mathews is now to undertake the business of Secretary. I believe that when he gets fairly into harness, the interests of the Alliance will be greatly improved; and that, if God spares us to meet again, we shall see the Alliance in a more complete and consolidated form than it has ever yet been in.

Addresses of Continental and Colonial Delegates.

According to appointment, further addresses were now heard from Continental and Colonial delegates. The first to speak was

Pastor Coulon (Neuchâtel).—I wish to express to you the great interest that the Church to which I belong has in the proceedings of the Presbyterian Council. The Evangelical Independent Church of Neuchâtel in Switzerland is not a great one. It numbers no more than twenty-three congregations and fifteen thousand souls. It is gratifying to us to be a part of the great Presbyterian Union, of which this Council is the manifestation. This Church began fifteen years ago, but we think that we are the true continuation of the old Evangelical Church of Neuchâtel, of which Farel was the founder. Our old Church was always free from the intrusion of the State in religious matters, but fifteen years ago an attempt was made to put it into the hands of the civil government, with the intention to place it under the influence of rationalism and unbelief. A law was issued with this view, and many of our pastors and people felt obliged to assemble in a church of which Christ alone would be the chief. We went on with some anxiety, but the Lord has blessed us in a very remarkable manner, and we shall never be thankful enough to Him for His merciful kindness to us. Not only have we been able to go on, and to find, without difficulty, all that was needed for the maintenance of our pastors, and for sustaining our theological school, but we join with our brethren of the free churches of the Canton de Vaud and of Geneva in missionary work in South Africa, on which the Lord has poured His blessing in such a way that it is growing from year to year. Several years ago the missionary spirit was awakened amongst our people, and many young men expressed their willingness to be sent where work was to be done. In our congregations the people have learned to pray more earnestly for the welfare of the work of God in heathen lands. Not only so, but purses have been opened, and more than a fourth of our contributions for sustaining the Church is given for missionary work. We are also very thankful to the Lord because He always gives us some young men for the service of our own Church, and He enables us to give a little aid to countries where an evangelical ministry is needed. The missionaries are trained in our theological school at Neuchâtel, in which Professor Godet is still teaching, although his great age obliged him to give up a part of his work amongst the students, consecrating himself more completely to his literary labours. This winter he was seriously ill, and we feared we should lose him, but the Lord has answered our prayers. He has been restored, and is again able to do much work.

I bring his most hearty greetings to the good friends he has amongst you. I have the same communication from my friend Professor Gauthier, of Lausanne, a member of the Belfast Council. I have also to express to our good friends in Scotland our most sincere thanks for their great kindness to the young students we send sometimes to Edinburgh. We should be glad in Neuchâtel to have the opportunity to do the same for young men from English-speaking countries, who would have the opportunity of studying theology in our theological schools. We think it would be a good thing for Christians of different countries and languages to have intercourse one with another, and I offer my best thanks for the opportunity given to us of meeting in this Council, and for the kindness of our reception.

Comte De St. George (Free Church of the Canton de Vaud, Switzerland).—I wish to speak to you about our work and the spirit that governs it. We have forty-one congregations, and forty-seven pastors to lead them. We have 176 elders who help their pastors in their ministerial duties, but, excepting in two towns, the work belonging to the deacons is performed by the pastors. Five of the above-mentioned communities have no chapel, but the brethren meet in rooms hired or lent for the purpose. Besides the regular services on Sunday morning, there are numerous religious meetings, held mostly by the pastors in several villages, both on Sundays and week-days. Other meetings, such as those held by the Temperance Society, the Young Men's and Young Women's Christian Association, etc., have developed much lately, and excited great interest. The Sunday evening meetings, especially in winter, collect larger and more miscellaneous audiences than the morning services, for Nicodemus has still many children in our country. We are not officially recognised as a Church by the State, and it is only forty-three years ago that our ministers were led to prison between two policemen for having preached the Gospel. However, we thank God that circumstances are since then much altered. We can now build chapels and preach the glad tidings of salvation both indoors and out-of-doors with the greatest liberty. Our Free Church has day-schools and Sunday-schools, the management of the latter being chiefly in the hands of the ladies and younger members of our communities. I can merely mention our divinity college at Lausanne, for the education of young men who wish to become pastors. Every year a certain number of them, after having graduated, go forth to proclaim the name of Jesus—some as missionaries, some as evangelists at home and abroad, some as pastors of our churches, and not a few are called away to foreign countries. With very few exceptions our congregations are so small

that we feel very much in each little community as if we were members of one family; but the difficulty is, that owing to our small number, and to the topography of the country, some of our congregations up in the mountains are scattered in villages far apart, and when deep snow lies on the ground, and the roads and mountain-passes are blocked up, the fellowship of the spirit remains, but personal intercourse becomes often impossible. We are thus obliged to find the means of keeping up amongst ourselves the feeling of unity and the bonds of Christian love and fellowship, which otherwise would easily grow slack. In order to bring about this Christian intercourse we have district meetings for the pastors, for the elders of the Church, and also for Sunday-school teachers. These meetings are attended with the greatest zeal, and are a permanent source of encouragement and blessing to many. Our annual synods are times of great refreshment for all the leaders and members of our Church, as well as for the locality where these large meetings are held. This is so much the case that we make a point of it to hold our annual assize alternately at Lausanne, and in other districts, as far as circumstances allow. The bond uniting our brethren has also been made stronger of late by a series of Church inspections which were made during the last four years throughout the whole of the Free Church congregations. These reports, if they reveal many a deficiency, have at least proved abundantly that the Free Church of the Canton de Vaud, though small as to number and poor as to means, is yet, by God's grace, a light that doth shine, if ever so feebly, to the praise of our Lord and Redeemer. As to the activity of our Church in evangelisation, and in mission-work, if there *is* enthusiasm for anything with us, it certainly exists for our missions in Transvaal, the Spelonkin district, and Lorenzo Marquez. When our supreme court sent me as a delegate to this Council, I asked what message I should bring you from our Church. The response was as quickly found as unanimous. "Tell the brethren of the Council," they said, "that we love them well; and tell our English brethren, and especially our Scotch brethren, how deeply indebted we feel towards them for the very kind, even affectionate, way in which they receive our students of divinity." It is an immense boon which you confer on these young men by receiving them with so much brotherly love, and by allowing them to see somewhat of the intense, active life of the Presbyterian Church in your country, of its spirit of sacrifice, of its strength, and of works of faith and charity which are an example to them. They come back to us with wider views—with a better comprehension of the magnitude of God's work, and of the way He uses His children for it. We pray you, fathers and brethren, to go

on stretching towards them your strong hands, and opening your kind hearts, for it is a noble privilege for you to be able to do so; and may our Good Shepherd increase tenfold towards you the blessing you are thus the means of bringing to us! One word more, and that word one of sincere and heartfelt gratitude for the hospitality so liberal and so Christian we have received here. I go back to Switzerland thanking God to have allowed one of the smallest churches of the Alliance thus to have enjoyed this communion of saints.

Chevalier Prochet (Rome).—In the year 1686 the Roman Catholic Church succeeded at last: the efforts of centuries were crowned with success. Their persecution had the result of stamping out of Italy that little band of 15,000 Waldensians who, from the twelfth century, had kept burning the light of the Gospel amidst the darkness of Roman Catholicism. For three years in the Waldensian valleys there was the silence of death. But in 1689, notwithstanding the great kindness of the Swiss, and the liberality of the Germans, 900 of the exiles could not stay away any longer from their native valleys, and they were bound to come back. They were united together. They fought their way back. These 900 mountaineers reached once more the Waldensian valleys, and withstood for years the united forces of Louis xiv. and the Duke of Savoy. That is the reason—though the fact may sometimes be ignored—why we in Italy have as much liberty as you on this side of the Atlantic, or our American brethren on the other side. Our forefathers for centuries were groaning and crying, but God, who is the hearer of prayer, did not forget their tears and their intercessions; and in answer to them He has sent a blessing upon the Waldensian Church. Next year we are to celebrate the bicentenary of our glorious *rentrée* into the Waldensian land. That is the communication I desire to make to the Council. I need hardly say—you will understand it—how our brethren there would welcome those that would come to sit at their side—no more, as some of you have done, to cry and weep in order that God might deliver us, but to rejoice with us, and to thank Him who has granted our prayer.

Dr. Blaikie.—M. Bersier and M. Monod have taken an active share in our business, and do not wish to make any special addresses to-day; but on behalf of M. Bersier I am requested to acquaint the Council with the fact that a monument is to be erected to Admiral Coligny in a central part of Paris, facing the Louvre, and that £4000 of voluntary subscriptions have been collected. The Government itself has contributed 15,000f.: so that France now acknowledges the moral value of that most eminent Huguenot of the sixteenth century.

The Council next heard addresses from some colonial brethren who had not an opportunity of speaking on Tuesday.

The Rev. G. Sutherland (Sydney).—Australia is between 10° to 40° south latitude, and occupies some 40° of west longitude. In its widest extent, 2400 miles from east to west, and 1800 miles in its depth from north to south, it embraces 3,022,000 square miles; or, if you include New Zealand 3,125,000 square miles of territory. About one-third of the whole, viz. 1,000,000, is embraced by Western Australia; 900,000 by South Australia; 669,000 by Queensland; and 310,000 by New South Wales; while Victoria has 87,000; Tasmania, 26,000; and New Zealand 105,000 square miles. This may give some vague idea of the vast extent of territory covered by Australasia, leaving out the Fiji group and New Guinea. The inhabitants of these vast territories are yet comparatively few. The larger portion of Western Australia has only 50,000 people, all told. The highest in population is New South Wales. The mother colony has now advanced to the premier position in that respect, embracing more than 1,000,000 souls. Victoria comes next, but is very little behind. Sydney and Melbourne, 300,000 each. In all Australia, 3,000,000; or, including New Zealand, 3,600,000. New South Wales has doubled its population during my residence there of sixteen years. Let me now give you some figures of the Presbyterian churches of Australasia. There are 51 Presbyteries, 672 charges, and 571 ministers. Victoria, the enterprising, public-spirited colony of the South, takes the lead in regard to ministers, having 200. New South Wales has 132; New Zealand, 152; Queensland, 34; Tasmania, 20; South Australia, 15; New Hebrides, 16; and only 2 in Western Australia. The progress has been very marked in some churches. I have seen nearly all the churches doubled in numbers and congregations, and some of them increased threefold. Our difficulties may be summed up thus:—(1) We need the descent of the Holy Spirit to give effect to the Word preached and to the truth which is circulated. (2) We need the combination of the Christian Churches in hearty effort in the domains of sin and ignorance. (3) We need the organisation of a Christian League to secure a Christian representation in our Houses of Parliament, men who will honour God in the chief council of the nation. (4) We need the establishment of a daily Christian newspaper, at the very head of the press for intelligence, information, and principle—a standard-bearer for Christ—forming public opinion and guiding governments. We have great spiritual difficulties to encounter:—(1) We have to contend with great devotion to pleasure. Games, sports, and races are made a trade of. (2) We have the drink traffic spreading far and wide, and doing a

large and destructive business. In New South Wales, from £4 to £5 per head is spent during each year, or a total of between £4,000,000 and £5,000,000. (3) We have infidelity in all its forms—rampant, bold, daring, defiant—speaking boldly in the House of our Parliament, and not blushing to speak forth in all the high places of our city. (4) We have a Gospel of humanity and of culture, instead of the pure Gospel of Jesus Christ; some teaching that if we are generous and hospitable, or cultivated, we have nothing more to fear. (5) We have Romanism in all its forms. Therefore, brethren, pray for us, that we may overcome all these difficulties.

The Rev. W. M. Mackay Alexander (Mortlake, Victoria).—In the very few minutes that remain to me, I would like, in the absence of a deputy from Queensland, further to impress upon the Council, and especially the British members of it, the claims of that colony. The Prince of Wales, speaking at a meeting connected with the Royal Colonial Institute, used these words: "Everything connected with our great colonies, and especially with our Australian colonies, cannot fail to be of deep interest to the English people, and all we require is to have the facts concerning these distant colonies brought more prominently before us. . . . Anything which tends to interest the mother country in our colonies must always be a matter of the greatest importance." The immense colony of Queensland, covering an area of 668,000 square miles, and with a population of 342,000, is eight times the size of Victoria, which has an area of 88,000 square miles, and a population of 1,003,000; and yet Queensland has only thirty-four ministers, while Victoria has 200. New South Wales, which has an area of 309,000 square miles, and a population of 1,002,000, has 132 ministers. The Church in Queensland is a united one, and it is in a progressive country of immense resources; and the prayer of that Church is that their British brethren will remember that its needs are more clamant than those of any other Australian colony, except Western Australia, which has only two ministers. It would be a great boon if, for a few years, each of the home churches could send a minister there, and support him, because for the present, I fear, the support would not be forthcoming in Western Australia. Queensland, however, would be able to support the minister you send; and this is our prayer far away in Queensland, that, when you pray for the Churches in South Australia, you will think, first of all, of Queensland, and then of Western Australia.

Victoria Centenary.

Dr. Dykes.—It is within the knowledge of many members of the Council that the Presbyterian Church of one of our important Austra-

lian colonies, in which, for personal reasons, I take a peculiar interest, viz. the colony of Victoria, at the end of this year celebrates its jubilee, *i.e.* it has been founded as a Church for fifty years. An endeavour is being made to utilise the occasion for impressing their own people, and the general public in the colony, in the interests of religion. They have been very anxious to obtain a visit from a Presbyterian brother in the home country, in order to deepen the impression, and also to quicken and strengthen their own life. Visits have been paid recently to other churches in the Australian colonies by distinguished brethren from other denominations. It is important that such visitors should go with the best sanction the Church at home and the General Presbyterian Church can give him. I understand that overtures are now being addressed to a distinguished brother, Dr. Donald Fraser; and I suggest to the Council that, if our brother sees his way to go to Victoria and the other Australian colonies at the end of the present year, the Executive Commission (Eastern section) might be empowered to give him a letter of credentials recommending him to brethren there in the name of this Alliance. I move to that effect.

Dr. Talbot Chambers.—I would suggest, in case the need should arise, "or any other brother."

With this modification the motion was agreed to.

Review of the Alliance.

The next subject in the programme was a "Review of the Proceedings of the Alliance since its formation." Two addresses were delivered, the first by

Dr. Cairns.—I come to the task assigned to me with great interest, pleasure, and thankfulness; for if ever we have had a happy meeting of our Presbyterian Alliance before, all, I think, will agree with me that in London we have had at least as happy a meeting, and speaking for myself, a happier meeting than any of the foregoing. I have this feeling of thankfulness and joy also because the Alliance has now got even a better foundation and a better working organisation for the future than ever it had before. Let me recall its origin. There was a circle in the history. The Alliance originated in the Evangelical Alliance. And what originated the Evangelical Alliance? The Evangelical Alliance originated in the Presbyterian commemoration, in July 1843, in Edinburgh, of the second hundredth year of the meeting of the Westminster Assembly. At that meeting a paper was read upon "Christian Union," and the thought arose in the mind of John Henderson that it would be a good thing to have a prize essay on union. The idea was modified, and a volume of essays on union was published. A suggestion came from America that it would

be a good idea to have a society for the sole purpose of creating union, and that idea was published in one of these essays, and was then taken up by Dr. David King, of Glasgow, and worked out. On these lines, after great consultation and preparation, there was a society formed for Great Britain and for America, for the whole world, to promote this one great object of Christian union, and that society was the Evangelical Alliance. At the meeting of the Evangelical Alliance in 1873, at New York, the idea was started by Dr. M'Cosh, and at length acted upon, that there should be an alliance, not merely of Christians, but of Presbyterian Churches. There was a meeting in London in 1875, and in 1877 the first great meeting was held in Edinburgh, and thus the Presbyterian commemoration, which had originated the Evangelical Alliance, was repaid by the Evangelical Alliance producing what was known as the Alliance of Presbyterian Churches. The past was bright and glorious, and the future promised to be even brighter.

But I would remind my hearers that we are not a supreme General Assembly of the whole Presbyterian Church. We do not in that sense represent the different churches. We have no power as a legislative body, but are simply for consultative purposes. The first thing I would notice in connection with our Alliance is the service it has done to Christian truth. I am not discouraging efforts to make a creed, but let us weigh the difficulties of it. Lord Tennyson has said, "There lives more faith in honest doubt, believe me, than in half the creeds." For my part, I do not know whether to say yes or no to that proposition. Does it mean that there lives more faith in honest doubt, considered as inward feeling, than in half the creeds considered as outward expressions of truth? I do not understand that, and I do not think that the poet can understand it either: for there is no opposition between inward feeling and outward truth. Does it mean, then, that there is more faith in honest doubters than in false professors of creeds? I give them all up to Lord Tennyson. And why does he speak of the half of them only? Does he mean, then, that there is more faith in honest doubters than in the honest believers of creeds? If he does not mean this, he means nothing. And why should honest doubt be better than honest faith? I honestly doubt that it is so, and therefore I claim Lord Tennyson's suffrage in my favour.

Our Alliance of Reformed Churches holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morality. As we all know, the only discussion which arose in this Council was upon that subject, and the reader of the paper (Dr. Marcus Dods, Glasgow) is one of my personal friends, but I could

not agree with his paper. I regretted that the reader of the paper was not present during the discussion, because I believe that Dr. Dods would have been able to explain how, to his mind, whatever he said seemed consistent with the fundamental article of the Alliance. If he held that his own views seemed consistent with the article, he might quite fairly regard himself as entitled to read such a paper. I think that unless it was believed that there was a departure from that foundation principle, we could not, as an Alliance, do more than express our views as it was read. All we could do was to express our opinions, and therefore whatever moral force that might have would remain as such. I think by acting as we have done we will conserve the interests of truth and liberty.

I would call attention, next, to the great service which this Alliance has rendered to the cause of missions. This Alliance has met in almost immediate succession to the great International Missionary Conference. In that Conference that which impressed me more than anything else was the force and the power which lay in the testimonies and presentation of work done by men whose forces were scattered. At this Alliance we spoke as an organisation; and I feel glad that we have brought our forces into organisation, so that greater results may follow from the unity of the churches in the missionary field.

In conclusion, I would touch upon one other benefit and result of the Alliance, viz. the good which it does in all the localities to which it goes, and where it goes as a great travelling preacher of truth. I know the effect it had in Scotland in 1877, and was present at the great meeting in Philadelphia in 1880, and saw there what I think was a stupendous missionary meeting. I was also at the meeting at Belfast, and heard the last words of Dr. Fleming Stevenson. Everywhere the same impulse and inspiration were felt. At our meeting we have illustrated our tolerance and Christian charity in that document which has been placed on record, of our holding out the right hand of fellowship to the Pan-Anglican Conference of Bishops. We have also called forth echoes to our voices from sister churches eager to welcome them, and to show that though in appearance we are divided, we are one. I think that in the great city of London, which was very difficult to impress, we have shown that Presbyterianism is a living Christianity.

But the topics we have discussed have not been merely Presbyterian. For is the Sunday-school or the protest against the traffic in liquor, as carried on in Africa, distinctly Presbyterian? In this way we have created an impression of the life and power of this Presbyterian Church of ours which will abide in London when the

members of this Alliance are scattered to the ends of the earth; and as we are about to part, I will ask you to remember the circumstances of this Conference, and let it be a memorable incident in our lives. Let us go forth with the written Word and strength from above to assist and help us in every difficulty.

Dr. CHAMBERS said that as he had been occupied, in common with the other members of the Executive Commission, in the necessary preparations for the present Council, the arrangement of the programme and the selection of the brethren to whom particular topics were assigned, he had supposed that he would have neither a paper to read nor an address to make. But it had pleased the Business Committee, with the sanction of the Council, to direct Dr. Cairns and himself, as the respective Conveners of the two sections into which the Executive Commission was divided, to occupy a portion of the last day of the session in speaking of the history of the Alliance and its doings. He would cheerfully say for himself that no more agreeable subject could be assigned to him, for he had a very exalted conception of the dignity and usefulness of this association.

However it might be in Great Britain, it was generally conceded in America that Dr. James M'Cosh had most to do on that side of the Atlantic in influencing public opinion, removing obstacles, and inducing brethren of the various bodies approached to come together and form an alliance. His zeal and energy turned the happy conception into a solid fact. And this, in the speaker's opinion, was the greatest work of his life. Dr. M'Cosh had made very valuable contributions to metaphysics and philosophy in writings which would live and do good long after he had gone to his reward. He had also performed a great educational work during his presidency of Princeton College, doubling its number of students, trebling its departments and professors, quadrupling its funds, and putting it on a par with any university in the land. Yet neither of these successes, nor both of them together, were equal in importance to the founding of this Alliance, or would so long and justly perpetuate his name as a servant of Christ and a benefactor of his race.

The reason is that the federation which he did so much to form is an "Alliance of the Reformed Churches throughout the World, holding the Presbyterian System." I emphasise this, the legal and acknowledged name of the body, because it has so constantly been disregarded, and by none more so than by the London Local Committee, to whom we are all under such great obligations for the wisdom of their plans, the energy of their proceedings, and the countless ways in which they have ministered to the comfort and enjoyment of the delegates. In these things they seem to me to have outstripped all their predecessors,

but I have yet to see the first one of their advertisements or notices in which the full and proper name of the Alliance is given. This I take leave to say was not courteous, and it was not right. The federation could not have been formed unless the word "Reformed" appeared in the title, and were that word dropped, the Alliance would at once lose its ecumenical character. And I submit that what cannot be done directly ought not to be done indirectly.

One great benefit of the Alliance is that it taught the Reformed Church to know itself. For, strange as it may now seem, it is a fact that, prior to the assembling of the first Council, very few of the bodies represented here had any fair conception of the number of those in other countries who held the same views of faith and order. None but those persons whose position or tastes led them to the study of statistics apprehended what the real facts were. I well know that in my own country the mere recital of the different bodies composing the federation, made simply as a matter of ordinary information, produced a deep and overpowering impression on congregations of more than average intelligence and culture. It was news to a multitude that, scattered over five continents, there were more than half a hundred organisations, some of them very large, who were bound together, not only as fellow-Christians, but as holding the very opinions in doctrine and polity which were set forth by Augustine and Calvin, and Beza, and Ursinus, and Knox. Now this increase of knowledge is no small blessing. It encourages faith and hope. It widens sympathy. It enlarges men's views, and does away the narrowness inevitable where one's interest is absorbed in the particular body with which he is immediately connected. The individual feels that he is part and parcel of one great whole that is pervaded by a common life. And this community of feeling must needs seek outward expression in every appropriate way. Moreover, the positive elements of our faith are most odious to the enemies of the Gospel, and at times there is a severe conflict. Then the knowledge of the great and varied multitude who hold the truth acts upon its struggling defenders, just as the news of ample reinforcements does upon a hard-pressed army on the field of battle.

Another excellent result of the Alliance is its collection of the symbols of the Reformed Church. It is quite true that such collections have been made before, and are still extant in various forms, but they were made for the learned, and are familiarly known only to scholars. The collections of the Alliance are simply the bringing together of those confessions of the Reformed which have been living representatives, and are now recognised by one or more bodies as standards of doctrine. They are, therefore, not merely matters of history, but

factors in the present life of God's people. Now it is not insisted that these symbols are perfect. Being the work of fallible men, they of course bear the marks of human infirmity. Nor does any one doubt that they go far into detail beyond what is at present deemed desirable But after allowing for all these things, it still remains beyond question that these confessions are a precious treasure. They were wrought out of the deep experience of men of whom the world was not worthy. They set forth the truth as it was conceived by those who hazarded their lives to maintain it. They were written, as Francis Junius once preached in Antwerp, when the windows of the room were illumined by the flames of martyrs burning at the stake in the public square below. The smell of fire is on them. Their gravity, dignity, and spirituality indicate the triumphant faith and unconquerable resolution of their authors. And they cannot become antiquated. New circumstances may demand new formulas, but these will still have a priceless value as records of the convictions of the holy men who framed them, not in the seclusion of the schools, but in the heat of conflict, when required to give a reason of the faith that was in them. And it is no small advantage to have these heirlooms of the martyrage of the Reformation made accessible at small cost and trouble to all the Reformed, for it is only in the lives of the past that real progress is to be made in the future. The Bible itself is but a continuous development from Genesis to the Apocalypse, and so must the faith of the Church be if it is to have permanence and a real hold upon the reason and conscience of men. It is wrought out in the convictions of the faithful, as the Holy Ghost bears witness, to His own word at the times when the meaning of that word is attacked or perverted, and men are compelled to contend earnestly for the truth. The intelligent apprehension of what has been gained in former ages is essential to the making of further gains in the ages that are to come.

An objection has sometimes been made to the Alliance on the ground that it has no legislative authority, and, therefore, can claim worth and influence only as a means of good fellowship and an expression of friendly feeling. But this is a great mistake. It is not a loss, but a gain to the Council that it is destitute of power to enforce a decree. Law is good in its place, but there is much that law cannot do. This holds true in secular institutions. For example, in one of the States in my own country, an act prohibiting the sale of intoxicating liquors has not only been on the Statute-book for a quarter of a century, but has been incorporated in the Constitution, or fundamental law; and yet in one of the principal cities of the State the sale goes on openly and regularly. Why? Because the officers of the city are chosen on the express understanding that they will not enforce the

prohibitory enactment. Now the Alliance, instead of making regulations which may or may not be enforced, seeks to diffuse information, to discuss principles, to compare usages, and thus by consultation and deliberation to lay the basis for such action as the different bodies composing it may see fit to take. It has neither the right nor the desire to enjoin, but only to recommend, and even recommendations are made slowly and cautiously. And so their very lack of authority gives them weight. Their appeal is made, not to fear or force, but to the mature judgment and Christian consciousness of those to whom they are addressed. And where these are reached, the appropriate practice cannot lag far behind.

Nor is it a trifling matter that papers are presented at every Council by persons previously detailed for the purpose, on subjects of general interest either to the bodies represented or to the general cause of Christ. The necessary brevity of these papers hinders them from aiming at or becoming exhaustive, argumentative discussions. This, again, is a gain rather than a loss. What is needed is a concise, clear, and forcible statement of the truth,—such a statement as is in itself a convincing argument. Many of the successful advocates at the bar, both in Britain and in my own country, have owed their power and fame to their possession of this faculty of statement. Such a faculty bars misconception, dispels prejudice, and wins favour. It is the more needed with us because our features of doctrine and polity, being so strongly marked, are the more susceptible of misrepresentation and caricature. Experience has shown—a signal instance may be seen in the papers read on the Atonement at Philadelphia,[1] in 1880—that we have the men who are abundantly capable of performing this useful and important work—a work valuable not only in its immediate results, but also as a permanent contribution to Christian literature.

Another excellent feature of the Alliance is the opportunity it affords for the comparison of views and methods as they obtain in each of the bodies represented. For these bodies, while not only having a family likeness, but really agreeing with each other far more than a superficial observer would imagine, have differences which date from an early period, and which it is well worth while to consider. Take, for example, the liturgical question. The Kirk of Scotland, in its desperate resistance to the effort to impose upon it by violence the Anglican Service-book, took the ground of opposition to all written forms of worship, and upon this basis the Westminster Directory of Worship is framed; and there are not a few who consider this the

[1] By Principal Cairns and the late A. A. Hodge.

only Scriptural, and, in fact, the ideal form of public service in the sanctuary. On the other hand, all the Reformed churches, without an exception, began with the use of a liturgy, partial or complete, and this not simply, as has been said, because ministers at that early period needed such a help, but also because this was a good means of securing *proper* worship and *common* worship. Hence Calvin, Beza, John à Lasco, Peter Martyr, Bucer, and John Knox himself compiled forms of worship that are still extant. This subject, though by no means vital, is still very interesting, and the more so because of the amount of misinformation that prevails. Hence, in one form or another, it has come up at every Council, both sides being represented, and so, doubtless, it will continue to do. This cannot but be a gain. It causes a friendly discussion among brethren, and must needs lead to mutual forbearance and respect, and possibly to a modification which may bring those now unlike much nearer together. And so, in regard to other matters, there is great diversity of details, as was observed in one of the recent discussions concerning Sunday-school methods. Here it is quite possible for one to learn from another. And the Council affords the best opportunity for the comparison of methods, so as to make the experience of each a benefit to all the rest.

The bearing of the Alliance upon the Continental churches is a matter of great interest. Not a few of these, having for a long period been borne down by the heavy hand of persecution, are in a feeble and exhausted condition. They need help for their churches, schools, and seminaries, and their claim is justly upon the whole body of the Reformed. But it is difficult to set this forth to a great variety of organisations scattered over the face of the earth. The Alliance furnishes the only method by which authentic information can be secured and communicated, and a common rally be made in behalf of imperilled interests. Considerable good has been done in this way, but much more remains to be done. Nor can too much well be said in favour of an active liberality which is a true expression of Christian sympathy, and which, by its very nature, renders deeper the conviction of the unity of believers as members of the one body of which Christ is the head. What is needed is a wise consideration that will organise such a system as will furnish help when and where it is most needed.

The Alliance presents an excellent example of the real unity of believers, and one that is especially worthy of attention at a time like the present, when, as has often been said, the subject of union is "in the air," and plans are seriously proposed which appear to be wonderfully crude and defective. One of these plans limits the doctrinal basis of the whole movement to the Nicene Creed, thus overlooking or denying the whole progress which the Church has made in its

definitions of truth during fifteen centuries. We, as Protestants, hold that the evangelical system is contained in the written Word, but it has been brought out and definitely formulated only by degrees, and usually in opposition to prevailing errors. Thus in the ante-Nicene period the doctrine of God was exhaustively discussed and settled. But after this other truths, not less important, were in like manner brought forth, and defined and accepted as constituent parts of the faith once delivered to the saints. Thus what has been called anthropology, or the doctrine of man, his original character, his fall, and the effects of that fall upon the race, became a question in the days of Augustine, and mainly through the efforts of that great Latin father was settled in the form which now obtains in the historic Church. The same experience was renewed centuries afterward in regard to the matter of Atonement, and Anselm's defence of the theory of satisfaction to the divine justice put the doctrine on a clear Scriptural basis which continues to this day. In the great revolution of the sixteenth century, Soteriology, or the method by which man attains the favour of God, was the chief point at issue, and the confused or varying views which had previously been held were set aside for the one great article, which Luther declared to be that by which the Church stands or falls. Now these, and other points that might be mentioned, are not merely matters of symmetry and order, but essential and vital forces of the system. What, then, is to be said of a scheme which wholly ignores these, which treats all the controversies of the past as empty chimeras, and deliberately declares that it makes no difference whether a man considers original sin to be a figment or a fact; whether he views the sacrifice of Christ as a real expiation or a figure of speech, or whether he holds salvation to be a gift of grace or a reward of merit; all these are of no consequence so long as a man holds the Nicene view of the Trinity? Can anything be more preposterous than a unity resting upon such a basis, one that runs counter to all the teachings of God's providence through the Christian centuries, and one that must fall apart as soon as any test question arises? Or, if the external clamp should hold and the parties remain together, what gain is secured when the teachings diverge so widely, and what in one place is set forth as a truth of God is represented in another as a teaching of Satan? Now the Alliance involves no such absurdities. It recognises all the creeds of the various bodies of which it is composed as being for substance just expressions of the meaning of the Divine Word. It does not attempt to formulate a consensus of these various symbols—a large and influential committee having decided, after mature deliberation, that such an attempt was not wise, and, as a matter of fact, not really called for. The different bodies repre-

sented in the Alliance recognise the fact that they all have a common origin; that, so far as symbols are concerned, they stand upon the same platform; and that, despite accidental differences, they are nearer to each other in sentiment and feeling than they are to any believers of a different name. Divided as they are in race, in country, in language, in social and civil institutions, they are still in a very important sense one, holding a distinct and well-defined type of doctrine, polity, and worship, and as such forming a factor of no small importance in the forces of modern Christendom.

The most striking evidence of the usefulness of the Alliance is found in what it has done in the great matter of promoting co-operation in the work of Foreign Missions. It has often been said, and with too much justice, that our denominational divisions are the scandal of Protestant Christendom; but if this be so, what an intensified scandal do they offer in the face of the heathen world? And, besides, they often engender ill-will and lead to unwise expenditure of means, and so add to the difficulties of an enterprise the largest and most difficult ever undertaken by men. Now for years it has been seen that we could not afford to postpone union abroad until such union could be secured at home; and it was felt that a great point would be gained if the real and effective co-operation of all parties on the ground could be brought about. This matter has been before the Alliance from the beginning, and the committees of the successive Councils have given much time and attention to the work, and with very gratifying success, as has been shown during the present session. The central, impartial position of the Alliance, and its representative character, enabled it to do what has been done, and with a promptness and decision that could have been reached in no other way. No jealousies or suspicions were aroused, and the question in each case was decided on its merits, and with wonderful unanimity. It seems to me that this matter alone would repay all the trouble and expense of our Councils. It is a gigantic step in the progress of missions. It will ultimately lead to the co-operation of nearly all Protestant bodies in the definite purpose to raise up, with God's blessing, in each heathen land, a native Church which shall develop itself in its own way, and according to its own inner characteristics and outer circumstances, as Providence shall guide.

The Nomenclature of the Sections.

Dr. Dykes, before calling the Secretary to read the names of the members of the Executive Commission, reported the recommendation of the Business Committee, that in future the two sections, hitherto

denominated as "American" and "European," should be styled the Eastern and Western Sections of the Executive Commission. The Committee had also recommended that a President be appointed for the Executive Commission, who shall hold the office from one Council to another, that the Chairmen of the Eastern and Western Sections should hold this office alternately, and that the President of the Eastern Section for the next four years should hold this office of President of the whole Commission. Dr. Blaikie, it was suggested, should hold the position of Chairman of the Eastern Section, and also be President of the whole Commission until the meeting of Council at Toronto should appoint to the same post a Transatlantic brother. Dr. Dykes accordingly moved—

"That a President be appointed for the Executive Commission, who shall hold office from one Council till the next; that the Chairmen of the Eastern and of the Western Sections shall hold this office alternately, and that Dr. Blaikie be the President for the next four years."

The motion was seconded unanimously, and approved of.

APPOINTMENT OF COMMITTEES.

The Council proceeded to nominate members of the Executive Commission and of the Standing Committees as follows:—

Executive Commission.

President—Rev. Professor Blaikie, D.D., LL.D.
General Secretary—Rev. George D. Mathews, D.D.

European or Eastern Section.

Dr. Brandes, Göttingen.
Rev. M. Monod, Paris.
Mons. de Pressensé, D.D., Paris.
,, Clement de Faye, Geneva.
,, Paul de Coulon, Corcelles.
Chevalier Prochet, Rome.
Signor Gavazzi, Rome.
Pastor Kaspar, Prague, Bohemia.
Prof. Balogh, Debreczen, Hungary.
Mons. Rochedieu, Brussels.
Rev. T. Nisbet, Orange, N.S.W.
,, A. Yule, Carlton, Victoria.
J. Robertson, Esq., Queensland.
Rev. Dr. Stuart, Dunedin, N.Z.
,, J. C. Reyneke, Cradock, South Africa.
,, Dr. Dykes, London.
,, W. S. Swanson, London.
Sir G. B. Bruce, London.
R. T. Turnbull, Esq., London.
Rev. D. MacLeod, D.D., London.
,, P. MacAdam Muir, Edinburgh.

Rev. Dr. Gray, Liberton.
,, Dr. Marshall Lang, Glasgow.
J. A. Campbell, Esq., LL.D., M.P., Stracathro.
T. A. Niven, Esq., Edinburgh.
Lord Balfour, Kennet.
Rev. Dr. Blaikie, Edinburgh.
,, D. D. Bannerman, Perth.
,, Professor Lindsay, Glasgow.
R. R. Simpson, Esq., W.S.
Lord Provost Henderson, Aberdeen.
James Balfour, Esq., W.S.
Principal Cairns.
Rev. J. Buchanan, Edinburgh.
,, T. Kennedy, D.D., Edinburgh.
John A. Brown, Esq., Paisley.
Forrest Frew, Esq.
Rev. W. B. Gardiner.
,, Professor Watts, Belfast.
,, Dr. Johnson.
,, Robt. John Lynd.
,, W. Park.
Sir David Taylor, J.P.
John Huey, Esq., J.P.
Rev. Hamilton Magee, D.D.
,, Principal Edwards, Aberystwyth.
,, J. Elias Hughes.
John Roberts, Esq., M.P.
Rev. Dr. Jones, of Cardiff.
Thomas Lewis, Esq., M.P.

Convener—Professor Blaikie.
Treasurer—R. T. Turnbull, Esq.

American or Western Section.

Principal Caven, Toronto.
,, MacVicar, Montreal.
Rev. Wm. Cochrane, D.D., Brantford.
,, Neil M'Nish, D.D., Cornwall, Ont.
,, R. F. Burns, D.D., Halifax, N.S.
Hon. Chief-Justice Taylor, Winnipeg, Man.
Rev. R. H. Warden, D.D., Montreal.
Jas. Maclennan, Esq., Q.C., Toronto.
Rev. Wm. H. Roberts, D.D., Cincinnati.
,, John Hall, D.D., New York.
,, E. R. Craven, D.D., Philadelphia.
,, Charles A. Aiken, D.D., Princeton, N.J.
,, John Reid, D.D., Yonkers, N.Y.
,, J. M'Clellan Holmes, D.D., Albany, N.Y.
,, Ralph E. Prime, Esq., Yonkers, N.Y.
Barker Gummere, Esq., Trenton, N.J.
Silas B. Brownell, Esq., New York.
Rev. Wm. U. Murkland, D.D., Baltimore.
,, M. D. Hoge, D.D., Richmond.

Rev. L. C. Vass, D.D., Newtown.
,, C. R. Hemphill, D.D., Louisville.
Hon. Judge Cothran, Richmond.
Rev. J. M. Gill, D.D., Elkton, Ky.
,, C. H. Bell, D.D., St. Louis.
John R. Rush, Esq., Pittsburgh.
Rev. W. T. Chambers, D.D., New York.
,, E. Van Slyke, D.D., Catskill.
,, David Waters, D.D., Newark, N.J.
Wm. Clark, Esq., Newark, N.J.
President T. G. Apple, Lancaster.
Rev. Calvin D. Gerhard, D.D., Reading.
,, E. R. Eschbach, D.D., Frederic City.—
,, Professor M'Allister, Pittsburgh.
,, W. N. Grier, D.D., Lancaster.

Convener—Rev. W. T. Chambers, D.D.
Treasurer—George Junkin, Esq.

Foreign Missions.

Rev. John MacMurtrie, M.A.
,, Ch. M. Grant, B.D.
,, Prof. Lindsay, D.D.
,, Prof. Blaikie, D.D.
,, James Buchanan.
,, W. Park.
,, Jno. Lynd.
,, Robert Dunlop.
,, W. B. Gardner.
,, Principal Edwards.
E. Stuart Gray, Esq.
John A. Brown, Esq.
A. T. Niven, Esq.
John Huey, Esq.
Rev. W. S. Swanson, *Convener*.

} EASTERN 15.

Rev. F. F. Ellinwood, D.D., *Convener*.
,, W. J. R. Taylor, D.D.
,, Ransom B. Welch, D.D.
,, J. A. Lefevre, D.D.
,, David Cob, D.D.
,, E. R. Eschbach, D.D.
,, C. H. Bell, D.D.
,, J. M. Gill, D.D.
,, J. R. J. Milligan, D.D.
,, Wm. Maclaren, D.D.
Warner Van Norden, Esq.
W. B. M'Murrich, Esq.
Hon. Judge Adams.
Peter Donald, Esq.
Rev. Dr. Wallace Radcliffe.

} WESTERN, 15.

Work in the European Continent.

Eastern Section—

Signor Prochet.
Count de St. George.
Rev. Theodor Monod.
Pastor Brandes.
Rev. Dr. Fraser.
S. Stitt, Esq.
Rev. D. W. Johnstone.
Dr. Marshall Lang.
Rev. P. M. Muir.
J. A. Campbell, Esq.
Prof. Blaikie.
Principal Douglas.
Jas. Balfour, Esq.
Principal Cairns.
Forrest Frew, Esq.
Rev. T. J. Weldon.

Dr. Lang, *Convener.*

Western Section—

Rev. Dr. Drury, *Convener.*
,, Dr. John Hall.
,, Dr. Robinson.
,, Dr. Hartley.
,, Dr. Phraner.
,, Dr. Hoge.
,, Dr. Apple.
Rev. Dr. Good.
,, Dr. Burns.
Elias Montford, LL.D.
S. B. Brownell, Esq.
Barker Gummere, Esq.
General Prime.

On Sabbath-Schools.

Rev. Dr. Cochrane, *Convener.*
,, Dr. Craven.
,, Dr. W. R. Gray, Liberton.
W. Dugdale, Esq.
Rev. Dr. Horton.
R. R. Simpson, Esq.

On Presbyterian History.

Rev. Prof. Mitchell, *Convener.*
,, Dr. Chambers.
,, Principal Douglas.
,, Principal Rainy.
,, Dr. W. E. Moore.
Rev. Prin. Cavan, D.D.
A. F. Niven, Esq.
Hon W. B. Negley.
Rev. Dr. Gloag.

The Volume of Proceedings.

It was agreed that the Executive Commission be authorised to issue a volume containing the proceedings of the Council. It was stated that already 115 subscribers had given in their names.

The Toronto Meeting.

On the motion of Dr. Mathews, it was agreed that the members of this Council residing in Toronto be a committee to make arrangements for the holding of the next meeting in that city, with power to add to their number; Dr. Cavan, Convener.

The Council then adjourned till the evening.

Thursday, 12*th July* 1888.—*Evening.*

In accordance with a recommendation of the Business Committee, adopted by the Council at a previous meeting, the Rev. Dr. Blaikie (Edinburgh) occupied the Chair, and opened the meeting with devotional services. The first speaker called on was

Dr. Spining (Philadelphia).—I consider it a great honour to be the chosen representative of the American Churches on this occasion.

As this is a farewell meeting, we have the fullest freedom to speak from the heart. Before I left America the editor of an influential paper requested me to write my impressions as to the life, vitality, and work of this Council. I was also asked to state candidly and publicly whether I thought this would be the last Council or not.

There has been not a little curiosity and anxiety on our side of the ocean in regard to the spirit, work, and influence of this meeting. Has it sufficient vitality to ensure its perpetuity?

I intend to say to the Christians of America that this organisation is not going into a decline. I have a deep conviction that it is not one of the last, but one of the first Councils. It is thoroughly alive, and its life is seen in the manifest fruits of the Spirit. These first Councils are the foundation-stones of a grand superstructure that is to be completed ages after we have been called home. They are Pan-Presbyterian in fact as well as in name, and they point to great Pan-Christian Councils in the coming years.

There is something electric, thrilling, in the roll-call of this assembly—Austria here, France here, Greece here, Hungary here, Belgium here, Italy here, Germany here, Spain here, Switzerland here, Australia here, New Zealand here, Ceylon here, China here, Persia here, Turkey here, Wales here, Ireland here in squads, America here in companies, Scotland here in battalions, England here in regiments. Is not this the drum-beat of the army of the Lord following the Sun of Righteousness around the world?

And do we not see that this is a Council true, genuine, according to its name. Underneath much diversity in non-essentials we find substantial unity and faith in the principles and truths for which our fathers witnessed a good confession and transmitted to us as a sacred

heritage. How inspiring are these gatherings! We have come from many lands to warm our hearts at the old fireside. We have renewed our consecration at the graves of our spiritual forefathers.

There is no dead past in the true spiritual Church of Christ. It is instinct with life. We have felt its strange quickening and heard its eloquent, ever-living voices, as we stood over the dust of reformers and the ashes of martyrs.

We have been in the old Abbey of a thousand years—the venerable tomb of England's mighty dead—and in the Jerusalem Chamber. We have caught the glow of the sacred fires in which our sheet anchor chain of doctrines—the Westminster Confession—was forged from the Word of God. Our dear Church has not only held these doctrines, but she has been held by them through all the storms of nearly two hundred and fifty years. The spirit of the past has come upon us everywhere, and we have not been insensible to its ennobling influences. The inheritors of past fame are not all included in the geographical boundaries of one small nation. Do you suppose the memories of Knox, Bunyan, Owen, Cranmer, Ridley, Latimer, and the hosts of heroic spirits who made all ages their debtors are dear to you alone? Nay, verily. Their names and their works are ours as much as yours, and their fame is the heritage and honour of all Christendom. They are ours as much as yours, and we are just as proud of our heritage in them as you can possibly be of yours.

I think we have all been impressed with the magnitude of the missionary field represented in this body. Its circumference is the world. No one can mistake the legend upon our banners: "Christ for the world, and the world for Christ." What a noble mission!—and how much we need a baptism of the Divine Spirit to prepare us for our great opportunity—our imperative duty, our glorious victory!

> "We are living, we are dwelling
> In a grand and awful time—
> In an age on ages telling,
> To be living is sublime.

This Council, and others of like character, may be interpreted as the "sounds of a going in the mulberry-trees." The Church is not deaf to their meaning, and the armies of the Lord will soon gather as never before, and march with unbroken front to the conquest of the world.

And now, dear friends, how poorly prepared am I to express our sense of the obligations we are under for your unwearied care for our comfort! We are greatly indebted to Dr. Mathews and Mr. Carruthers, and especially to the local committee of arrangements,

whom, not having seen, we love. We know them by their works. Many of us know by experience that great sacrifices are involved on the part of the few upon whom rests the responsibility of bringing such a meeting as this to a successful and happy termination.

Dear friends, permit me, in behalf of the American delegates to this Council, to say that you have won our love, and that you have fully held your own when the arms of your Christian hospitality have been about us. But we must now part, and all that remains to be done is to say the word good-bye. This moment is like that in which a ship sails from land, handkerchiefs waving and tears falling on dock and deck. We wave our adieu—farewell!—good-bye! God be with you, and His peace be upon you. We have learned to love you, and as we part our last prayer is that we may all meet again in the great Pan-Christian Council above.

The Rev. Dr. Apple, President of Franklin College (Lancaster, Pennsylvania).—I come to speak a few plain words that are uppermost in my heart at this closing meeting.

The first thought that comes to my lips is the imposing character of this Alliance, to which reference has been made frequently before. Such a spectacle has not been witnessed in the history of the Church since the Reformation; certainly not since the days of the Synod in 1618. The first tendency of Christianity was divisive, but this was only preparatory, in order to develop that spirit of freedom which was brought forth in the Reformation of the sixteenth century, and which had been suppressed for ages before in the Latin Church. These various divisions have developed different phases of doctrine in the different sects of Protestantism. In these closing decades of the nineteenth century we have been guided by another principle, and that is—unity in diversity. If I am asked what has brought about the recognition of this new principle, I answer, It is the person of our Lord Jesus Christ as the essence and centre of Christianity. It is not doctrine, not justification by faith; it is not doctrine, not the form of Church government; but it is that which is in the centre of all—the person of our Lord and Saviour, and the immediate union of each Christian with Him, without anything intervening. That is the Christological and the Christocentrical principle.

Sometimes our Christian bodies have been revolving around doctrines as a centre, but we have learned to revolve around the great centre, the great Head of the Church.

Now, this new principle has come to be apprehended objectively in the life of all brethren, but there is something more needed to give it practical importance in the life and experience of the believer. It must come to assert itself objectively in the life of the Church. We

are learning in this Alliance to exercise that good spirit of charity which unites us even in our variety of teaching. We have come into conflict to some extent in this body, but we have taken it in good part. We remembered that certain views were only individual utterances, not the authoritative deliverances of the Council, and we learn to bear them in all charity. Let us learn to exercise this interchange of feeling in the spirit of love towards one another, and then we may set an example to the churches around us to follow us in the bond of union.

Whilst we may think of this Council of the Reformed Churches, we must not forget that we are only one part of the Christian churches of the world. We were in alliance with the English Church before the time of Bishop Laud, and the time is, I hope, coming when the Church, with the great Lutheran Church of Germany, will take their part in the union of the Reformed Churches. We may hope the day is dawning when the hosts of Protestantism will come together upon the principle of a union of all believers in our Lord and Saviour Jesus Christ.

I may express my own feelings of gratitude to God for the magnificent reception which we have enjoyed in this central city of the world. We shall never forget the kindness that has been shown to us; and we shall carry with us the remembrance of this Conference. In these closing hours, solemn feelings are in our hearts, because we know that as we meet here to-night we shall never meet again. As in the past four years many of the prominent men of our Council have gone to the Church Triumphant above, so when the Council meets again, if it is spared to do so, there will be some of us who will be called to another Council in that Holy Home. May God take us under His care, and if we may not meet again here, may we meet in the Church of the Firstborn on high!

Signor Gavazzi, D.D. (Free Italian Church, Rome).—My position is a very critical one, because I am a fish out of water with regard to the English language, and because I am a speaker without a speech. I propose to give a plain, short, and exact account of the doings of the Free Christian Church in Italy, which I represent at this illustrious assembly. Our evangelistic missionary church numbers 14 ordained pastors, 16 evangelists, a theological college in Rome, with several bright and promising youths attending it. We have 30 regular churches, 46 out-stations regularly visited and evangelised, 1600 communicants, and 300 catechumens, all native Italians, and converts from Romanism. There are also elders and deacons in good number, colporteurs and Bible-women, and good, cheerful, and very numerous Sunday-schools. We have also 10 day-

schools for boys and girls, with 23 teachers and 1800 pupils, many of whom in due time, by the blessing of God, shall become our communicant members. On such statistics you may ask what is our work? Our work is fighting. Let nobody be scandalised. My full career has been fighting, and I glory in it, because it was always without bloodshed. In our national wars for independence and liberty my call was to assist the sick, wounded, and dying soldiers on the field of battle and in the hospitals; a very humane mission. Perhaps somebody may refer to the blood that was once shed by my hands. In that case there was not a fight, but only a self-defence; for when the ruffians asked for the blood of my heart, humph! I undertook the unpleasing task of answering their demands by dashing at their heads. Since then our war has been a religious one. Our enemies are more than yours, for apart from scepticism and all the other *isms*, and falsely-called science, we have in the forefront of the battle, Romanism. I ask for myself to be respected in my freedom of conscience, so I respect freedom of conscience in all men. Our fighting is not against conscientious Papists individually, but only against the many errors of their church in general. Our war is against the apostles of Popery, in order to make clear the pure and unspotted truth according to the Scripture. Our armour is the sword of the Spirit—the Bible. I for one shall continue in this work of preaching Jesus Christ and Him crucified, and His blessed Gospel. Under the standard of the great Captain of Salvation we shall march continually, soldiers of Jesus Christ—we shall march to victory. Having said this, my errand, which was only to present to you simply the humble doings of the Free Christian Church in Italy, is now completed. But, in conclusion, let me thank you for your benevolent hearing, and let me ask you to help our church with your Christian prayers, and to support our church with your kind sympathy; and may God bless you all, in all, and for all.

The Rev. Dr. Somerville (of Glasgow).—We are about to separate and to return to our homes. It would be well to devote ourselves more earnestly to the great work we are called upon to discharge. We should lift up our hearts to our unseen Master in the sky, and we should cherish close fellowship with Him, and consecrate our being to His service. Let us seek to be like those Christians described by one of the apostles, of whom it was said, "Jesus Christ, whom having not seen you love, in whom though now you see Him not, yet believing, you rejoice with joy unspeakable and full of glory." These Christians were assailed by manifold persecutions and afflictions; now for a season they were in heaviness through manifold temptations, but yet at the same time they were possessed of a joy

which can be described as no other than sublime. As a cottage on a cliff beaten by the rain may be the abode of contentment, so these were possessed of bosoms glowing with divine affections, and a heart brimming over with irresistible gladness. Let us seek to be like them. In their case, the object that had power to move them so strikingly was one which they did not see, never had seen, and which they were not to see on earth. Let us in parting with each other lift up our hearts to this unseen Saviour, and drawing near cleave to Him, and seek to be possessed of a more burning love for Him than ever yet we have known. In order to consider what our attitude as Christians should be, we may take example from the lives of those men who pursue their avocations under the earth. The miner goes down a long shaft, and into utter darkness, except for the little candle he carries; wherever he turns is darkness, and the only sound is the click of his own pick-axe, or the rumbling of the wagons. But does he not know all the while that the bright sun is shining overhead, that the lark is carolling in the sky, and that the apple and pear and hawthorn are in blossom, the team passing along the highway, his wife busy preparing for the evening meal? None of these things does he see or hear, but he understands that all is going on as I have described; he prosecutes his toil continuously till the evening hour, when, hearing the signal, he throws down his tools, hurries to the shaft, where his merry companions are waiting for him, and he is drawn up to the light again. It is true he has seen what is above him; we have never seen what is above us. We cannot catch the smile on the face of our Saviour in heaven; but what of that? If we cannot see Him, He can see us. To-night He is waiting to receive our care and confidence, to smile upon us as we retire to our several districts on the earth, and to strengthen us for the discharge of all the duties we have to perform. We are called upon to love Christ; why should we love Him? Because He has everything about Him to make us love Him; He is altogether lovely. Is it not a fact that when we were lying in our sins, He came down from heaven to seek us and die for us? His was the love that made Him die for His enemies. "He loved me and gave Himself for me"; says one—I persecuted Him, and He gave Himself for me; I was His arch-enemy, I tried to turn all the world against Him, and trampled His name in the dust, and yet all the while He loved me and gave Himself for me. He drew me from the dismal pit, He plucked me from the lion's mouth, from the jaws of death; the Lord hath pardoned all my sins, He hath cast them into the depths, by His atoning love He has redeemed me. What friend have I who ever did like the Lord Jesus Christ? Would any friend have thought of dying for me

in my sins? But He did, and shall I not love Him? Shall I not consecrate all my being to Him, to bring others penitent to His feet? That should be the voice of every Christian I address, and I plead that there may be a responsive love on our part to this mighty One, who loved us and gave Himself for us. The Lord watches earnestly whether there is a true love for Him in our hearts. He is more sensitive to that feeling of love on our part towards Him than we have any knowledge of. Let us see that we watch as we depart from each other against any declining of love on our part towards Jesus. Love to Christ is a grand grace. Love to Christ when it pervades the soul will have an effect like the sun in spring, which brings up the flowers from the soil. If love for Christ possesses our soul, our character will soon be covered with a thousand beautiful characteristics; it puts the jangling heart-strings in tune; it renders men invincible, impervious to the arrows of death; it will make you willing to climb seemingly impossible mountains, to penetrate pathless woods, to cross stormy oceans; it will enable you to endure the ridicule, mockery, and shame of the world, to leave house and home and all earthly comforts, that you may follow the Lord. We want the soul to be thrilled with love to Christ. Let us love Him more than mother loves her child, than husband loves his wife, than the betrothed loves his affianced; let us love Him with a divine love—nothing short of that will do. His people were just a handful as to numbers, they were without education, they had no rank in society, no persons at their back to stand by them and support them, and no money, and yet what took place? When they went forth, because they were possessed of this divine enthusiasm for Christ, did they not overturn the power of heathenism, overcome the schools of philosophy, and overthrow the temples of superstition in the cities? Therefore, let me say, let us cherish this love for the Lord Jesus Christ, and pray that we may all possess this divine enthusiasm which nothing shall be able to quench or put down. It is not on our love for Christ that our souls are to rest, nor on our works, nor our faith; the foundation on which we should rest is Christ Jesus: He is our foundation, broad and deep and sure and strong,—a foundation that is immovable and unchangeable. It is not only our own salvation we have to think of; we have to think of the salvation of other men. Let us see that, while we go forth burning with this divine enthusiasm for Christ Jesus, we don't tell the people, "See what lovers of Christ we are," but tell them about His matchless love for us, and the work He has done for our salvation. In these days there is urgent necessity for our setting forth the love of Jesus Christ. Let us keep in mind that Jesus Christ is going to judge us all, that we must

all stand before His judgment-seat when He comes, and when He takes His seat upon the great white throne, and all are gathered before Him, and when the judgment is over, and the King rises, looking round, He will say, "It is time. Come, we have nothing more to detain us here;" and as He passes onward and upwards to His glory, His multitudes of people will gather round Him and burst out in that irresistible song, "Thou hast redeemed us by Thy blood." Let us see that we are so filled with that divine love here, that when the time comes we too shall join in that great and glorious song, and rise with Him to His everlasting kingdom.

The CHAIRMAN now remarked that the special business of the evening was over, and that all that remained was to wind up their proceedings by a general vote of thanks and devotional services. He now called on Rev. Dr. Cochrane, Brantford, Canada, to propose the vote of thanks:—

The Rev. Dr. COCHRANE.—I am glad this meeting is under the presidency of Dr. Blaikie, who has done so much for the Council, and I hope he may live long to be President of the Alliance. We have been on the mountain-top with Christ these ten days, but mountain-tops were never intended to be places of abiding rest, but only for recruiting our strength. So we shall go from this mount refreshed in spirit to our congregations, with new inspiration and new consecration to God, for time, and for eternity. We have had the theory of Presbyterianism in these ten days, now for the practice. We must go home and try to make our congregations more holy.

I agree with what has been said about your generous hospitality in London, and if you come to Toronto we will show you the gratitude of Canadian hearts. I beg to move:—"That the Council offer grateful thanks to the London Local Committee, for the excellent arrangements made for the transaction of business, and for the comfort and convenience of the members. The Council also cordially thanks the Presbyterian ministers of the city, who have in so many ways rendered the visit of the delegates so pleasant, and contributed to the great success of the meeting; and the Presbyterian families, who have so generously opened their hearts and homes to the delegates, and made their stay so thoroughly enjoyable. The Council record its great indebtedness to the noblemen and leading gentlemen of the city, the Duke of Argyll, the Earl of Aberdeen, Lord Balfour of Burleigh, the Director of Kew Gardens, the Master of Clare College, and Professor M'Alister, the Dean of Westminster, the Principal Librarian of the British Museum, who have arranged such delightful visits and receptions at Argyll Lodge, Dollis Hill, Hampton Court, Kew, Cambridge, the British Museum, the Natural History Museum, Westminster

Abbey, and other places of interest in the city and suburbs. The Council expresses its high appreciation of the valuable services rendered by Mr. Fulkerson, the conductor of Psalmody and the choirs of the different churches, and the pupils of the Royal Normal School for the Blind, in providing the excellent programmes of sacred music during the assembling of the audiences in the large hall at the evening meetings, and on other occasions; and to the stewards, who, to the number of thirty or forty, from members of the Presbyterian Young Men's Societies' Union, have rendered such service at the evening meetings."

Dr. Roberts, Cincinnati, seconded the motion, expressing the wish that the name of Mr. Carruthers of the British Museum might be recognised among others, and calling on the audience to pass the motion by a standing-up vote. This proposal was cordially responded to, and the motion unanimously carried.

The Chairman, Dr. Blaikie, then said :—I wish to be allowed to thank the Council for all the kindness and indulgence I have received at its hands since our meetings began. And I particularly return thanks for your kindness in appointing me President of the Executive Commission for the next four years. You may rest assured that I shall not be wanting in any service which I may be able to render to the Alliance in that connection. Allow me now to congratulate you on the success of our meetings, and on the spirit of brotherhood by which they have been characterised. There can be no doubt that there was some risk in appointing the meeting of the Council to be held here, and it was not surprising that some of our friends had considerable apprehension as to the result. How could we expect, in a community where the Presbyterians are few and far scattered, to fill Exeter Hall day after day and night after night? Happily it has been filled, and often with audiences that were overawing from their very magnitude and interest. Then it was feared that coming after the Missionary Conference we should fare badly, and that the appetite for public meetings would be exhausted by the gatherings connected with the other movement; instead of that, increase of appetite would seem to have grown by what it has fed on, and the desire for the welfare of the kingdom of God has increased in strength as the one set of meetings have followed the other. Further, it was said that the press would take no notice of us in such a place as London; instead of that, the Press, all things considered, has treated us most respectfully, and its notices have been very satisfactory. Lastly, it was said that we had chosen a bad time of the year, and that under the sweltering heat of July we should be all reduced to a most sleepy and languid condition. Well, we have not found it very difficult to

bear the heat of July, indeed some of our friends from afar are bitterly regretting that they did not bring with them a larger supply of winter clothing. We must remember with gratitude all the mercies we have received; but there yet remains the one great test of the efficacy and usefulness of our meetings—how are they to affect the labours of God's servants for the future? Are we to return to our daily work with a warmer glow upon our hearts, with a more single eye to the advancement of God's work? Are we to give heed to the trumpet-call that has been sounding in our ears all these days, "Now it is high time to awake out of sleep"? Are we to realise our brotherhood more fully in our prayers, both public and private, and to try to carry out in every available form that idea of the communion of saints which, I am sure, these meetings have impressed upon us? Whether any of us may meet again, after the interval of four years, none of us can tell; but surely we shall meet often in spirit, and at the throne of grace; and God grant us, of His infinite mercy, that we may all meet at last in our Father's house, in that General Assembly which shall never be dissolved.

And now, Fathers and Brethren, our business for the present being brought to a close, in the name and by the authority of the Lord Jesus Christ, I declare this Council to be dissolved, and I again announce that the Fifth Council of the Alliance of Reformed Churches holding the Presbyterian System will be held in the city of Toronto, Ontario, Dominion of Canada, in 1892, at such period of the year as the Executive Commission may determine.

Prayer was then offered, the last three verses of the 122d Psalm sung, and the proceedings terminated with the benediction.

APPENDIX.

No. 1.

General Presbyterian Council.

REPORT

OF

COMMITTEE ON STATISTICS

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REPORT

OF

COMMITTEE ON STATISTICS.

To the Fourth General Council of the Alliance of the Reformed Churches holding the Presbyterian System, the Committee on Statistics reports as follows :—

In presenting its Report, your Committee has to acknowledge the goodness of the Great Head of the Church to all the different members of our brotherly Alliance. The external relations of our Churches have remained unaltered, while their internal order has not been disturbed by controversy or discussion. The Churches have dwelt in quietness, and their energies been devoted more than ever to enterprises of Christian faith and love.

And yet there are two events of our past quadrennium which should be mentioned. The one is the formation in 1885 of a Federal Union of nearly all the Presbyterian Churches in Australia, through which brethren that years ago had often stood face to face now with clasped hands stand side by side, and present to an unbelieving world the blessed spectacle of Christian unity. The other is the remarkable growth of the Foreign Mission work of the Church, as manifested by the number of new fields that have been lately entered; the number of individuals that have gone at their own charges to the Foreign field, or have pledged themselves for the support of one or more Foreign agents; the remarkable movement in the interests of Foreign Missions among the young men of our Churches, especially among those in our Colleges and Theological Institutions; the wonderful increase of what may be called our Mission Literature; and by the new position adopted by many of our Churches. This latter, it will be noticed, has shown itself in the encouraging the speedy formation of Christian converts into self-governing organisations as Native Churches, and in urging and directing their own Foreign Mission agents to sever their ecclesiastical connections with their Home Churches, and to unite with the brethren of other Churches as fellow-ministers and members of these native organisations. Mention

of these two movements may be permitted in passing, because of their inherent importance as concerns our own Churches, and of their character as manifestations of the general trend of the religious life of to-day.

In reference to the Report itself, your Committee has great pleasure in acknowledging the valuable assistance it has received from friends in many Churches. But for such there could not have been laid before the Council to-day the mass of information contained in the Appendix. The thanks of the Committee and of the Council are, therefore, due to the brethren who have so willingly aided in the preparation of these Returns.

The publication of the Returns received in 1884 has revealed to many brethren the importance of the work of your Committee, and enabled them to understand better than they did previously what that is which the Committee desires. Your Committee trusts that a similar result, though in a more marked degree, may follow the publication of the present Report, so that in 1892 there may be laid on your table a statement respecting these Reformed Churches somewhat more in keeping with the magnitude of the subject.

Not only is the Appendix to this Report more full in detail than was that submitted to the Belfast Council, but it also includes several matters then passed over. Nine Churches additional to the number at that time reported have been heard from, and for the first time appear on our roll. Among these are two whose names will cause a thrill of joy in every Christian bosom—one, the native "Evangelical Church of Syria," composed of evangelised descendants of the old Nestorian Christians of Persia; the other, the "United Church of Christ in Japan," a native, self-supporting, self-governing Christian Church. We welcome all these Churches, but especially these latter two, to our roll of brotherhood, and rejoice in them as but the advance guard of that mighty sacramental host whose approaching footfalls proclaim that "all ends of the earth are remembering and turning unto the Lord."

Every effort has been made to obtain a full list of the *Diaspora*, or isolated congregations of our brethren that are scattered throughout the world. The list has attained to impressive dimensions, but can still be regarded as only partial.

Your Committee regrets that thus far it has been unable to obtain from the Churches of the European Continent, Statistical Returns uniform with those from other countries. This arises from two causes: First, the word "member," when used by these Churches in a strict sense, practically means a person that has been Confirmed, and when used more popularly, is equivalent only to *Adherent*. "Communion Rolls," or official lists, of persons professing personal faith in the Lord Jesus, do not exist. The other hindrance is even more serious. While it is believed that there exists in many countries of the Continent—as in Prussia, for instance,—a large number of persons attached to the doctrines and worship of the Reformed Churches, yet the congregations with which these persons are connected gene-

rally form part of the Prussian Evangelical Church, and hence separate statistics of the Reformed brethren are at present unattainable. Your Committee has therefore obtained from Rev. Dr. Zahn of Stutgart (a most reliable authority), a computation of the Reformed Churches in Germany, and submits this as a Special Return, while the probable number of communicants is presented as an estimate, and as such is marked by the use of italic type.

An attempt has been made to ascertain the Contributions of the different Churches for religious purposes. Here, however, as with so many other branches of this Report, a beginning only has been made. Only some Churches report their contributions for such purposes; and though many of these may be regarded as the strongest of our brotherhood, still the total reported must be vastly less than the total contributed. Then, again, the methods according to which the Churches frame their reports are so varied and diverse that it has been needful to add a considerable number of explanatory statements. All these are doubtless open to much amendment and enlargement, yet in future Reports this inquiry can be carried forward to a much greater degree of completeness.

Under the head of the Educational Works of the Churches, your Committee has not only greatly enlarged the list of Colleges presented in 1884, but has sought to give also a list of the Colleges and similar institutions for the higher education of women. However deep the interest that may be taken by the Churches of the Alliance in the higher education of our young men, these do not propose to take any less interest in that of young women. The list of the Institutions seeking the special benefit of our sisters and daughters very imperfectly represents what is actually being done.

To the return from each Theological Seminary there has, in many cases, been prefixed by the Committee a short sketch of the history of the institution itself. The Committee has sought by means of these sketches to supply a want that has long been felt. In the returns themselves, there is shown the Course of study pursued in almost every Seminary. By this there is brought to light the fact, that, while in each separate country the Seminaries pursue a tolerably uniform Curriculum of Study, yet that different countries differ greatly as to the Curriculum they have adopted.

Following the Returns from the Theological Seminaries in settled communities, is a number of similar Returns from the Seminaries and Theological Training Schools or Classes that exist on many of our Mission fields. These Institutions are in very different stages of organisation, but the importance of their work in the education of a Native Ministry for recently evangelised countries renders, your Committee believes, this part of their Report one of the greatest interest, and fully justifies the labour that has been expended on its preparation.

The Returns of the Evangelistic or Missionary Work of the Churches deserve special consideration. In view of the prominence to be given at this Council to the subject of Foreign Missions, your Com-

mittee tried to secure the fullest statistical details from each Mission field throughout the world. Never before, in consequence, has there been printed in a single statement so full an exhibit of the Mission work of the Reformed Churches. And yet, all the information your Committee sought for could not in every case be obtained. But here, as elsewhere, the Comparative View of different Missions, furnished by the placing of these returns in a tabular form, has already had its effect, and your Committee is satisfied that by 1892 the Statistical Returns of the different Societies and Missions will be so uniform in their character that it will be comparatively easy then to obtain whatever information may be desired.

To these Statistical Returns your Committee has added some accounts of the work done on various Mission fields. These Notes are not intended to be records of the spiritual work on these fields, but simply to show the gradual advance that has been, or is being, made by each particular Mission toward a Church organisation. Hence, the Notes are followed by a List of the Ecclesiastical Organisations that have already been formed on the different Mission fields.

Women's Missionary Societies are reported with more detail as to the work that they are doing than hitherto. Considering the admirable skill in organising which the officers and members of these Societies have already shown, it is rather strange that there does not exist any international or inter-denominational organisation by which the different Societies might be brought into friendly intercourse or co-operation with each other.

For the first time there is presented to the Council a notice of the Philanthropic and Benevolent work of our Churches. This is intended to include such works as do not come within the sphere of the Ecclesiastical. Yet, as these works are the fruit and outcome of the religious life of our people, and, as such, form a testimony to the world of the Gospel's power, they should surely be recorded as fully as possible.

Of these works some are strictly Denominational—that is, they owe their existence and continuance exclusively to the liberality of members of our Churches, though their benefits may be often open to persons not of our communion. Others, again, may be called Undenominational, though our people may be amongst the largest contributors to their support. Many of these latter institutions are now being claimed by different Churches as part of their Christian work, simply because no other Church has yet done so. Your Committee thinks that it is time—high time—for the Churches of this Alliance to claim its share in these Societies, and to receive some credit for the work that their members are actually doing. It had, therefore, been intended to include a full showing of both classes of these works, but the length to which this Appendix has already extended renders that undesirable. A very important subject for inquiry has thus to be left over for another occasion.

The last branch of the Report contains information on the Literature of our Church. In the Report for 1884 there appeared a list of

Periodicals that are published in the interest of our different Denominations. That list has been nearly doubled in size, while a beginning has been made of a Catalogue of works that, written by members of some of our Churches, have been published during the last four years. The list given is submitted only as a specimen of what would be a useful compilation, and which may be largely added to on future occasions.

In conclusion, your Committee would impress on the Delegates to this Council the importance of assisting to the utmost of their power in the collecting of these Statistics. One of the special objects contemplated at the formation of the Alliance was the "gathering and circulating of information respecting the different Churches"—that thus there might be strengthened that most legitimate denominational spirit whose absence rather than whose presence has so frequently characterised our Churches. Nothing is so fitted to do this as the knowledge by our people of the history and condition of the Churches of their faith and order, and hence, the necessity for having full and accurate Statistical Returns. When such Returns have been fully gathered and made known to other Christian Churches, there will then be accorded to us by other Communions that recognition to which our Churches are entitled, but which may be at present oftentimes withheld, but withheld simply because of ignorance of our position. It is within the knowledge of your Committee, that a deep impression has been made on other Churches by the Report of 1884. But that Report was only the beginning of our inquiry as to a multitude of facts that have never yet been adequately collected and arranged. The work then begun must therefore be carried forward to an extent far beyond the limits of a solitary Report to any one Council, for till this be done our people will never know the greatness or the grandeur of that Reformed Church to which it is our privilege and our honour to belong. Ours is an inheritance second to none among the Churches of Christendom, and the very Mission of this Alliance is to bring home the profoundest certainty of that fact to each member of our Communion. Every consideration, therefore, of Denominational pride and affection should lead the delegates to cooperate most zealously in this work; and then, as we walk about Zion and go round about her, telling her towers and marking her bulwarks, we shall be able to see and to show that our portion of those battlements and defences is in good order, well built, well manned, well kept, and that we, as a branch of the great Church of Christ, while standing shoulder to shoulder with brethren of other Churches, are diligent in our guardianship of the high interests entrusted to our keeping, and are doing our part in holding fast and in holding forth the Faith once delivered to the saints.

In the hope that the Council agrees with the Committee in its sense of the value of this work, it is respectfully suggested that in receiving this Report, the Council adopt the following Resolutions—

"1*st*. That this Council gratefully acknowledges the assistance rendered by brethren in many lands to its Committee on Statistics,

by which there has been laid before it to-day so many facts of the deepest interest to the Churches of this Alliance ; that it most cordially thanks those brethren for their services, and earnestly requests that they will continue to aid in the preparation of the Reports to be presented to successive Councils of the Alliance.

"2*d*. That this Council desires that, by means of these Reports, there may ultimately be placed on record the whole series of facts connected with or bearing on the history, condition, and working of the various Churches of this Alliance, and therefore, in re-appointing the Committee, authorises and instructs it to include in its Report to next Council all such matters as may come legitimately within the range of this commission."

All which is respectfully submitted.

G. D. MATHEWS.

THE CHURCHES.

I. THEIR STATISTICS.—(*A*) ORGANISED CHURCHES.

An Asterisk denotes that the Church to whose name it is prefixed is not at present a member of the Alliance.
Figures in italics are taken from Returns of 1884, or Estimates based on information.

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(1) THE EUROPEAN CONTINENT.													
GENERAL SYNOD OF THE REFORMED CHURCH IN AUSTRIA, CONSISTING OF THE FIRST FOUR CHURCHES.													
Superintendential-Conventus or Synod of the													
I.—Reformed Church in the Province of Austria,	...	1	4	4	4	...	...	...	...	6,388	...	...	...
Synod of the													
II.—Reformed Church in the Province of Bohemia,	4	1	50	53	56	686	...	4	4	*4,843*	45	280	3,300
Synod of the													
III.—Reformed Church in the Province of Moravia,	2	1	24	34	25	382	40	6	4	*22,200*	39	120	1,500
Synod of the													
IV.—Reformed and Evangelical Church of the Helvetic Confession, Hungary,	57	5	1,909	3,261	1,909	15,776	3,944	374	...	*44,843*	80	2,248	194,816
Synod of the													
V.—Union of Evangelical Churches, Belgium,	...	1	16	...	...	80	...	...	...	...	25	...	1,500
Synod of the													
VI.—Missionary Christian Church, Belgium,	3	1	27	88	19	61	104	...	4	4,396	59	172	2,631
General Synod of the													
VII.—Reformed Church of France,	105	21	640	...	814	3,000	...	...	100	*86,000*	600	*2,000*	*10,000*
Synod of the													
VIII.—Union of the Free Evangelical Churches of France,	4	1	34	59	44	140	...	9	...	3,272	40	...	1,900
Carry forward,	175	32	2,704	3,499	2,871	20,125	4,088	393	112	171,942	888	4,820	215,647

(A)—ORGANISED CHURCHES.—*Continued.*

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(1) **EUROPEAN CONTINENT**—Brought forward,	175	32	2,704	3,499	2,871	20,125	4,088	393	112	171,942	888	4,820	215,647
Presbytery of the IX.—Free Evangelical Church of Germany, .	1	...	3	15	*5*	*10*	...	...	...	*440*	*9*	*20*	*100*
**Synodal Union of the* X.—Reformed Churches of the East Rhine, Germany, ...	...	*1*	*7*	*9*	*7*	*38*	...	...	...	*2,593*	*7*	*50*	*500*
**Synod of the* XI.—United Hanoverian Reformed Church, .	...	...	...	...	...	...	...	...	...	14,608	...	...	...
**Reformed Church* XII.—Alsace-Lorraine Provinces, . . .	5	...	40	74	80	160	...	3	...	17,700	30	...	...
Presbytery of the XIII.—Greek Evangelical Church, . . .	1	...	3	6	3	3	4	1	1	40	2	...	...
Synod of the XIV.—Waldensian Evangelical Church, Italy,	8	...	35	44	77	180	106	12	...	17,335	133	451	7,537
General Assembly of the XV.—Free Christian Church in Italy, . .	...	1	28	42	13	30	70	15	6	1,430	34	57	758
Synod of the XVI.—Reformed Church of the Netherlands, .	131	10	1,350	...	1,611	...	...	6	...	*200,000*	*1,200*	*3,694*	*103,299*
**Synod of the* XVII.—Reformed Churches, ...	9	...	...	*100*	55	400	200	...	...	...	...	...	...
General Synod of the XVIII.—Christian Reformed Church of the Netherlands, ...	40	*10*	390	*415*	321	1,560	1,600	...	...	70,000	328	1,000	30,000
Carry forward,	370	54	4,560	4,204	5,043	22,506	6,068	430	119	496,088	2,631	10,092	357,841

(*A*)—ORGANISED CHURCHES.—*Continued.*

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(1) EUROPEAN CONTINENT—Brought forward,	370	54	4,560	4,204	5,043	22,506	6,068	430	119	496,088	2,631	10,092	357,841
Reunion of the													
XIX.—Walloon Churches, ...	...	...	17	...	24	90	90	1	3	...	...	...	...
Classis of the													
XX.—Old Reformed Church of Bentheim and East Friesland, ...	*1*	...	*9*	...	*7*	*34*	*18*	...	...	*2,400*	*10*	...	...
XXI.—*Reformed Church in Russia, consisting of the													
*Evangelical Reformed Church of Poland,	...	1	...	...	...	...	...	...	...	2,000	...	...	...
*Reformed Church of Lithuania, . .	...	...	14	...	...	...	...	...	...	5,000	...	...	...
General Assembly of the													
XXII.—Spanish Christian Church, . . .	2	...	15	21	16	*34*	*18*	5	...	840	*37*	*26*	...
Synod of the													
XXIII.—Evangelical Church of Neuchâtel, independent of the State, ...	1	...	27	...	78	223	125	...	...	8,128	...	...	1,741
Synod of the													
XXIV.—National Evangelical Reformed Church of the Canton de Vaud, ...	*8*	*1*	*151*	...	*219*	*923*	...	...	...	*15,000*	...	...	*10,000*
Synod or General Assembly of the													
XXV.—Free Evangelical Church of the Canton de Vaud, ...	...	*1*	48	59	137	175	...	6	11	4,000	90	250	*5,000*
Presbytery of the													
XXVI.—Free Evangelical Church of Geneva, .	1	...	3	...	3	10	8	...	...	478	...	90	900
Total Continental Churches,	383	57	4,844	4,284	5,527	23,995	6,327	442	133	533,934	2,768	10,458	375,482

(*A*)—ORGANISED CHURCHES.—*Continued.*

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(2) UNITED KINGDOM.													
Synod of the													
XXVII.—Presbyterian Church of England, .	10	1	286	385	278	1,737	2,951	23	16	61,781	440	7,210	75,704
**Synod of the*													
XXVIII.—Church of Scotland in England, .	4	1	17	...	15	...	...	...	...	4,000	...	...	2,000
General Assembly of the													
XXIX.—Presbyterian Church in Ireland, .	36	5	553	557	620	2,070	7,454	*45*	...	102,057	1,107	9,119	103,507
General Synod of the													
XXX.—Reformed Pres. Church of Ireland, .	4	1	34	36	29	195	271	5	4	4,580	34	211	*3,000*
**Synod of the*													
XXXI.—Eastern Reformed Presbyterian Church of Ireland, ...	2	...	8	...	...	...	...	...	...	...	...	...	...
Synod of the													
XXXII.—Secession Church of Ireland, . .	2	...	11	...	8	45	70	...	2	1,230	11	60	700
General Assembly of the													
XXXIII.—Church of Scotland, ...	84	16	1,406	1,625	1,450	8,062	572	293	240	571,029	2,067	19,681	251,263
General Assembly of the													
XXXIV.—Free Church of Scotland, . . .	78	13	1,026	1,092	1,105	12,000	12,000	84	270	332,000	1,910	18,979	217,940
Synod of the													
XXXV.—United Presbyterian Church, Scotland, ...	32	1	565	617	620	5,027	...	82	101	182,170	*879*	12,075	129,995
Carry forward,	252	38	3,906	4,322	4,125	29,136	23,318	532	633	1,258,847	6,448	67,335	784,109

(*A*)—ORGANISED CHURCHES.—*Continued.*

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers	Sab. School Attendance.
(2) **UNITED KINGDOM**—Brought forward,	252	38	3,906	4,322	4,125	29,136	23,318	532	633	1,258,847	6,448	67,335	784,109
Synod of the XXXVI.—Reformed Presbyterian Church of Scotland,	2	1	9	13	8	70	89	2	3	1,171	8	86	840
Synod of the XXXVII.—United Original Secession Church of Scotland,	6	1	38	39	31	212	160	4	4	5,000	33	290	2,723
General Assembly of the XXXVIII.—Calvinistic Methodist Church in Wales,	24	2	1,228	1,394	619	4,598	...	370	...	129,458	1,503	23,964	164,102
Total British Churches,	284	42	5,181	5,768	4,783	34,016	23,567	908	640	1,394,476	7,992	91,675	951,774
(3) ASIA.													
PERSIA.													
**General Assembly of the* XXXIX.—Evangelical Syriac Church,	4	1	59	107	37	...	23	32	15	2,034	81	165	4,550
CHINA.													
XL.—*Presbytery of* Tie-Hui (Swatow),	1	...	...	...	...	...	...	...	...	...	...	...	...
XLI.—*Presbytery of* Chiang-Chin and Chin-Chew,	1	...	...	...	...	...	...	...	...	...	...	...	...
JAPAN.													
XLII.—Nihon Itchi Kirisuto Kyôkwai (United Church of Christ),	5	1	58	87	34	...	...	48	44	6,859	...	...	...
CEYLON.													
XLIII.—*Presbytery of* Ceylon,	1	...	9	16	5	13	8	...	18	1,125	9	69	535
Total Asiatic Churches,	12	2	126	210	76	13	31	80	77	10,018	90	234	5,085

(*A*)—ORGANISED CHURCHES.—*Continued.*

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(4) AFRICA.													
Synod of the XLIV.—Dutch Reformed Church, South Africa (Cape Colony),	10	1	100	101	109	439	711	8	34	*83,232*	*101*	*510*	*10,000*
Synod of the XLV.—Dutch Reformed Mission Church in South Africa,	...	1	20	...	20	*86*	*120*	...	...	*3,958*	*20*	*40*	*300*
General Synod of the XLVI.—Dutch Reformed Church in Natal,	...	1	5	15	3	20	30	...	...	1,445	*5*	*20*	*500*
General Synod of the XLVII.—Dutch Reformed Church in Transvaal,	...	1	13	...	12	52	78	...	...	*14,648*	*13*	*65*	*1,400*
Synod of the XLVIII.—Dutch Reformed Church, Orange Free State,	4	1	27	27	27	135	189	...	...	*18,328*	*27*	*135*	*3,000*
**Synod of* XLIX.—Christian Reformed Church in South Africa,	...	1	*34*	34	16	132	135	...	3	6,095	27	27	*2,000*
**Presbytery of the* L.—Kaffrarian United Presbyterian Church,	1	...	*10*	10	12	*100*	*100*	...	...	2,180	*10*	...	*700*
**Presbytery of the* LI.—Free Church of Natal,	1	...	9	*9*	7	30	60	...	...	900	8	120	900
Total African Churches,	16	6	218	196	206	994	1,423	8	37	130,786	211	917	18,800

(*A*)—ORGANISED CHURCHES.—*Continued.*

CHURCHES	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(5) AMERICA.													
General Assembly of the LII.—Presbyterian Church in Canada, . .	43	5	775	1,084	823	4,879	7,797	55	...	136,598	*1,000*	12,070	108,284
Synod of the LIII.—Presbyterian Church of Canada in connection with the Church of Scotland, .	...	1	10	...	9	...	...	...	...	*1,000*	*10*	*50*	*500*
Synod of the LIV.—Maritime Provinces in connection with the Church of Scotland, ...	2	1	12	...	8	100	100	1	...	1,600	12	*50*	*500*
General Assembly of the LV.—Presbyterian Church in the United States of America, ...	201	28	*6,437*	6,437	5,654	21,835	7,085	357	986	696,827	*6,300*	*66,000*	771,899
General Assembly of the LVI.—Presbyterian Church in the United States, ...	69	13	*2,236*	2,236	1,116	6,981	5,070	57	267	150,398	*2,500*	12,021	98,806
General Assembly of the LVII.—Cumberland Presbyterian Church, .	119	22	2,540	...	1,563	10,006	3,531	240	247	145,146	*2,500*	*8,239*	82,863
**General Assembly of the* LVIII.—Cumberland Presbyterian Church (Coloured), ...	22	5	285	...	200	*1,000*	...	180	200	15,000	*250*	*1,200*	*10,000*
General Assembly of the LIX.—Welsh Calvinistic Methodist or Presbyterian Church in the United States, .	18	6	*186*	186	99	387	...	15	..	10,652	200	*1,476*	*2,000*
Carry forward,	474	81	12,481	9,943	9,472	45,188	23,583	905	1,700	1,157,221	12,772	101,106	1,074,852

(*A*)—ORGANISED CHURCHES.—*Continued.*

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(5) **AMERICA**— Brought forward,	474	81	12,481	9,943	9,472	45,188	23,583	905	1,700	1,157,221	12,772	101,106	1,074,852
**General Assembly of the* LX.—United Presbyterian Church of North America, ...	60	10	678	1,039	746	3,515	...	48	55	94,641	937	9,305	83,617
Synod of the LXI.—Associate Reformed Synod of the South,	8	1	*130*	130	87	400	350	8	6	7,282	83	47	4,260
**Synod of the* LXII.—Associate Church of North America,	...	...	...	...	...	...	...	...	...	...	...	...	...
General Synod of the LXIII.—Reformed Presbyterian Church in America, ...	6	1	48	*48*	39	*250*	*200*	7	5	6,000	*45*	*560*	4,000
Synod of the LXIV.—Reformed Presbyterian Church in America, ...	11	1	119	*119*	114	508	329	11	24	10,832	*104*	*1,180*	12,102
General Synod of the LXV.—Reformed Church in America, .	34	4	547	547	566	2,000	2,000	16	30	85,543	*697*	3,949	99,602
Synod of the LXVI.—Christian Reformed Church in America, ...	5	1	67	70	44	280	260	3	...	8,157	39	380	5,244
Synod of the LXVII.—Free Reformed Protestant Dutch Church, ...	...	1	13	*13*	*10*	*50*	*50*	...	...	317	8	*75*	*500*
**Synod of the* LXVIII.—Dutch Reformed Church in Surinam,	...	...	*6*	6	6	8	8	...	...	1,120	...	...	...
General Synod of the LXIX.—Reformed Church in the United States,	55	8	750	1,464	822	4,000	4,000	15	207	190,527	1,464	4,500	129,713
Total American Churches,	653	108	14,839	13,379	11,906	56,199	30,780	1,013	2,027	1,561,640	16,149	121,102	1,413,890

(*A*)—ORGANISED CHURCHES.—*Continued.*

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(6) AUSTRALIA.													
Synod of the													
LXX.—Presbyterian Church of Eastern Australia, N.S.W.,	*4*	*1*	*11*	*20*	*12*	*22*	*6*	...	...	*273*	*19*	*80*	*500*
General Assembly of the													
LXXI.—Presbyterian Church of New South Wales,	12	...	123	742	129	345	1,379	7	2	8,461	184	1,271	11,408
General Assembly of the													
LXXII.—Presbyterian Church of Queensland,	5	...	40	86	32	160	420	1	...	3,900	61	506	5,600
General Assembly of the													
LXXIII.—Presbyterian Church of South Australia,	3	...	20	38	14	70	173	...	2	1,736	28	257	2,503
General Assembly of the													
LXXIV.—Presbyterian Church of Victoria,	12	...	164	300	176	500	...	3	15	15,600	300	2,350	25,000
* *Presbytery of*													
LXXV.—West Australia,	1	...	*2*	...	2	*10*	...	...	...	350	*5*	*20*	200
Synod of the													
LXXVI.—Presbyterian Church of Tasmania,	2	1	14	40	15	*70*	84	1	...	*1,500*	17	92	810
* *Presbytery of the*													
LXXVII.—Free Church of Tasmania,	1	...	5	15	4	15	22	...	...	607	9	62	600
Total Australian Churches,	40	2	379	1,223	384	1,192	2,084	12	19	32,427	623	4,638	46,621

(*A*)—ORGANISED CHURCHES.—*Continued.*

CHURCHES.	Presbyteries or Classes.	Provincial Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
(7) NEW ZEALAND.													
General Assembly of the LXXVIII.—Presbyterian Church of New Zealand,	8	...	88	260	85	269	1,066	2	14	7,900	163	1,300	13,500
Synod of the LXXIX.—Presbyterian Church of Otago and Southland,	5	1	66	223	68	366	657	4	3	10,722	160	1,155	14,373
Total New Zealand Churches,	13	1	154	483	153	635	1,663	6	17	18,622	323	2,455	27,873
(8) MELANESIA.													
LXXX.—Mission Synod in the New Hebrides,	...	...	...	...	...	...	...	...	...	...	...	...	...
(9) WEST INDIA ISLANDS.													
Presbytery of LXXXI.—Trinidad,	1	...	...	12	12	...	...	...	...	800	...	...	...
Synod of the LXXXII.—Presbyterian Church of Jamaica,	4	1	46	56	31	300	350	3	4	8,977	60	634	6,922
Total,	5	1	46	58	43	300	350	3	4	9,777	60	634	6,992

(A) ORGANISED CHURCHES.—SUMMARY OF STATISTICAL RESULTS.

	Churches.	Presbyteries.	Synods.	Pastoral Charges.	Separate Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Theological Students.	Communicants.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Attendance.
Churches of the European Continent,	26	383	57	4,844	4,284	5,527	23,995	6,327	442	133	533,934	2,768	10,458	375,482
,, ,, the United Kingdom, .	12	284	42	5,181	5,768	4,783	34,016	23,567	908	640	1,394,476	7,992	91,675	951,774
,, ,, Asia, ...	5	12	2	126	210	76	13	31	80	77	10,018	90	234	5,085
,, ,, Africa, ...	8	16	6	218	196	205	994	1,423	8	37	130,786	211	917	18,800
,, ,, America, . . .	18	653	108	14,839	13,379	11,906	56,199	30,780	1,013	2,027	1,561,640	16,149	121,102	1,413,890
,, ,, Australia, . . .	8	40	2	379	1,223	384	1,192	2,084	12	19	32,427	623	4,638	46,621
,, ,, New Zealand, . .	2	13	1	154	483	153	635	1,663	6	17	18,622	323	2,455	27,873
,, ,, Western Islands, . .	2	5	1	46	58	43	300	350	3	4	9,777	60	634	6,992
Total, . .	81	1,406	219	25,787	25,601	23,077	117,345	66,225	2,472	2,954	3,721,680	28,216	231,113	2,846,517
Estimated—														
Foreign Mission Churches, . .	...	...	...	...	...	...	...	...	...	...	55,000			
German Reformed Churches, . .	...	...	...	...	...	...	...	...	...	...	100,000			
Diaspora, ...	...	...	...	...	...	...	...	...	...	...	10,000			
											3,886,680			

(*B*) REFORMED CHURCHES IN THE GERMAN STATES.

The Rev. Dr. Zahn, of Stutgart, after careful inquiry in 1885, has published the following estimate as the probable number of adherents of the Reformed cause in Central Europe. These persons either have been, or in due time will be, Confirmed. We may therefore assume the total number of Reformed communicants in all the States to be about 100,000.

	Adherents.	Congregations.
East and West Prussia,	18,283	...
Pommerania,	2,320	...
Brandenburg,	12,766	...
Silesia,	7,071	...
Posen,	5,000	...
Province of Saxony,	20,388	...
Hanover,	86,851	...
Synod of Lower Saxony,	10,010	...
Schleswig-Holstein,	1,000	...
Rhine Provinces,	293,781	...
Westphalia,	137,283	...
Hamburg,	5,000	...
Bremen,	42,637	...
Oldenburg,	2,150	...
Lubeck,	480	...
Mecklinburg,	150	...
Anholt-Kothen,	38,000	...
Saxony,	4,167	...
Middle Germany—		
Lippe,	112,994	50
Hesse-Cassel,	381,652	200
Nassau,	9,800	...
South Germany—		
Frankfort,	7,350	...
Hesse-Darmstadt,	30,843	...
Bavaria,	2,865	7
Wurtemberg,	100	...
	1,263,326	

(*C*) THE ΔΙΑΣΠΟΡΑ.

List of Congregations holding the Reformed Faith, but not connected with any Church of the country in which they are situated. The language in which service is conducted is denoted by letters as follows—A. *Arabic*, C. *Chinese*, E. *English*, F. *French*, G. *German*, S. *Spanish*, etc.

There are about two hundred Congregations reported on this list. It may be safe to assume that there will be an average of at least fifty communicants connected with each, making a total of ten thousand Church members that will not be included in the returns from the Organised Churches.

AUSTRIA.

Breslau, E. and G.,		Rev. Daniel Edwards.
Buda-Pest, E. and G.,		,, R. Koenig.
,, E. and G.,		,, Andrew Moody.
,, ,,		
,, F.,	Hospital of Bethesda,	,, H. Selli.
Carlsbad, E.,		*Summer Station.*
Gratz, E.,		Rev. James Pirie, B.D.
Prague, E. and G.,		,, James Pirie, B.D.
Vienna, E.,	1 Eschenbachgasse,	,, Francis Gordon, M.A.
,, F.,	German Reformed Church, 16 Dorotheengasse,	,, Henri Selli.

BELGIUM.

Spa, E.,		*Summer Station.*

DENMARK.

Gothergade, Copenhagen, F.,	Reformed French Church,	Rev. E. R. Kragenbühl Develay.
Friedericia, G.,		Rev. H. Ludwig.

FRANCE.

Biarritz, E.,		*Summer Station.*
Cannes, E.,	Chapelle Rioux,	Rev. P. W. Minto.
Chamouni, F.,	Episcopal Church,	,, Arn. Bovet.
Mentone, E.,	Villa des Grottes,	,, Martin Lewis.
Nice, E.,	Boulevard de Longchamp.	,, Dr. M. Mitchell.
Paris, E.,	17 Rue Bayard, Av. Montaigne,	,, Patrick Beaton.
Pau, E.,	Avenue Montpensier,	,, G. Brown.

GERMANY.

Aix-les-Bains, E.,	Asile Évangelique,	*Summer Station.*
Berlin, G. and E.,	6 Junker Strasse,	
,, F.,	Gensdarmenmarkt, 26,	Rev. M. Nessler.
Darmstadt, F. and G.,		,, Charles Ricon.
Dornholzhausen, F.,		
Dresden, E.,	7 Ferdinand Strasse,	,, James Davis Bowden.
,, F.,	French Reformed Church,	,, M. Oster.
Frankfort-on-the-Main, F.,	Goethe Platz,	,, Louis Bonnet, D.D.
,, ,, F.,		,, Charles Correvoir.
,, ,, F.,		,, Eugene Robert.
Friedrichsdorf, F.,	French Reformed Church,	,, H. F. Kleinhaus.
Hamburg, E.,	Congregational Church,	,, John C. Aston.
,, F.,	French Reformed Church,	,, M. Vust.
Hanau, F.,	French Reformed Church,	,, M. Leclercq.
Königsberg, F.,	Königsstrasse, 43,	,, M. Roquette.

GREAT BRITAIN.

Brighton, F.,	Cannon Place,	Rev. M. J. Massis.
Canterbury, F.,	Cathedral,	,, M. J. Martin.
Edinburgh, G.,		,, Martin Locher.
,, F.,		,, Charles Dubois.
London, F.,	Swiss Reformed Church (Endell Street, Long Acre),	,, Paul Descoeudres.

GREAT BRITAIN—*continued.*

London, F.,	Scotch Church, Halkyn St.,	Rev. Paul Descoeudres.
,, F.,	Bayswater,	,, J. M. Du Pontet de la Harpe.
,, G.,		,, Al. Wysard.
,, F.,	St. Martins-le-Grand,	,, G. G. Daugars.
,, D.,	Holland Reformed Church (Austin Friars),	,, Abraham D. Scheltama.
Southampton, F.,	Church of St. Julian,	,, A. A. Dupont.

GREECE.

Salonika, E. and A.,		Rev. Peter Crosbie.

ITALY.

Bergamo, G.,	Piazza della Fiera,	Rev. H. Kitt.
Florence, E.,	Lung' Arno Guiccardini,	,, J. R. MacDougall, M.A.
,, F. and G.,	,, ,,	,, N. André.
,, F. and G.,		,, M. Hildebrandt.
Genoa, E.,	4 Via Peschiera,	,, D. Miller, M.A.
,, F.,	Via Assarotti,	,, Albert Lagier.
,, G.,		,, G. Petersen.
Leghorn, E.,	3 Via degli Elisi,	,, J. Macfarlane.
,, F. and G.,	3 Scali Olandesi,	,, M. P. Nessler.
Milan, F. and G.,	Via Carlo Porta,	,, M. F. Paira.
Mentone, E.,		*Winter Station.*
Naples, E.,	2 Capella Vecchia,	Rev. T. Johnstone Irving.
,, F. and G.,	Strada Foerio a Chiaia,	,, M. Frederic Tissôt.
Rome, E.,	Porta del Popolo,	,, J. Gordon Gray, D.D.
San Remo, G.,	Corso Garibaldi,	,, M. Nieschling.
,, E.,	Villa Teresa,	*Winter Station.*
Turin, G.,		Rev. M. Meille.
Venice, G.,	Canal Grande,	,, Th. Elze.

LEVANT.

Cyprus, E.,		Rev. Wm. Ferguson.

MALTA.

Valetta, E.,	Strada Mezzodi,	Rev. George Wisely.

NETHERLANDS.

Amsterdam, E.,	Bagyneuk of Kalverstraat,	Rev. A. Ironside, M.A.
,,		,, —— Furst, D.D.
Hertogenbosch, F.,		,, J. L. Roulet.
Rotterdam, E.,	Scotsche Dyk,	,, F. H. Georgeson, M.D.
,, E. and D.,	Haringvliet,	,, J. Brown.

NORWAY.

Bergen, E.,		*Summer Station.*
Christiania, E.,		*Summer Station.*

PORTUGAL.

Lisbon, E.,	Rua Direita das Janellas Verdes,	Rev. A. D. Patterson, M.A.

RUSSIA.

St. Petersburg, G.,	German Reformed Church,	Rev. H. Dalton, D.D.
,, G. and D.,	Dutch ,, ,,	Pastor Guillot.
,, F.,	Grand rue des Ecuries,	Rev. M. Crottet.
Moscow, F. and G.,	Reformed Church,	,, H. Paul Väf.
Odessa, F. and G.,	,, ,,	,, M. Horneman.

SPAIN.

Barcelona, . .	Caal de las Cortes 341,	Rev. Alex. Empaytas.
Cordova, . .		
Gibraltar, E., .	St. Andrew's Pres. Church,	,, Thomas Murray.
Huelva, E., . .		,, William Jeffrey.
Jeres, S., . .		,, Joseph Viliesid.
Madrid, S., . .		,, Cypriano Tornos.
San Fernando, S., .		,, Angel Blanco.

SWEDEN.

Stockholm, F., .	French Reformed Church, Södra Humlegardsgatan 13,	Rev. Rodolph Ostermann.

SWITZERLAND.

Bâle, F., . .	Temple Holbein Platz,	Rev. Ph. Aug. Bernus.
		,, Al. Cousin.
Berne, F. (National),	Temple rue d'Arsenal,	,, Aug. Bernard.
,, F. (Free),	Obere-Villette,	,, Victor Gross.
Engadine, E., .	French Reformed Church,	*Summer Station.*
Geneva, E., . .	Church of the Auditoire,	*Summer Station.*
,, G., . .	La Clairière,	Rev. Immanuel Christen.
Homberg, E., .	Lutheran Church,	*Summer Station.*
Interlaken, E. and F.,	The Schloss,	,, ,,
Lausanne, E., .	Avenue de Rumine,	Rev. A. P. Buscarlet.
Lucerne, E. and F.,	Maria Hilf Chapel,	*Summer Station.*
Marienheim, G., .		Rev. Wm. Karl Buff.
Montreux, E., .	Near Railway Station,	*Winter Station.*
Mülhausen, F., .		Rev. P. Matthieu.
St. Gall, F., .	Katharinen Kapelle,	,, Ed. Maury.
St. Moritz, F., .	Chapelle Evangélique,	
Schaffhausen, F., .	Vereinshaus das l' Understadt,	,, C. H. Rappard.
		,, Christopher Hahn.
Zion, F., . .		
Zurich, F., . .	Chapelle du Grossmünster,	,, Emil Jaccard.

TURKEY.

Constantinople, E.,	Mechanics' Inst. Haskeny,	
Pera, E., . .	Dutch Embassy Chapel,	Rev. A. Van Milligen.
Constantinople, E.,		,, Alex. Tomory.
,, ,,		,, James Henderson.
,, ,,		,, —— Hannington, M.D.

ASIA.

ASIA MINOR.

Smyrna, E., . .	Rev. Peter Donaldson, B.D.
,, Judæo-Spanish,	L. Prinski Scott, M.B., C.M.
,, G., . . .	
Mersine, E. and A.,	Rev. D. Metheny, M.D.

PALESTINE.

Tiberias,	Rev. W. Ewing.
,,	D. W. Torrance, M.D.

SYRIA.

Beirut, E. and A.,	Rev. George Mackie, M.A.
,, G.,	,, —— Crawford.
Damascus, E. and A.,	

INDIA.*

Bengal.

Calcutta,	Rev. Geo. G. Gillan, M.A.
,,	,, G. W. Manson, B.D.
Allahabad,	,, James Lillie, M.A.
Bareilly,	,, Alex. Ferrier, M.A.
Peshawar,	,, John Taylor, B.D.
Meerut,	,, John Crawford, B.D.

Madras.

Madras,	Rev. James Jollie.
,,	,, John Dobie, B.D.
Secunderabad,	,, W. F. Archibald.
Bangalore,	,, J. N. Ogilvie, M.A.

Bombay.

Bombay,	Rev. Thos. H. Greig.
Poonah,	,, James Mackay, M.A.
,,	,, Jas. Henderson, M.A.
Kurachee,	,, A. B. Watson, B.D.
Mhow,	,, Thomas Scott, M.A.
Rawal Pindi,	,, David Heron.

* Nearly all these Indian Ministers are Chaplains for the British officials, supported by the Government, but connected ecclesiastically with the Established Church of Scotland.

Bombay,	Rev. J. Forgan.
Calcutta,	,, William Milne.

Connected with the Free Church of Scotland.

STRAITS SETTLEMENT.

Singapore, E. and C.,	Rev. Alex. S. M'Phee, M.A., B.D.

BURMAH.

Rangoon,	Rev. Alex. F. A. Moir.

AFRICA.

EGYPT.

Alexandria, E.,	St. Andrew's Church,	Rev. Wm. Kean, B.D.
,,		,, Hugh Duncan, B.D.
Cairo,		

ALGERIA.

Algiers,	United Presbyterian Ch.,	*Winter Station.*

MOROCCO.

Rabat, . . .		Dr. Robt. Kerr.

CAPE COLONY.

Richmond, . .		

NATAL.

Newcastle, . .		Rev. James Smith.

MAURITIUS.

Port Louis, . .	St. John's Church,	Rev. John Jos. Le Brun.
,, . .	St. Andrew's,	,, Geo. M'Irvine, M.A.
,, . .	Pointvaux Pomento,	,, Geo. Daovine.
,, . .	Flacq,	
,, . .	Mapon,	

OCEANIA.

Fiji Islands, E.,	Suva,	Rev. W. Gardiner.

AUSTRALIA.

Victoria, . .	Reformed Presbyterian Ch.,	Rev. A. M. Moore.

NORTH AMERICA.

BRITISH COLUMBIA.

Nanaimo, . .		Rev. James Millar.
Wellington, . .		,, James Christie.
Nicola Valley, . .		,, George Murray.

UNITED STATES.

Charleston, . .	Huguenot Church,	

CENTRAL AMERICA.

HONDURAS.

Belize, . . .		Rev. W. Jackson.

SOUTH AMERICA.

PERU.

Callao, E., . .		Rev. J. M. Thompson.

CHILI.

Valparaiso, . .	Union English Church,	Rev. David Turnbull, D.D.
,,	,, ,,	,, Wm. E. Dodge.
,, S., .		,, J. M. Garvin.
Santiago, E. and S.,	Union Church,	Vacant.
,, E. and S.,		Rev. J. H. Allis.
,, G., . .		,, S. J. Christen.
Concepcion, . .		,, —— Schluyter.
Valdivia, G., . .		Pastor Schmidt.
Constitution, . .		
Port Montt, . .		Pastor Beckmann.

BRAZIL.

Rio de Janeiro, F. and G.,	German Church,	
S. Leopoldo, G.,		

ARGENTINE REPUBLIC.

Buenos Ayres, E.,	Scotch Church,	Rev. Jas. Smith, D.D.
,, E.,		,, J. W. Fleming, B.D.
Chascomus, E.,		,, W. Williams.
Esperanza, F. and G.,		,, M. P. Ferguson, M.A.
Glew, Buenos Ayres,	(Gaelic Services),	,, Lachlan M'Neill.
Monte Video, E.,		,, Francis Gebbie.
,, F.,		,, M. Trioche.
,, F.,		,, Paul Besson.

URUGUAY.

Rosario Orientale, F.,	Vaudois Colony,	Rev. D. A. Hugon.
Cosmopolita,		,, P. Bounons.

WEST INDIA ISLANDS.

BAHAMAS.

Nassau,	St. Andrew's Church,	Rev. Robt. Dunlop.
Bermuda,	Christ Church, Warwick,	,, A. B. Thompson.
,,	St. Andrew's Ch., Hamilton,	,, C. S. Lord, B.D.

JAMAICA.

Kingston,		Rev. J. Radcliffe.
,,		,, Donald Davidson.
Medina, Hyde Park,		,, John Stewart.
Retirement, Giddy Hall,		,, R. V. Johnston.
GRENADA		*Vacant.*
ST. VINCENT		
ST. CHRISTOPHER.		
ST. LUCIA.		
ST. THOMAS,	Reformed Church,	Rev. A. J. Hageman.

SOUTH AMERICA.

FALKLAND ISLANDS.

Darwin,		Rev. W. Hill Philip.

ARMY AND NAVY CHAPLAINS.

Supported by the British Government.

ESTABLISHED CHURCH OF SCOTLAND.

(Commissioned Chaplains.)

Edinburgh, . .	Rev. John Milne, M.A.
Maryhill, . .	,, George Kirkwood.
Aldershot, . .	,, John M'Taggart.
London, . .	,, J. M. Millar.
,, . .	,, J. Robertson.
Shorncliffe, . .	,, T. H. Chapman, B.D.

(Officiating Chaplains.)

Caterham, . . .	Rev. James Duncan.
Colchester, . .	,, John Morrison.
Dover, . . .	,, David Arthur.
Parkhurst, . .	,, J. D. Palm.
Portsmouth, Haslar, etc. etc., .	,, Wm. Macfarlane.
Shoeburyness, .	,, Hugh Drennan.
Winchester and Netley, . .	,, G. Forbes Steven.
Egypt, . . .	,, Wm. Kean.

PRESBYTERIAN CHURCH IN IRELAND.

Curragh Camp, .	Rev. James Speers.
,, .	,, John M. Simms.
Dublin, . .	,, H. H. Beattie, LL.D.

(*D*) FINANCIAL RETURNS OF CONTRIBUTIONS FOR RELIGIOUS PURPOSES.

From only a portion of the Churches have replies been received to the inquiries respecting Contributions for Religious Purposes. It was thought better, notwithstanding the partial nature of these Returns, to print what had been received, so that more full Returns might be received in future. The amounts contributed have been reported in pounds sterling (= $ 4.84 per £).

CHURCHES.	Congregational Purposes including Minister's Support.	Aged and Infl Ministers.	Widows and Orphans of Ministers.	Home Mission or Church Extension.	Church and Manse Building.	Expenses of Church Courts.	Publication and Education.	Foreign Missions.	Total.
	£	£	£	£	£	£	£	£	£
Belgium—									
Missionary Christian Church, . . .	3,337	155	41	208	...	464	1,677	...	5,882
France—									
National Church, ...	3,400	1,765	800	...	19,350	...	1,400	...	26,715
Italy—									
Waldensian Church, ...	3,806	48	...	...	992	...	460	760	6,066
Free Italian Church, ...	...	...	...	...	...	...	...	...	548
Switzerland—									
Free Church, Geneva, ...	...	...	...	440	...	...	...	280	1,845
Free Church, Neuchâtel, ...	...	...	...	...	...	...	...	520	4,880
,, ,, Vaud, ...	7,317	30	76	805	...	...	1,487	580	10,195
England—									
Presbyterian Church, ...	174,000	497	3,384	1,742	1,747	1,438	4,006	19,717	206,528
Ireland—									
Presbyterian Church, ...	89,993	...	...	6,076	33,450	...	507	12,224	159,498
Reformed Presbyterian Church, . .	3,267	...	...	200	...	47	672	...	4,186

Scotland—									
Established Church,	259,784	2,659	29,161	9,598	59,380	...	11,073	34,679	406,334
Free Church,	431,211	9,738	20,608	13,339	3,822	...	36,180	69,974	584,872
United Presbyterian Church,	237,300	7,299	...	...	...	...	...	39,673	317,817
Reformed Presbyterian Church,	2,209	...	...	...	...	...	...	192	2,401
United Original Secession Church,	5,056	90	49	250	...	124	78	790	6,432
Welsh Calvinistic Methodist Church,	...	...	...	...	...	...	...	...	167,794
Canada—									
Presbyterian Church,	264,926	2,264	2,324	9,919	...	469	26,098	22,737	328,747
Church of Scotland, Maritime Province,	2,086	...	...	110	...	15	...	200	2,411
United States—									
Pres. Church, United States of America,	1,638,136	22,921	...	162,204	59,232	12,897	59,086	164,776	2,286,269
Pres. Church, United States,	230,062	2,463	...	8,767	...	2,841	9,835	13,885	291,036
United Presbyterian Church,	156,327	800	...	12,363	...	471	1,556	19,518	191,340
Reformed Church in America (Dutch),	188,788	...	...	12,681	3,534	...	4,118	17,931	237,052
Reformed Church in United States (German),	173,862	...	...	6,509	1,436	309	...	2,479	184,553
Synod of Reformed Presbyterian,	28,370	...	...	572	...	...	3,900	4,178	37,020
Welsh Church,	12,336	...	...	548	...	...	...	...	12,884
Associate Reformed Synod of the South,	...	...	...	...	...	...	...	...	9,566
Cumberland,	75,677	907	...	2,378	30,300	2,224	4,929	1,602	118,017
Australia—									
Pres. Church of New South Wales,	43,914	177	411	529	...	364	2,018	568	47,981
Pres. Church of South Australia,	7,500	...	...	80	...	60	300	300	8,240
Pres. Church of Tasmania,	10,619	47	63	...	...	...	159	300	11,188
Pres. Church of Victoria,	77,772	548	612	489	...	846	...	2,574	82,841
New Zealand—									
Pres. Church of New Zealand,	28,295	84	361	295	6,677	214	1,213	398	37,537
Pres. Church of Otago and Southland,	27,101	...	...	643	...	400	1,661	1,348	31,153
Jamaica—									
Presbyterian Church,	5,709	...	77	276	531	58	950	518	8,099
Total reported,	4,091,160	48,492	57,757	189,842	222,351	23,141	176,162	432,190	5,910,196

(*E*) NOTES ON THE FINANCIAL RETURNS.

(The Committee desired in collecting these Returns that the statements from the different Churches should consist only of the income for the year, as derived from the direct cash contributions for the various objects. In some cases, however, the interest received from invested funds has been included.)

HUNGARY.—Each congregation receives support from the State. Each Seniorate, or Provincial Synod of the Hungarian Church possesses its own fund for ministers, widows, and orphans. Each College has its own fund for retired Professors or their widows and orphans. Lately there has been established a Common Fund (*Domestica*) for aiding weak congregations and Mission stations. To aid this Fund each existing congregation is assessed to contribute $\frac{1}{1000}$th part of its own ordinary revenue. Some of the rural congregations still pay their ministers, not by money, but by farm produce. In 1886, 35,160 florins were paid from the *Domestica* to weak congregations, 17,070 florins to ministers in straitened circumstances, and 18,800 florins to Mission stations. Congregations supporting schools must pay to the State 12 florins a year for each teacher employed. This payment entitles the widows and orphans of such teachers to receive a yearly pension.

FRANCE.—The pastors receive, for their support, each a fixed allowance from the State, so that the payments noted "under Congregational and Ministerial expenses" are supplemental to the payments by the State. The sum assigned to Aged and Infirm ministers is a capital fund for the assistance of ministers over sixty years of age, and who have been thirty years in the ministry. The large amount for buildings includes the cost of the new Mission House at Paris.

BELGIUM.—The total expenses of the Belgian Church amounts to about £3000, of which sum about £1000 is contributed by the members themselves. The contribution for Aged and Infirm Ministers includes a capital sum of which nearly the whole amount was contributed last year.

FREE ITALIAN CHURCH.—This Church possesses invested funds amounting to about £6000, including £2000 for a Widows' and Orphans' Fund.

SWITZERLAND (Neuchâtel).—The payments to pastors and professors are made out of a Central Fund, to which all the congregations contribute. All other ordinary expenses are met by the particular congregations, and are not reported to the Synod, nor is their amount included in the figures here given.

SCOTLAND.—*Established Church.*—Presumably the figures for congregational and ministerial support do not include the money received from the teinds or tithes paid over to the minister of the parish for his support. The sum for Aged and Infirm ministers consists of cash contributions from individuals and congregations, but does not include the Paton Bequest of £30,000 received in 1887, and to be funded for this object. The sum for Church building does not include the assessment paid by the heritors or proprietors for the same purpose. The amount reported for Education includes only direct contributions of the Church for that purpose. The amount stated for Widows' and Orphans' Fund denotes the interest resulting from invested funds, amounting to nearly £400,000, with the rates paid by the ministers; each of whom must subscribe a specific amount annually. The amount contributed for Education does not include the expenses of the Theological Faculties, which are supported by other than Church funds.

United Presbyterian Church.—The amount reported, £317,817, represents merely the money contributed during the year 1886-87, by congregations for current expenses, and reported as such. To this sum, to obtain the full contributions of this Church, should be added the sum of £26,055, the gifts of individuals, Sabbath schools, etc., while to represent the entire income of the Church there should be again added the sum of £29,533, the interest of sums, either the gifts of individuals or the collections of the Church, for Church schemes, making a grand total of £373,405. About half of the £7,299 contributed for aged and infirm ministers comes from the interest of invested funds.

Reformed Presbyterian.—The items are not fully reported, there being some difficulty in procuring the details.

ENGLAND.—*Presbyterian Church.*—The amounts reported include only congregational and Synodical contributions. Some Presbyteries have separate funds for local Home Mission or Church Extension work. The value of such funds not embraced in this return may amount to perhaps £2000.

IRELAND.—*The Reformed Presbyterian Church* possesses a capital fund of £3754 for the benefit of Aged and Infirm ministers, and one of £1362 for Widows and Orphans, none of which, nor any interest therefrom, are included in this Report.

CANADA.—*Presbyterian Church.*—Under Congregational Purposes is included the sum raised for augmenting small salaries. Under the contributions for Aged and Infirm Ministers and for Widows and Orphans, are included the annual payments into these funds of individual members of the schemes, but not the interest of the capital funds invested. Under the Education contributions are included not only the usual annual contributions for the ordinary expenses of the

Colleges, but the sums contributed during the year toward the Endowment Funds of the several Colleges, but not any interest resulting from sums already invested.

United States.—*Presbyterian Church, U.S.A.*—Under Congregational Support is included the sum raised for Sustentation Fund. Under Publication and Education are included the contributions for the Publication Board, the aiding of Students, and the sums contributed for aiding new Colleges Freedmen are counted in with Foreign Missions, while a sum of £177,017 contributed for "Miscellaneous" objects is included in the total, though not in any of the separate items.

United Presbyterian.—To the total a sum of about £10,250, regarded as "General Contributions," should be added to exhibit the full gifts of the Church for the year.

Cumberland Presbyterian.—To this total a sum of about £1500, contributed for "Charity," requires to be added to show the gifts for the year.

Australia.—*New South Wales Church.*—Of the money contributed for Congregational Purposes, etc., £850 is the interest of Endowments belonging to individual congregations. There is a Capital Fund of £6345 for the benefit of Aged and Infirm Ministers, which is not reported. There is also a Capital Fund of £4640 for the benefit of ministers, widows, and orphans, which is not reported. The Church possesses also a Church and Manse Loan Fund, amounting to over £6000, portions of which are lent out to new congregations for ten years, without interest.

South Australian Church.—This Church possesses a Capital Fund of £2000 for the benefit of Aged and Infirm Ministers, which is not reported.

Tasmanian Church.—This Church reports under Congregational Purposes and includes in its income for the year an, Endowment Fund of £7800, but it is not stated whether this sum is a capital fund or simply the interest of some unmentioned amount.

Victorian Church.—"Congregational Purposes" includes a sum of £736, the interest of a capital sum of £2000, which forms a "General Sustentation Fund." The Church reports £548 for Aged and Infirm Ministers, which sum is the interest of an invested capital of £16,000. For Widows and Orphans it reports an income of £612, but this is the interest of a sum of £26,000 invested for this object.

New Zealand.—*Otago and Southland Church.* This Church possesses a Capital Fund of nearly £5000 for the benefit of Aged and Infirm Ministers, and also one of more than £6000 for Widows and Orphans, neither of which appear in the Return printed. The amount of £6710 reported for Church and Manse Fund represents real estate owned by the Church.

II. THEIR CREEDS.

Churches that adhere to the

I. *Gallican Confession* (Confession of Rochelle), 1559. (Declaration of Faith, 1872.)
National Reformed Church of France.

II. *Belgic Confession*, 1561.
Walloon Church.
Missionary Christian Church, Belgium.

III. *Heidelberg Catechism*, 1563.
Reformed Church in the United States.

IV. *Second Helvetic Confession*, 1566.

V. *Canons of Dort*, 1619.

VI. *Westminster Standards*, 1647.

1. *Westminster Confession.*
Synod of the Church of Scotland in England.
Established Church of Scotland.
Free Church of Scotland.
Presbytery of Natal.
Presbyterian Church of Tasmania.
Presbyterian Free Church of Tasmania.
Presbytery of Ceylon.
Presbyterian Church in Canada.
Synod of the Presbyterian Church in Canada in connection with the Church of Scotland.
Synod of the Church of Scotland in Nova Scotia, etc.

2. *Westminster Confession*, "as containing the *system of Doctrine taught in the Holy Scriptures*," and altered in Chapters 20, 23, and 31. (Powers of the Magistrate.)
Presbyterian Church in the United States of America.
Presbyterian Church in the United States.

3. *Westminster Confession and Catechisms, Larger and Shorter.*
Free Evangelical Church of Germany.
Presbyterian Church of England.
Presbyterian Church in Ireland.
Synod of Reformed Presbyterian Church in Ireland.
Synod of the Eastern Reformed Presbyterian Church in Ireland.
Synod of the Secession Church in Ireland.
United Presbyterian Church, Scotland (Declaratory Act).
Synod of the Reformed Presbyterian Church of Scotland.
Synod of the United Original Secession Church of Scotland.
General Synod of the Reformed Presbyterian Church in N. America.
Synod of the Reformed Presbyterian Church in the U. S. of N. America.
Reformed Presbyterian Presbytery of Philadelphia.
Presbyterian Church of Eastern Australia.
Do. New South Wales.
Do. Queensland.

Presbyterian Church of South Australia.
Do. Victoria.
Do. West Australia.
Do. New Zealand.
Do. Otago and Southland.
Synod of Jamaica.

4. *Westminster Confession and Catechisms, Larger and Shorter*—Confession, altered in 1799, in Chaps. 20, 23,.31.
United Presbyterian Church of North America.
Associate Church of North America.
Associate Reformed Synod of the South, United States.

VII. *Waldensian Confession*, 1655.
Waldensian Church.

VIII. *Second Helvetic and Heidelberg Catechism.*
The Reformed Church of Austria.
Do. Do. Bohemia.
Do. Do. Moravia.
Do. Do. Hungary.

IX. *Heidelberg Catechism and Gallic Confession.*
Synodal Union of East Rhine.

X. *Belgic Confession, Hiedelberg Confession, and Canons of Dort.*
National Church of the Netherlands.
Christian Reformed Church of the Netherlands.
Dutch Reformed Church, *doleerende.*
Old Reformed Church of Bentheim and East Friesland.
Reformed Church in America.
Christian Reformed Church in America.
Dutch Reformed Church in South Africa (Cape Colony).
Do. Do. Transvaal.
Do. Do. Orange Free State.
Do. Do. Natal.
Do. Do. Mission Church in South Africa.
Christian Reformed Church in South Africa.

XI. *Confession* of Faith of the Calvinistic Methodists in Wales, 1823.
Calvinistic Methodist Church in Wales.
Do. Do. United States.

XII. *Confession* of the Free Evangelical Church of the Canton de Vaud, 1847. (See Proceedings, Philadelphia, pp. 1083.)

XIII. *Confession* of the Union of the Evangelical Churches of France, 1849. (See Proceedings, Philadelphia, pp. 1072.)

XIV. *Confession* of the Free Christian Church in Italy, 1870. (See Proceedings, Edinburgh, pp. 301.)

XV. *Confession* of the Spanish Christian Church, 1872. (See Proceedings, Philadelphia, pp. 1121.)

XVI. *Confession* of the Free Church of Neuchâtel, 1874. (See Proceedings, Philadelphia, pp. 1084.)

XVII. *Confession* of the National Church of the Canton de Vaud, 1874. (See Proceedings, Philadelphia, pp. 1083.)

XVIII. *Confession and Catechism* of the Cumberland Presbyterian Church, United States, 1883.
Coloured Cumberland Presbyterian Church.

XIX. Evangelical Syriac Church *Confession*, consisting of 27 Articles and of the Westminster Shorter Catechism, 1862.

III. THEIR WORKS.

1.—EDUCATIONAL.

(*A*) LITERARY AND COLLEGIATE INSTITUTIONS.

(For Men and Women.)

EUROPEAN CONTINENT.

HUNGARY.[1]

Name of Institution.	Location.	Founded.	Church Connection.	No. of Students.
College of Debreczen	Debreczen	1588	Reformed Church	1023
College of Saros Patak	Saros Patak	1549	do.	618
Bethlen College	Nagy Enyed	1662	do.	478
Papa College	Papa	1783	do.	382
Reformed College at Buda-Pest	Buda-Pest	1855	do.	425

ITALY.

College of Torre-Pellice	Torre-Pellice	1835	Waldensian Church	64
Latin School	Pomaretto	1842	do.	25

UNITED KINGDOM.

IRELAND.

Magee College	Londonderry	1852	Presbyterian	62

SCOTLAND.

Normal College	Edinburgh	...	Est. Ch. of Scotland	156
Do.	Glasgow	...	do.	161
Do.	Aberdeen	...	do.	80
Do.	Edinburgh	...	Free Ch. of Scotland	160
Do.	Glasgow	...	do.	165
Do.	Aberdeen	...	do.	65

WALES.

Bala College	Bala, N. Wales	1837	Welsh Calv. Methodist	47
Trevecca College	Trevecca, S. W.	1842	do.	35

[1] In addition to these Colleges and the various Theological Seminaries, the Hungarian Church supports seventeen Gymnasia, each having eight classes. This the Church is required to do, as other denominations do the same. The maintenance of these Gymnasia costs about 360,000 florins annually, and forms a heavy drain on the resources of the Church.

ASIA.

INDIA.

Name of Institution.	Location.	Founded.	Church Connection.	No. of Students.
Duff College	Calcutta			303
Madras Christian College	Madras			556
Wilson Missionary College	Bombay			162
Hislop College	Nagpore			38
General Assembly's College	Calcutta			473
Christian College	Lahore			...

PERSIA.

Oroomiah College	Oroomiah			69

NORTH AFRICA.

EGYPT.

ASYOOT TRAINING COLLEGE.

The Students of this Institution enjoy, along with those of El Azher—the great Moslem University of Cairo—the privilege of being exempted from military service.

SOUTH AFRICA.

ORANGE FREE STATE.

The Grey College	Bloemfontein
Het Eunice	do.

CAPE COLONY.

Normal School	Capetown
Huguenot Seminary	Wellington
Missionary Training Institute	,,
Literary College	Burghersdorp
Victoria College	Stellenbosch
Gill College	Somerset East

AMERICA.

DOMINION OF CANADA.

Dalhousie College	Halifax, Nova Scotia
Queen's University	Kingston, Ont.
Morrin College	Quebec.
Manitoba College	Winnipeg, Man.
Young Ladies' College	Halifax, Nova Scotia
Ottawa Ladies' College	Ottawa, Ontario
Ladies' College	Brantford, Ontario

UNITED STATES.

Arkansas College	Batesville, Arkansas	1872	Presbyterian	117
Presbyterian College of the South-West	Del Norte, Col.	...	...	...
Longmount College	Longmount, Col.	...	...	...
Pierre University	East Pierre, Dakota	1883	do.	40
Jamestown College	Jamestown, Dakota	...	...	...
Lake Forest University	Lake Forest, Ills.	1856	do.	104

Name of Institution.	Location.	Founded.	Church Connection.	No. of Students.
Wabash College	Crawfordsville, Ind.	1833	Presbyterian	168
Hanover College	Hanover, Ind.	1828	do.	155
Parson's College	Fairfield, Iowa	1875	do.	155
Lenox College	Hopkinton, Iowa	1856	do.	186
College of Emporia	Emporia, Kansas	1882	do.	79
Highland University	Highland, Kansas	1866	do.	108
Centre College	Danville, Ky.	1821	do.	193
Collegiate Institute	Princeton, Ky.	...	...	...
Central University	Richmond, Ky.	1873	do.	173
New Windsor College	New Windsor, Ind.	1840	do.	82
Sedalia University	Sedalia, Mont.	1882	do.	...
Westminster College	Fulton, Mont.	1853	do.	129
Park College	Park, Mont.	1875	do.	237
College of Montana	Deer Lodge, Montana	1883	do.	62
College of Bellevue	Bellevue, Nebraska	...	...	...
College of Hastings	Hastings, do.	...	...	...
College of New Jersey	Princeton, N. Jersey	1746	do.	400
Hamilton College	Clinton, N. York	1812	do.	185
Biddle University	Charlotte, N. Car.	1867	do.	125
Davidson College	Davidson Coll., N. Car.	1837	do.	115
University of Wooster	Wooster, Ohio	1866	do.	368
Macalester College	St. Paul, Minn.	...	...	...
Lafayette College	Easton, Pa.	1826	do.	247
Lincoln University	Lincoln, Pa.	1854	do.	173
Washington and Jefferson College	Washington, Pa.	1802	do.	217
King College	Bristol, Tenn.	1867	do.	161
South-Western Presbyterian University	Clarksville, Tenn.	1870	do.	109
Maryville College	Maryville, Tenn.	1819	do.	200
Greeneville and Tusculum College	Tusculum, Tenn.	1794	do.	107
Austin College	Sherman, Texas	1850	do.	40
Galesville University	Galesville, Wiscon.	1878	do.	...
Geneva College	Beaver Falls, Pa.	1849	Ref. Presbyterian	119
College of Northern Ill.	Dakota, Illinois	...	...	...
Hope College	Holland, Mich.	1857	Ref. Church, A.	145
Rutger's College	New Brunswick, N.J.	1770	do.	120
Heidelberg College	Tiffin, Ohio	1850	Ref. Ch., U.S.	205
Catawba College	Newton, N. Carolina	...	do.	...
Ursinus College	Collegeville, Pa.	1869	do.	152
Mercersburg College	Mercersburg, Pa.	...	do.	...
Franklin & Marshall Coll.	Lancaster, Pa.	1835	do.	100
Monmouth College	Monmouth, Ill.	1856	United Presby.	119
Muskingum College	New Concord, Ohio.	1837	do.	120
Westminster College	New Wilmington, Pa.	1852	do.	193
Central College	Iberia, Ohio	...	do.	...
Lincoln College	Lincoln, Mo.	...	do.	...
Knoxville College	Knoxville, Tenn.	...	do.	...
Cooper Institute	... Kansas	...	do.	...
Lincoln University	Lincoln, Ill.	1866	Cumberland Pres.	...
Cumberland University	Lebanon, Tenn.	1842	do.	141
Bethel College	M'Kenzie, Tenn.	1847	do.	114
Trinity University	Tehuacana, Texas	1869	do.	241
Waynesburg College	Waynesburg, Pa.	1851	do.	...

ACADEMIES.

(Aided and controlled by the General Assembly of the Presbyterian Church, U.S.A.)

Name of Institution.	Location.	Founded.
Salida Academy	Salida, Colorado	
Scotland Academy	Scotland, Dakota	
Geneseo Collegiate Institute	Geneseo, Illinois	
Union Academy of Southern Illinois	Anna, Illinois	
Corning Academy	Corning, Iowa	
Fort Dodge Collegiate Institute	Fort Dodge, Iowa	
Lewis Academy	Wichita, Kansas	
Princeton Collegiate Academy	Princeton, Ky.	
Carthage Collegiate Institute	Carthage, Mo.	
Silver City Institute	New Mexico	
Oakdale Seminary	Oakdale, Nebraska	
Albany Collegiate Institute	Albany, Oregon	
Rittenhouse Academy	Kingston, Tenn.	
New Market Academy	New Market, Tenn.	
Grassy Cove Academy	Tenn.	
Salt Lake Collegiate Institute	Salt Lake, Utah	
Sumner Academy	Sumner, Wash., Ten.	
Ellensburg Academy	Ellensburg, do.	
Poynette Academy	Popnette, Wis.	
Blairstown Presbyterial Academy	Blairstown, N. J.	1848
Lawrenceville School	Lawrenceville, N. J.	1883
Chambersburg Academy	Chambersburg, Pa.	1793

(Supported by Private Liberality.)

Calvin Institute	Cleveland, Ohio	German Ref.
Pleasantville Collegiate Institute	Pleasantville, Ohio	,,
International Academy	Portland, Oregon	,,
Clarion Collegiate Institute	Rimersburg, Pa.	,,
Palatinate Collegiate Institute	Myerstown, Pa.	,,
Juniata Collegiate Institute	Martinsburg, Pa.	,,
Greensburg Collegiate Institute	Greensburg, Pa.	,,

SOUTH AMERICA.

CHILI.

Instituto de Chili	Santiago

AUSTRALIA.

VICTORIA.

The Scotch College	East Melbourne
Ballarat College	Ballarat
Ormond College	Parkville, Melbourne

(For Theological Students attending the University.)

TASMANIA.

Presbyterian College	Hobart Town

INSTITUTIONS FOR THE HIGHER EDUCATION OF WOMEN, IMPARTING A FULL COLLEGIATE COURSE OF STUDY.

College for Daughters of Ministers of the Church of Scotland, Edinburgh.

Name of Institution.	Location.	Founded.	Church Connection.	No. of Students.
Huntsville Female Seminary	Huntsville, Ala.	1829	Presbyterian	82
Synodical Female Inst.	Talladega, Ala.	1840	do.	146
Ferry Hall	Lake Forrest, Ill.	1857	do.	82
Westminster Seminary	Fort Wayne, Ind.	1883	do.	...
Coats' College	Terre Haute, Ind.	...	...	...
Oswego College	Oswego, Kansas	1886	do.	55
Caldwell and Bell Coll.	Danville, Ky.	1861	do.	173
Sayre Female Institute	Lexington, Ky.	1856	do.	186
Stanford Female College	Stanford, Ky.	1839	do.	106
Silliman Female Coll. Inst.	Clinton, La.	1852	do.	117
Michigan Female Seminary	Kalamazoo, Mich.	1856	do.	39
Albert Lea College	Albert Lea, Minn.	1881	do.	51
Starkville Female Institute	Starkville, Miss.	1852	do.	160
Synodical Female Coll.	Fulton, Mo.	1870	do.	145
Elizabeth Aull Fem. Sem.	Lexington, Mo.	1859	do.	76
Linderwood College	St. Charles, Mo.	1830	do.	97
Charlotte Fem. Institute	Charlotte, N. Car.	1839	do.	150
Claremont Female Coll.	Hickory, N. Car.	...	Ger. Ref.	...
Peace Institute	Raleigh, N. Car.	1857	do.	221
Glendale Female College	Glendale, Ohio	1854	do.	98
Granville Female College	Granville, Ohio	1833	do.	140
Highland Institute	Hillsborough, Ohio	1829	do.	36
Oxford Female Institute	Oxford, Ohio	1849	do.	109
Blairsville Ladies' Sem.	Blairsville, Pa.	1851	do.	51
Synodical Female College	Rogersville, Tenn.	1850	do.	90
Union Female College	Oxford, Miss.	1853	Cumb. Pres.	131
Cumberland Female Coll.	M'Minnville, Tenn.	1851	do.	153
Claremont Female Coll.	Hickory, N. Car.	...	Ref. Church	...
Allentown Female Coll.	Allentown, Pa.	1870	...	94
Ladies' College, Melbourne, Victoria.				

(*B*) THEOLOGICAL FACULTIES AND SEMINARIES.

(1) IN SETTLED COMMUNITIES.

EUROPE.

AUSTRIA.

Reformed Churches of Austria, of Bohemia, and of Moravia.

University of Vienna, founded 1365.

The Imperial-Royal Evangelical Theological Faculty at Vienna, for the Lutheran and Reformed Theological Students of the Empire. Organised 1821.

In 1819, the Emperor Francis I. decreed the establishment at Vienna of a Protestant Theological Faculty. In 1821, the classes were opened, and have continued in operation since that date. By an imperial decree of 1850, the Faculty has been entitled to bear the name of "The Evangelical Theological Faculty." The expenses of the Faculty are met by the State.

THEOLOGICAL FACULTY.

		Appointed	
Dr. Johann Karl, Th. von Otto	(Lutheran),	1851	Church History.
,, *Karl Albrecht Vogel, von Frommanshausen,*	,,	1861	New Testament Exegesis.
,, *Johann Michael Seberiny,*	,,	1863	Practical Theology.
,, *Edward Böhl*	(Reformed),	1864	Reformed Dogmatics, Symbolics, Philosophy of Religion, Pædagogics, Biblical Theology.
,, *Gustav Wilhelm Franck*	(Lutheran),	1867	Lutheran Dogmatics and Symbolics, Christian Ethics.
,, *Wilhelm Lotz,*	,,	1884	Old Testament Exegesis.

Number of students, 1886-7,	52
Volumes in library,	10,048
Yearly income,	fl. 27,670

This Theological Faculty is intended both for Lutheran and Reformed students. Hungarian students, chiefly those from Debreczen, who have finished their ordinary course, frequently attend Dr. Böhl's classes.

The Superintendents of the Lutheran and of the Reformed Churches take part in the examination *pro candidatura*, while the Faculty sends two delegates, one from each Church, to represent it at the different Synods.

The course of study is as follows :—

First Year.—1st Sem.—Theological Encyclopædia and Literature, New Testament Introduction, Hebrew, Greek, New Testament Hermeneutics, Church History. 2nd Sem.—Biblical Archæology; New Testament Introduction; Church History.

Second Year.—1st Sem.—Old Testament Exegesis, Church History, Dogmatics. 2nd Sem.—Old and New Test. Exegesis, Christian Ethics.

Third Year.—1st Sem.—New Testament Exegesis, Church Law and Government, Homiletic Exercises. 2nd Sem.—Symbolics, Catechetics, Pastoral Theology, Essays and Exercises.

A considerable amount of aid is given to students in the form of prizes, some awarded by the Faculty, and others by the Church Council. There is a Calvin-stift or bursary for the Reformed students.

The Professors are appointed by the Emperor of Austria, and in their teaching are required to conform to the Confessional doctrines of their respective Churches.

When a student has completed his prescribed attendance at the University, he requires to pass his first examination—*pro candidatura*—conducted by an Examining Committee. If approved, he is allowed to give religious instruction in schools, and then obtains from his proper superintendent *licentiam concionandi*. Six months later, he passes his second examination—that *pro ministerio*,—before the superintendent of his district, and the result being notified to the Oberkirchenrath, the Supreme Court of the Church to which the candidate belongs, this body issues the ministeral certificate which renders him eligible to a pastorate.

The students require to attend Classes for three years, but may select their own branches of study. Those receiving aid must follow the course prescribed by the Professors, and at the close of each semester pass the customary examination.

HUNGARY.

Reformed College at Saros Patak, founded 1531.

Saros Patak is a town of 4214 inhabitants, of whom 2153 belong to the Reformed Church. Situated within the limits of the Cis-Tibiscan Superintendency, its Theological Academy was founded in 1531 by Count Peter Perenyi and his son Gabriel. In 1626 and in 1650 it was endowed by Rakoczy I. Prince of Transylvania, and his wife, Zusanna Loranti (who died in 1660), but sustained serious losses when Sophia Bathay, widow of G. Rakoczy II. was converted by the Jesuits to Romanism, its estates being confiscated, and its Professors driven away. In 1706, however, the College was re-opened.

The College and Faculty of Saros Patak claim to lead in all free inquiry and liberal ideas. Radical boldness characterises this important and venerable Institution in its opposition to the encroachments of the State, and in its defence of the independence and autonomy of the Church. On such questions both Superintendency and College take the lead, having as their motto—"Absolute freedom of Church action and of the individual conscience."

THEOLOGICAL FACULTY.

	Appointed.	
Rev. Julius Metrovics, ...	1868	Practical Theology, Ethics.
,, *Louis Warga,*	1869	Church History, Symbolics, Comparative Theology.
,, *Gustavus Nagy,*	1870	Dogmatics, Biblical Theology, Isagogics.
,, *Georges Radacsi,*	1871	Old and New Testament Exegesis.
Dr. L. L. Valenton Krüzsely, .	1880	Lecturer in Church Law and Government.
,, *L. L. Joseph Finkey,* . .	1885	Philosophy.
,, *Zoltan Kún,*	1875	Hygiene.

Number of students, 1886-7, . . .	65
Volumes in Library, ...	32,000
Manuscripts, ...	7,000
Yearly income, ...	fl. 73,401

The Academy of Saros Patak is subject to the Cis-Tibiscan Superintendency of the Hungarian Church.

The Course of Study is as follows :—

First and Second Years.—Hebrew and Greek ; Old and New Testament Exegesis ; Isagogics ; Old and New Testaments ; General Church History ; History of Philosophy ; Pædagogics and Didactics ; Philosophy of Religion ; Comparative Theology. (In addition to these obligatory subjects, the student must pursue some selected philosophical or theological course of reading as a *Collegium speciale.*)

Third and Fourth Years —After the primary "examen," Old and New Testament Exegesis ; Biblical Theology ; Positive Dogmatics, with the History of the latest Protestant Theology ; the Science of Religion along with Theological Encyclopædia ; Ethics ; Church Law and Government ; Hungarian Church History ; Practical Theology ; Hygiene ; *Collegia specialia.*

The students requiring financial assistance can be aided by the College, which has funds for this purpose. This aid is given in the form of "scholarships," of free board, or of board at a reduced rate.

No student can be licensed to preach the Gospel unless he have passed three examinations—the *First* or primary, at the close of his second year's course. At the close of the third year of his studies he must pass an examination as teacher, and obtain a teacher's diploma. He is thus qualified for the teacher's profession should he choose such, and for acting, if a minister, as a legal inspector or visitor of the public denominational Elementary

Schools, or of being a president of the School Board. The *Second* examination, that *pro licentia concionandi*, chiefly on theological subjects, occurs at the close of the fourth year's course. On passing this, the student becomes a *capellanus*, or assistant to some ordained minister. The *Third, pro ministerio*, takes place at the close of his fifth year, and is chiefly on the practical parts of pastoral work. At this stage, he may receive his certificate of ministerial standing. The latter two of these examinations are conducted by a committee appointed by the Synod (and includes the Theological Professors), under the presidency of the Bishop. Ordination takes place with the imposition of hands by the Bishop and the Seniors, during a meeting of Synod.

The Professors in the Saros Patak Academy are appointed by the Superindential Assembly, that is, the Provincial Synod of the Superintendency. They are bound to teach only the Theology of the Church standards, but occasionally allow themselves a considerable latitude. Their salaries are about 1400 florins a year, with a small annuity for widows and orphans.

Down to the year 1734, the seven Presbyteries (*Seniorates* or *Tractus*) had opposed the Superintendiate or Episcopal form of government, and had governed themselves through their Synods and Seniors. In that year, however, they were obliged to unite in forming a Superintendency under a Superintendent or Bishop, and a Chief-curator, and thus to become like their brethren.

Hungarian students frequently remain in College two or three years after graduating, engaged in teaching in the junior classes. After two or three years' work as such, the most distinguished is chosen as *Senior*, and is at the head of all the students. He receives a salary of 1000 florins, and is obliged to go abroad to some foreign university and complete his studies. There are generally from five to ten of these post-graduate students who keep their names on the list and go to the *legatio* (that is, preach) at Christmas and other feasts. After finishing his class attendance, a student becomes an assistant (*capellanus*) to some regular pastor. While holding this position, the name must still be on the College books, otherwise he would be liable to military service—Theological students and regular pastors alone, being exempted from such duty. Hence there is always a number of post-graduate students. In their relations to the College, these students occupy a position somewhat similar to that held by the fellows in the English Universities. Nearly all the Theological Professors were formerly *Seniors*.

There are no text-books in general use in the Hungarian seminaries. Each professor, as he enjoys unlimited freedom of teaching, prepares or selects his own text-books. Hence Hungarian works on Exegesis or Dogmatics are very few in number. Those on History are numerous, while those on Church Government and Law are abundant.

The statements made above in reference to examinations, etc., apply to every Hungarian College.

Reformed College of Debreczen, founded 1588.

Debreczen, a free royal city, contains 51,120 inhabitants, of whom 40,218 belong to the Reformed Church. The Reformed College in this city dates its origin back to the period of the Reformation. At first there was simply a Grammar School, but in 1588 the Theological Faculty was organised, since which date there exist full records of all matriculants. When the fortress of Varad was occupied by the Turks in 1660, the College there was removed to Debreczen, and incorporated with the Debreczen College by the Reformed Prince of Apafi. Since that period the College has continued in operation, sometimes harassed by the Austrian Government, but always defended by the authorities of the city. In 1800, a Law Faculty was added, and in 1852, the Gymnasium was greatly enlarged; while in 1856, the Normal School was organised, with a four years' curriculum. Debreczen College is the most fully equipped of all the Hungarian Institutions. It had in 1885-6 725 students in its Gymnasium—84 studying theology, 104 studying law, nd 110 in the Normal School.

In the different Faculties connected with the College there are about thirty ordinary Professors, each of those in the Academy receiving a salary of 1400 florins, with free house and fuel, with 60 florins from the city, and other allowances; the salary of a professor in the Gymnasium is 1450 florins, with free house and fuel. Fifty students receive aid—sixteen receiving free board, and thirty-five paying only 4 florins a month. About 12,000 florins are distributed each year as money prizes to the students, the highest sum (about 1000 florins) going to the most distinguished of the theological students, who must visit some foreign University to complete his studies.

After thirty years' service, a Professor may retire on a pension of 1000 florins a year; while the widow of such receives 600 florins a year.

English, French, and German are taught in the Academy without charge. A Theological student must devote one year to the study of whichever of these languages he may prefer.

The school year in every Hungarian College is divided into two semesters of five months each, theological students, unless exempted for poverty, paying only 12 florins a year as fees.

Each Sunday afternoon the Theological students are occupied in the Debreczen churches in expounding the Heidelberg Catechism, while they also take part in the ordinary everyday services in the city churches.

THEOLOGICAL FACULTY.

Rev. John Menyhart,	1851	Exegesis, Old and New Testaments.
,, *Samuel Toth,*	1866	Dogmatics, Symbolics.
,, *Francis Balogh,*	1866	Church History, English Language.
,, *Lewis Csiky,*	1881	Practical Theology.
,, *Andrew Bethlendi,*	1884	Old Testament Exegesis and Philosophy of Religion.
,, *Joseph Discöfi,*	1887	New Testament Exegesis and Introduction.
,, *Alexander Kovacs,*	1875	Lectures on Church Law and Government.
,, *Francis Toth,*	1851	Lectures on Philosophy and History of Philosophy.
,, *Ernestus Osterlamm,*	1852	Lectures on Pædagogics and Didactics, German Language.
,, *Joseph Török,*	1848	Lectures on Hygiene.

Number of Students, 1886-7,	69
Volumes in Library,	58,713
Yearly Income,	fl.110,000

The College of Debreczen is under the control of the Trans-Tibiscan Superintendency. The Course of Study is as follows :—

First Year.—Fundamental Philosophy; Metaphysics; Philosophy of Ethics; Pædagogics and Didactics; Hebrew; Church History, First and Second Periods; History of Old Testament, with Archæology; Old and New Testament, Introduction.

Second Year.—History of Philosophy; Philosophy of Religion; Exegesis, Old and New Testaments; Church History, Second and Third Periods; Apologetics; Methodology of the Teaching of Religion; Mathematics; Modern Languages, Geography and Physics.

Third Year.—Exegesis, Old and New Testaments; Dogmatics, Homiletics, Liturgics, Practical Biblical Expositions; Church Law and Forms of Procedure.

Fourth Year.—Symbolics, History of Dogmatics, Christian Ethics, Hungarian Church History, Practical Bible Expositions, Hygiene. Lectures on the Life of Christ and Encyclopedia of Theology are given every second year.

Students are aided by means of direct money assistance or by reduced rates for board and lodging. Many students act as tutors or teachers in private families, some occasionally preaching. Those who go "*ad legationem*" (to preach) submit their sermons beforehand to the professor for his approval.

The Professors are chosen by a committee of sixteen—eight being appointed by the Synod and eight by the Kirk-session of Debreczen, while the election has to be sanctioned by the General Synod.

The Professors must conform in their teaching to the fundamental principles of the Helvetic Theology and the spirit of the two symbolical books—the Helvetic Confession and the Heidelberg Catechism.

College of Nagy-Enyed, founded 1661.

Nagy-Enyed is a small town of 5362 inhabitants, 2880 of whom belong to the Reformed Church (having two ministers), and is situated within the Superintendency of Transylvania. The College was founded at Tchervav (Alba Julia) in 1661, by Gabriel Bethlen, Reformed Prince of Transylvania, and in 1662 was transferred to its present location by Arafi, the last of the Reformed Princes. The College has three main buildings, which cost 255,000 florins, and possesses accommodation for Elementary, Gymnasium, and Normal Schools, as well as for the Theological Academy.

The town suffered severely at the hands of the Austrian Army in 1704, and again in 1849, on which latter occasion the library was nearly wholly destroyed. Since then each professor is allowed to purchase annually 50 dollars worth of books suitable for his special department. The College possesses a valuable numismatic collection of more than 3000 pieces.

The congregations in the Superintendency are generally poor, and are arranged into four classes according to income—the first consisting of congregations giving over 800 florins a year to their pastor, and the fourth of those having less than 500 florins a year. Only such students as have the testimonials of the highest order, and have spent at least two semesters at some foreign University, are eligible for the ministry of congregations of the first class.

The College has 12 ordinary professors, 10 lecturers, and 6 assistants for the junior classes. The total number of pupils in attendance is 735. The ordinary Professor receives 1600 florins a year, with house.

The poorer students receive board and education free, and in return render certain services in connection with the College buildings.

The organisation of the College has remained unchanged since the Reformation. The very rooms occupied by such Princes of Reformation-times as Bocskay,—Bethlen, etc., are still in use, so that an old-time atmosphere hangs around the institution, sharply contrasting with which, however, are its modern theological tendencies, whose influencies are felt in many directions.

THEOLOGICAL FACULTY.

Rev. John Hegedus, ...	1857	Church History, Hungarian Church History, Church Law.
,, *Joseph Garda*, ...	1862	Ethics, Liturgics, Catechetics, Pastoral Theology, Homiletics.
,, *Edmund Kovacs, D.D.*, . .	1869	Dogmatics, History of Doctrines, Encyclopædia, Philosophy of Religion.
,, *Joseph Keresztes*, ...	1879	Biblical Introduction, Hebrew Exegesis, Hermeneutics, Biblical Theology.
,, *Lewis Nagy*, (Principal of the Normal School) . . .	1879	Pedagogy and Didactics.
,, *Joseph Bocz, M.D.*, . . .		Lecturer in Hygiene.

Number of Students, 1886-87,	72
Volumes in Library,	25,000
Yearly Income,	fl.90,000

The Academy is under the charge of the Synod of the Superintendency of Transylvania, by whom its professors are appointed.

Reformed Academy of Papa, founded 1793.

Papa, a town of 14,654 inhabitants, of whom 4555 belong to the Reformed Church, is situated within the limits of the Trans-Danubian Superintendency. Since 1531 there has existed at Papa a High School, but both school and church in that city were in 1660 closed by the Austrians. A new church and school, subsequently built by the Calvinists, were taken from them in 1762, so that for twenty-one years neither Protestant Church nor school existed in Papa. In 1783 Joseph II. passed his famous Toleration Edict, when, owing to the exertions of Stephen Tharton, public worship was resumed, the school reopened, and in 1793, the Theological Academy organised in its present form.

THEOLOGICAL FACULTY.

Rev. John Kiss,	1856	Dogmatics, History of Doctrine, Apologetics.
,, *Daniel Toth,*	1856	Ethics, Church History, Theological Encyclopædia, Greek, Symbolics.
,, *Gabriel Antal,*	1869	Philosophy, History of Philosophy, Philosophy of Religion, Pædagogics, and Didactics.
,, *Stephen Nemeth,*	1876	Exegesis Old and New Testament, Biblical Theology, Hebrew.
,, *Coloman Revesz,*	1886	Practical Theology, Church Government and Law, Biblical Introduction, Hebrew, Archæology, Catechetics.
,, *Joseph Steiner, M.D.,*		Lecturer on Hygiene.

Number of Students, 1886-87,	31
Volumes in Library,	16,141
Yearly Income,	fl.7,700

The College is under the care of the Superintendential Assembly, while the students regularly take part in the Church services of the locality.

The Course of Study is as follows :—

First Year.—Hebrew, Biblical Introduction, Greek, Church History, Philosophy of Religion, History of Philosophy, Pædagogics, Didactics, Encyclopædia and Theology, Symbolics.

Second Year.—Exegesis, Old and New Testament, Biblical Introduction, Church History, Pædagogics and Didactics, Encyclopædia and Theology, Symbolics, History of Pædagogics, Hebrew, Archæology.

Third Year.—Dogmatics, Biblical Theology, Exegesis, Old and New Testament, Church History, Apologetics, Homiletics, Liturgics, Pastoral Theology.

Fourth Year.—Dogmatics, Ethics, Biblical Theology, Church Laws and Government, Exegesis, Old and New Testament, Homiletics, Liturgics, Church History, Apologetics, Catechetics, Hygiene.

Students are aided by being appointed to preach in various churches during the Church festivals of Christmas, Easter, and Whitsunday,—an exercise called "*legatio privatio.*" In some cases money and board are furnished to such as are needy.

The Professors are appointed by the Superintendential Synod as the result (as at all the Hungarian Colleges) of a competitive examination, conducted by the present professors and the directors of the College. In their teaching the professors must conform to the spirit of the Helvetic Confession. The salaries of the Professors are only 1200 florins a year.

This College is the wealthiest in Hungary, having extensive properties, the gifts of the princes in former days. Its income last year amounted to 168,041 florins. Theological students pay no tuition fees.

Academy of Buda-Pest.

RE-OPENED 1831.

Buda-Pest, the capital of Hungary, contains 360,551 inhabitants, of whom 23,254 belong to the Reformed Church. The College here has the following history :—Since the period of the Reformation there existed a Reformed Seminary at Kecskemes, a place having now a Reformed population of 13,000 persons. In 1752 this College was suppressed by the Austrian Government, but was reopened in 1831 as an Institution with Faculties of Law and Theology and in connection with a flourishing Gymnasium.

The Reformed Church at Buda-Pest, which had been previously suppressed, was reopened in 1781, on the passing of the Edict of Toleration, and since that date has continued to prosper. Its minister, from 1839 to 1883, was the Rev. Paul Török, a very energetic and remarkable man, who in 1839, founded at Buda-Pest, a Gymnasium, and in 1855 a Theological Academy. His aim was to transfer the College from Kecskemes to Buda-Pest, believing that that institution should be located in the capital. Finally it was agreed to separate the Faculties—that of Law, with the old Gymnasium, was to remain at Kecskemes, while the Normal School, which had been founded at Nagy Kövös,—where there is a Reformed population of 18,000 persons—the Gymnasium, and the Theological Faculty of Kecskemes were consolidated, and in 1855 removed to Buda-Pest. The energy of Török soon made the new seminary a formidable rival to its older sisters, so that when he died in 1883 the success of the College, which is purely a theological seminary, was secured.

The salary of each Professor is 2200 florins, while the students can be aided very liberally. In its early days the College was distinctively orthodox. It then yielded to the influences of the German Progressive Union, and awakened a wide-spread opposition. Latterly, however, it is returning to the old paths, so that under the oversight of Rev. Charles Saász—Török's successor—there is promise of a brilliant future.

THEOLOGICAL FACULTY.

Rev. Joseph Farkas, ...	1860	Church History, History of Doctrines.
,, *Albert Kovács,*	1866	Practical Theology, Church Government and Law, Liturgics, Pastoral Theology, Homiletics.
,, *Alexius Petri,*	1879	Biblical Introduction, Greek, Exegesis.
,, *Volfangus Szöts,*	1879	Dogmatics, Philosophy of Religion, Ethics.
,, *Ph. Peter Bihari,* . . .	1873	History of Philosophy, Pædagogics, Didactics.
,, *Béla Kenessey,*	1884	Hebrew, Exegesis, Biblical Theology.

Number of Students, 1886-7, . . .	47
Volumes in Library, ...	24,000
Yearly Income, ...	fl. 24,768

The control of this Seminary is in the hands of the Synod of the Cis-Danubian Superintendency.

Its Course of Study is as follows :—

First Year.—Hebrew, New Testament Greek, Biblical Introduction, Church History, History of Philosophy, Pædagogics, Didactics.

Second Year.—Old Testament Exegesis, Old Testament Introduction, Church History, Philosophy of Religion, Methodology.

Third Year.—New Testament Exegesis, Biblical Theology of the Old Testament, History of Doctrines, Dogmatics.

Fourth Year.—New Testament Exegesis, Biblical Theology of the New Testament, Church History, Ethics, Church Law and Government, Liturgics, Pastoral Theology, Hygiene.

Students are aided in various ways—by free or reduced board and lodging, money grants, or by being appointed to preaching.

The Professors are appointed by the Superintendential Assembly, and must in their teaching conform to "the principle of Protestantism."

FRANCE.

Academy of Paris, University of France, founded 1529.

THEOLOGICAL FACULTY.

(Organised at Strasburg 1808. Established at Paris 1877.)

Fred. Lichtenberger	(Reformed),	1864	Christian Ethics.
Auguste Sabatier	,,	1868	Reformed Theology.
Edmond Stapfer	,,	1877	New Test. Language and Literature.
Ariste Viguié	,,	1879	Sacred Rhetoric.
Gaston Bonet-Maury	(Reformed),	1879	Church History.
Philippe Berger	(Lutheran),	1877	Old Testament Exegesis.
Louis Massebieau	,,	1877	History of Philosophy.
Eugene Ménégoz	,,	1877	Lutheran Theology.
Auguste Junot	,,	1883	German and Church History.

Students in attendance, 1886-7, . . . 35
Volumes in Library, ... 6,000
Annual subsidy, ... fr. 70,000

"The Faculty of Protestant Theology" was established at Strasburg in the 16th century in connection with the University of France. In 1808 it was reorganised, and then, by decree of 27th March 1877, removed to Paris. Since 1879 it has had a "local habitation" in the building Boulevard Arago 83, which has been set apart by the State for its use.

Students needing assistance receive such to the amount of 800 francs (£72), either from the Church to which they belong or from the Society for assistance of students under the Faculty. Students receiving assistance have rooms in the Seminary.

The Professors are appointed by the State on the presentation of the Churches and the Faculty.

Academy of Toulouse, Theological Faculty, Montauban.

In 1590 a National Synod of the Reformed Church, assembled at Montpellier, decided on establishing an Academy or University at Montauban. Faculties of Law, Medicine, Arts, and of Theology were appointed, but the early records of the Academy have been lost. In 1621 the authorities were compelled through lack of funds to close the Faculties of Law and of Medicine, retaining those only of Arts and Theology. The department of Arts embraced a high range of study, so that it was largely attended by such as had completed a course of study in other institutions. Three Professors—two of

Philosophy and one of Greek—taught in this department, and two in the department of Theology. One of these was Professor of Biblical Theology and the other of *Loci Communes*, the course extending over three years, the third year being generally devoted to the Romanist Controversy. The desire of the Synod was to have three Professors—one to teach Hebrew, including Chaldee and Syriac, and to expound the Old Testament; a second the New Testament; and the third the *Loci Communes*. The instructions were largely given in the Latin language, which thus became again a spoken tongue.

The Academy was under the control of an executive committee consisting of the Professors, the Principal, and the pastors of the city. There was also a general committee, consisting of the Executive and a number of the leading citizens appointed by the Town Council, to which belonged the general supervision of the Academy, along with the nomination of the Professors. These nominations required to be approved by the Provincial Synod, which then examined the *professor designatus* on the subjects of his chair. Students who had completed their studies at the University were then taken on trial for license by the Provincial Synod.

In 1659 the Academy was removed from Montauban to Puylaurens; and in 1685 suppressed by Louis XIV.—the last of the Reformed Academies.

In 1809 the existing Faculty was organised by Napoleon I.

THEOLOGICAL FACULTY.

Charles Bruston, ...	Hebrew and Old Testament Exegesis.
Auguste Wabnitz, ...	New Testament Exegesis.
Emile Doumergue, ...	Church History.
Jean Monod, ...	Dogmatic Theology.
Charles Bois, ...	Christian Ethics and Sacred Rhetoric.
Jean Pédézert, ...	Patristic Theology and Greek Philosophy.
Franz Leenhardt, . . .	Lecturer in Natural Science.
Raoul Allier, ...	,, Philosophy.

Students in attendance, 1886-87, ... 60
Volumes in Library, ... 20,000

Length of Course, four years of nine months each—one year being preparatory, and three years' Theological study.

The Faculty of Montauban belongs to the National Reformed Church of France.

The students that require assistance from the Synod receive whatever amounts its funds enable it to give, while a number have rooms in the Seminary.

The Professors are appointed by the National Government on the presentation of the National Reformed Church.

At Batignolles (Paris), and also at Tournon, there are Preparatory Schools of Theology, intended to qualify students for the degree of Bachelors in Arts, with a view to their subsequent study of Theology.

GERMANY.

Kaiser-William University, Strasburg, founded 1567; re-organised 1872.

The Theological Faculty of this University is appointed by the German Government. It consists of six Professors—five of whom belong to the Lutheran, and one to the Reformed Church. The Consistories of the Reformed Church in the Provinces of Alsace-Lorraine have always the right to nominate a person to the Chair of Reformed Theology, whenever this may be vacant.

THEOLOGICAL FACULTY.

E. W. E. Reuss	(Evangelical Church),	Exegesis.
E. Cumitz	,, ,,	Hebrew.

H. Holtzman	(Evangelical Church),	History of Religion.
R. Zöpffel	,, ,,	Church History.
P. Lobstein	,, ,,	Ethics.
Alfred E. Krauss	(Reformed Church),	Introduction, Dogmatics, Pastoral Theology.

Students in attendance, Session 1886-7, . . . 9
Volumes in Library, ...

Students requiring assistance receive aid from the State to the amount of 200 to 406 marks annually.

The Professors are left perfectly free as to their doctrinal teaching. The State concerns itself with scientific ability more than with the doctrinal views of those whom it appoints.

To become a Licentiate, a student must have completed three years of study, and be certified by the Professor of Homiletics as to his competency to preach.

NETHERLANDS.

In 1876, the Government of the Netherlands separated the Theological Faculties of the State Universities from their previously existing connection with the Reformed Church, so that these Faculties are no longer confessional. They are now open to scholars as such, and the Catholic priest or the Jewish rabbi, equally with a member of the National Church, is eligible to a professorship. The National Church, however, is allowed to appoint two Theological Professors at each University to give instruction in the theology and doctrines of the Reformed system. These Professors are supported by the State and take rank along with those appointed by the Government, although subject exclusively to the control of the Church.

To be admissible to the *examens* for the ministry, students must attend not only the classes of the Church-appointed Professors but must also graduate academically as candidates in theology and have attended the classes of the "public" Professors of Theology in the University.

REFORMED CHURCH OF THE NETHERLANDS.

University of Leyden, founded 1575.

THEOLOGICAL FACULTY.

A. Kuenen, ...	1853	History of the Religion of Israel, Old Testament Exegesis, Ethics, Literature of Israel.
L. W. E. Rauwenhoff, . .	1866	Theological Encyclopædia, Philosophy of Religion.
C. P. Tiele, ...	1877	History of Systems of Religion, Natural Theology.
J. G. R. Acquoy, . . .	1881	History of Christianity and of Dogma.
W. C. van Maanen, . . .	1885	Patristic Literature, New Testament Exegesis and Biblical Criticism.

Appointed by the Synod of the Dutch Reformed Church.

M. A. Gooszen, ...	History of Missions, Church Law, Dogmatics, Biblical Theology.
J. Offerhaus, ...	History of Dutch Reformed Church, Homiletics, Catechetics, Practical Theology.

Students in 1886-87, ... 38
Volumes in Library, ...
Endowment, ...

The Theological Faculty has no connection with the Synod of the Church, all the Professors, except the latter two, being appointed by the State. The Professors possess absolute freedom of teaching, and can set forth whatever views they please, as not one of them subscribes to "*De drie Formuliesen van Eenigheiel*"—the Canons of the Synod of Dort.

The last two Professors form a Sub-Faculty, created by the Government in 1877, and form the "Institution for the Academic instruction and training of ministers of the Gospel in the Netherlands Reformed Church." These professors are appointed by the Synod.

University of Groningen, founded 1614.

THEOLOGICAL FACULTY.

Fredericus W. van Bell, . .	1872	Encyclopædia, Interpretation of New Testament, Ethics.
Isaacus van Dijk, . . .	1883	History of Religion of the Doctrine *de Deo*, and Philosophy of Religion.
Gesardus Wildeboer, . . .	1884	Hebrew Literature, Old Testament Exegesis, History of Religion of Israel.
Cornelius H. van Rhyn, . .	1886	History of Christianity and of Dogma, Early Literature of Christianity.

Appointed by the Synod of the Dutch Reformed Church.

Ernestus F. Kruijf, . . .	1878	Biblical and Practical Theology, History of Missions.
Johannes Reitsma, . . .	1885	Systematic Theology, History of the Holland Church, Church Law.

Students in attendance, 1886-87, ...	40
Volumes in Library, ...	
Amount of Endowment, ...	

The University has no connection with the National Church, but this avails itself of the instructions given by the Professors appointed by the State, and supplements these by the teachings of the two Professors appointed by the Synod.

For the first two years students attend such classess of the Professors appointed by the State as may be needful for attaining the degree of "Candidate in Theology." Subsequently they attend the classes of the Church-appointed Professors that they may be prepared for the examination called "*Pro-ponents.*"

All the Theological Professors have perfect liberty of teaching. Those appointed by the Synod ought to be members of the National Church, but subscribe nothing—they simply promise to do their duty.

To obtain license in the Holland Church, a student must be a member of the Reformed Church; have attained the age of twenty-three; possess the degree of "Candidate in Theology," which is granted by the State-appointed Professors; have passed the "*Pro-ponents*" examination before the Church-appointed Professors; have passed the *Pro-ponents* examination before examiners appointed by the Synod; and then subscribed a declaration that he will "preach the Gospel of Jesus Christ."

University of Utrecht, founded 1636.

THEOLOGICAL FACULTY.

Jacobus Isaac Doedes, . .	1859	New Testament Exegesis, Natural Theology, Hermeneutics, Encyclopædia.

J. J. P. Valeton,	1877	History of the Religion of Israel, History of the Old Testament Scriptures, Testament Exegesis.
G. H. Lamars,	1874	History of Religions, Philosophy of Religions, Ethics.
J. Cramer,	1884	Church History, History of Christian Doctrine, Patristics.

Appointed by the Synod of the Dutch Reformed Church.

T. Cañegieter,	1878	Dogmatics, History of the Dutch Reformed Church, Christian Polity and Law.
E. H. van Leeuwen,	1886	Biblical Theology, Practical Theology, History of Missions.

Students, ... 124
Volumes in Library, ...
Amount of Endowment, ...

Municipal University of Amsterdam, founded 1877.

THEOLOGICAL FACULTY.

A. D. Loman,	1856	Encyclopædia and History of Dogma.
J. S. Hoekstra,	1857	Philosophy of Religion, Ethics.
J. G. de Hoop Scheffer,	1860	Ancient Christian Literature, Old Testament Exegesis.
P. D. Chantiepie de la Saussaye,	1878	History of Religions, Practical Theology.
J. J. van Toorenenbergen,	1880	History of Christianity.
D. Völter,	1886	New Testament Exegesis.

Appointed by the Synod of the Dutch Reformed Church.

J. H. Gunning, jun.,	1882	Dogmatics, History of Dutch Church and its Doctrines, History of Missions.
J. Knappert,	1882	Biblical History, Biblical and Practical Theology, Church Government.

Number of Students, 1886-7, . . .
Volumes in Library, ...
Amount of Endowment, ...

Free University of Amsterdam, founded 1880.

The Free University of Amsterdam was founded in 1879, largely for doctrinal reasons, and is based on the old Confession of the Dutch Reformed Church—the Canons of Dort. Its existence may be regarded as a protest against the infidelity that appears in the National Universities. These are secular institutions, and as such are not "set for the defence of the truth."

The University has at present but three Faculties—Theology, Literature, and Letters. It began in 1880 with five students; it has now seventy-five, of whom a large number are studying for the University. The State recognises it as one of the public Teaching Institutions, but refuses to confer on it the power of granting degrees.

Theological students of the Free University are not recognised by the Synod of the National Church, nor eligible to a pastorate. The Theological Faculty was thus in danger of requiring to close. The recent movement however, in the National Church leading to the formation of a number of new congregations not connected with the Synod, has opened up fields of labour which are now being occupied by the Amsterdam students.

THEOLOGICAL FACULTY.

Abraham Kuyper,	Systematic Theology, Encyclopædia of the Reformed Theology.
Frederik L. Rutgers,	Church History, History of the Dutch Reformed Church, Church Government, Old Testament Exegesis.
(*Vacant*),	Ethics, Old Testament Introduction, Practical Theology, History of Idolatry, Old Testament Exegesis.
J. Woltjer,	Hebrew, Old Testament Exegesis, Archæology.
Arnold Hendrik de Hartog,	New Testament Exegesis, Patristics.

Students in attendance, 1886-7, . . . 46
Volumes in Library, ...
Endowment, ...

The Faculty and University have no connection with the National Church, but are drawing close to the new movement.

For students requiring assistance, funds are provided through private liberality,—some by money and others by free board and lodging.

The Professors are appointed by the Society for Higher Education based on the Confession of the Dutch Reformed Church, and must in their teaching conform to the Canons of Dort.

THE CHRISTIAN REFORMED CHURCH OF HOLLAND.

Theological School, Kampen, founded 1854.

There is a Preparatory School or Class connected with the Seminary, for the use exclusively of future Theological students, none being admitted under seventeen years of age, and the most of them being much older. The full course requires a seven or eight years' course of study, of which three or four years must be devoted to Theology.

THEOLOGICAL FACULTY.

Simon van Velzen,	1854	Sacred Rhetoric and Homiletics.
Helenius de Cock,	1854	Discipline, Symbolics, Liturgics.
Marten Noordtzij,	1875	Old Testament Exegesis and Archæology.
Douwe Klazes Wielenga,	1882	Church History, Introduction.
Lukas Lindeboom,	1882	Biblical History of New Testament Exegesis.
Herman Bavinck,	1882	Dogmatics and Philosophy.
Coenraad Mulder,	1886	Modern Languages and History.

Number of Students, 1886-87, . . . 81
Volumes in Library, ... 600
Value of Buildings, ... £3000

ITALY.

WALDENSIAN CHURCH.

Theological Hall, founded in 1855 at Torre-Pellice, and removed in 1860 to Florence.

THEOLOGICAL FACULTY.

Paolo Geymonat,	1855	Systematic and Pastoral Theology, and Catechetics.
Alberto Revel,	1870	Exegesis and Biblical Literature, Ecclesiology, and Liturgics.

Emilio Comba,	1872	Historical Theology and Homiletics.
Secretary,		Professor Revel.

Students in attendance in 1886-7,	15
Volumes in Library,	7,000
Annual income about	*lire* 10,000

The course of study extends over three years of nine months each, with semestrial and annual examinations.

The Seminary is under the direction of a committee of seven members appointed by the Waldensian Synod, and responsible to it.

There is no division of classes, and the subjects studied are mainly New Testament Exegesis, Church History and History of Dogmas, Dogmatics, Ethics, and Symbolics, and Homiletical Exercises. A fourth year is frequently spent at an Academy in Germany, or Switzerland, Rome, Scotland, Ireland, etc.

Tuition is free to all who wish to attend the classes, while students recommended by the Waldensian Table get free rooms and a small monthly allowance.

The Professors are appointed by the Synod on the recommendation of the Table, and must conform in their teaching to the Waldensian Confession of 1655, which was largely influenced by the Confession of Rochelle, 1559.

To obtain license, a student requires to pass an examination on the whole course of Theological study, and to deliver certain written exercises. When licensed by the Council, he then requires to pass a final examination on Faith and Practice before the Company of the Waldensian Pastors, in order to ordination by the Synod.

FREE CHRISTIAN CHURCH.

Theological Hall, Rome, founded 1873.

THEOLOGICAL FACULTY.

Alessandro Gavazzi,	Dogmatic and Polemical Theology, Church History.
Karl Roenneke,	Homiletics, Ethics, Exegesis—New Testament.
Henry Piggott,	Apologetics, Exegesis New Testament.

Students in attendance, 1886-7,	10
Volumes in Library,	10,000

The Professors are appointed by the General Assembly of the Church.

SPAIN.

REFORMED CHURCH OF SPAIN.

Missionary Training College, Puerto Santa Maria, Cadiz, Spain.

From the first years of the present Reformation work in Spain, the necessity of a Training College has been keenly felt, but great difficulties stood in the way of obtaining such an institution.

The want was for a time supplied by a Committee in Lausanne (Switzerland), whose work was to train and prepare at Lausanne Spanish lads taken to France or Switzerland. The result of this work was to furnish the Spanish Church with some of its best evangelists. Subsequently the Presbytery of Andalusia purchased a house for a College, and in 1883 the Irish Presbyterian Church sent a Principal, at the same time providing for his support.

THEOLOGICAL FACULTY.

Wm. Moore,	1883
Joseph Viliesid,	1883
Don Angel Blanco Fernandez,	1884
Don Rafael Blanco,	1884
Students in attendance, 1886-7,	12
Volumes in Library,	502

The Institute is under the control of the Presbytery of Andalusia.

Course of Study :—

First Year.—Greek, Hebrew, History of Philosophy, Biblical Archæology, and Catechetics.

Second Year.—Old and New Testament, Introduction ; Moral Philosophy, Exegesis, Hebrew.

Third Year.—Hebrew, Systematic Theology, Church History.

Fourth Year.—Systematic Theology, Homiletics, Pastoral Theology.

The Professors are appointed by the Presbytery, the Principal by the Presbyterian Church of Ireland. All must conform to the Westminster Confession.

To obtain licensure a student must be known for personal piety and aptness to teach. He must pass the College Examinations at the close of each session, and subsequently be examined by the Theological Committee of the Presbytery.

SWITZERLAND.

University of Bâle, founded 1460.

THEOLOGICAL FACULTY.

1. *John Christ. Riggenbach*,	1851	Systematic Theology and New Testament Exegesis.
2. *Immanuel Stockmeyer*,	1851	Practical Theology and New Testament.
3. *Franz Overbeck*,	1870	Church History (1-15th century).
4. *Rudolph Stähelin*,	1873	Church History (16-19th century), History of Doctrines and Encyclopedia.
5. *Conrad von Orelli*,	1873	Old Testament and Eastern Literature.
6. *Paul Wilhelm Schmidt*,	1876	New Testament.
7. *Rudolph Smend*,	1881	Old Testament and Eastern Literature.

Privat-docenten.

8. *Paul Böhringer*,	1879	Patristic Church History, Symbolics.
9. *Karl Marti*,	1881	Old Testament and Eastern Literature.
10. *Bernhard Emil Riggenbach*,	1882	Practical Theology and New Testament.
11. *Georg Schnedermann*,	1883	Systematic Theology and New Testament.
12. *Frederich Heman*,	1883	Systematic Theology, Pædagogics.

Students in attendance, 1886-7,	105
Volumes in Library,	40,000

(The University Library contains 150,000 volumes.)

The only link between the University and the National Church is the membership in the Supreme Church Courts of one of the Professors.

There is no imperative course of study. The students have absolute freedom to choose in this respect for themselves.

There are endowments belonging to the University for aiding needy students, and from these Theological students may be assisted.

The Professors who occupy Chairs numbered 1, 3, 4, 6, 7 are appointed by the State; those occupying 5, 11, and 12 are appointed by the Society for the Advancement of Christian Science (founded 1836); and those occupying 2, 8, and 9 serve gratuitously.

To be eligible for the pastorate a student must pass, 1st, the Preliminary examination in Church History, Philosophy, and Biblical Knowledge at the close of his fourth semester; and, 2d, the Final examination in Theology and Philosophy at the end of his course of study. On passing these satisfactorily, the candidate is recommended by the Examining Committee to the Department of Public Worship. These examinations are held alternately at Bâle and at Zurich, and secure for such as pass them eligibility for the ministry.

To obtain a pastoral charge, the minister must either be an ordained minister of the Bâle National Church, or have been received into its ministry by the Kirchenrath. Those also are eligible who are within the provisions of the Concordat of 24th February 1862, between the nine Swiss Cantons, on the subject of the reciprocal admission of Protestant ministers. That Concordat led to the appointment of a special Examining Committee, composed of the ecclesiastical authorities of the co-operating Cantons. It demands of the candidates on their examination a certificate as to their preparatory Arts Course, and at least three years of academic or university attendance.

University of Zurich, founded 1833.

THEOLOGICAL FACULTY.

Alexander Schweizer,	1835	Dogmatics and Ethics.
Otto Fritzsche,	1837	Ecclesiastical History.
Gustav Volkmar,	1858	New Testament.
Heinrich Kesselring,	1864	Practical Theology.
Gustav Steiner,	1870	Old Testament and Oriental Languages.
Theodor Häring,	1886	Dogmatics and History of Dogma.

Besides the above ordinary Professors, there are five privat-docents, each of whom is a minister of the National Reformed Church.

Emil Egli,	1880	Ecclesiastical History.
Conrad Furrer,	1885	History of Religion.
Johannes Martin Usteri,	1885	New Testament.
Friedrich Melli,	1885	Practical Theology.
G. von Schulttuss Rechberg,	1885	Dogmatics, History of Dogma, and Philosophy of Religion.
Moritz Heidenheim,	1884	Old Testament and Oriental Languages.

Number of students, 1886-7,	93
Volumes on Theology in University Library,	25,000
Amount of Endowment,	

The Zurich National Church and its University, including the Theological Faculty, are subject to the State.

The course of study is appointed by the Faculty.

The Professors are appointed by the Cantonal authorities, and have, as their doctrinal standard, simply the New Testament.

Candidates for the ministry are examined by an Examining Committee appointed by the Kirchenrath. To be eligible for a pastoral charge one must be a minister ef the Church of Zurich, or of a sister Church. Zurich has joined in the Concordat of 1862.

University of Berne, founded 1834.

THEOLOGICAL FACULTY.

Edward Miller,	1863	Practical Theology.
Samuel Œttli,	1878	Old Testament Philosophy.
Edward Langhans,	1880	Systematic Theology.
Rudolf Heck,	1881	New Testament Philosophy.
Hermann Liedermann,	1884	Church History, History of Doctrine.

Privat-Docenten.

Adolf Schlatter,	1881	New Testament Exegesis and History of Doctrine.
Emil Blosch,	1885	Church History of Switzerland.

Students in attendance, 1886-7, . . . 45
Volumes in University Library, . . .
(The Theological Faculty has no special library.)

The Faculty has no official relations with the Berne State Church.

The course of study is absolutely free. The subjects of the Professors are announced at the commencement of each semester, and the student selects the lectures he proposes to attend. The full course extends, according to law, to eight or nine semesters, some of which, however, may be spent at other Universities.

There is no Church provision for helping needy students, but from University funds, the curators can give liberal help to such students as may require assistance.

The Professors are appointed by the Berne State Government, and have no prescribed standard of doctrine.

In order to licensure, a student must pass—*first*, the Final Examination; and *second*, the Theological State Examination, conducted partly by examiners appointed by the State. He must also present a certificate of suitable character.

NATIONAL REFORMED CHURCH OF THE CANTON DE VAUD.

Academy of Lausanne, founded 1537.

The Academy of Lausanne founded in 1537, immediately after the conquest of Vaud by Bern in 1536, was for a long time simply a School of Theology. Among its early Professors were Peter Viret, Conrad Gessner, Theodore Beza, and others.

During the eighteenth century, to the existing chairs needful in a Theological Seminary, such as, Latin, Greek, Moral Philosophy, Systematic and Apologetic Theology, several other chairs were added, such as, Law, Medicine, Mathematics, etc.

After the events of 1798-1803, the Academy was still further extended in its Academic character by enlarging the Chair of Law, and by adding to the existing system Chairs of Chemistry, Natural Philosophy, etc.

Yet through all these changes the Academy retained its distinctive ecclesiastical character. It trained the candidates for the Ministry, and maintained its oversight of them until they entered on the pastorate.

In 1837, the Academy was secularised and divided into the Faculties of Arts, Law, and Theology. In 1869 it was reorganised and divided into the Faculties of Theology, Law, Arts, Science, and Technical Education.

FACULTY OF THEOLOGY.

Samson Vuilleumier, (Honorary Professor since 1883.)	1851	Practical Theology.
Henri Vuilleumier,	1868	Hebrew and Old Testament.
Louis Durand,	1869	Systematic Theology.
Eugène Dandison,	1869	Historical Theology.
Paul Vallotton,	1883	Practical Theology.
Ernest Combe,	1886	New Testament.
Charles Secretan,	1886	Philosophy.

Students of the first two years require to attend the class of Philosophy.

Number of Students,	30
No special Library, the early Academy Library has become the library of the Canton, and contains between,	60,000 and 70,000 volumes.
Yearly Income,	fr. 18,000

The ordinary Professors must belong to the National Reformed Church. By law they are members of the Synod. Three of the Faculty are on the Ordaining Committee which examines students for the ministry, and judges of their qualifications, while each year the Faculty presents to the Synod a report of its proceedings.

The course of study depends on the subjects appointed for the examinations that the students undergo at the end of the fourth and at the end of the eighth semester.

The first examination is in the following subjects :—Encyclopædia, History of Religions, Exegesis of the Old Testament, Biblical Geography, Introduction to Old Testament, Biblical Theology of Old Testament, Exegesis of New Testament, Biblical Theology of the New Testament, Introduction to Dogmatics, History of Philosophy, and Natural Law.

The second examination is on the following subjects :—Exegesis of Old Testament, History of the Times of Christ, Introduction to New Testament, Exegesis of New Testament, Church History, History of Doctrines and Symbolics, History of Modern Theology, Dogmatic and Christian Ethics, Homiletics, Catechetics and Pastoral Theology.

Students needing assistance are aided to a moderate extent, and are exempted from all College fees.

The Professors are appointed by the Cantonal State Council. When this is about to appoint, the Synodal Commission has a right to be consulted previously, but when it fills a chair by way of joint action, the Commission nominates one member of the Examining Committee.

Legally, the Professors possess absolute freedom of teaching, but morally, the teaching should be confined to the doctrines of the National Reformed Church, which has for its standard the Word of God contained in the Holy Scriptures. Since 1839, the Helvetic Confession has ceased to be obligatory.

Students commence their Homiletic exercises before the Professors in the second year of their studies. They do not deliver in the Churches any sermons but such as have been approved by the Professor of Practical Theology.

The Theological studies and examinations qualify the student for the degree of Licentiate in Theology. This he must possess to entitle him to appear before the Ordaining Committee.

The examination for licensure (similar to the Bacculaureate or Degree examination in France) includes two written exercises, one on a passage of Scripture which has not been explained by the Professor during the four years of study, and the other on some Theological question.

At the close of his course the candidate for the ministry is examined by the Synodal Ordination Committee as to his gifts and attainments, which also decides as to a confession of faith, in which the candidate states his views, religious and ecclesiastical. Students who have completed their Theological course, and who seek ordination, are called *Proposants*.

EVANGELICAL FREE CHURCH OF THE CANTON DE VAUD.

Theological Faculty, founded at Lausanne 1847.

The Free Church of the Canton de Vaud had its origin in the resignation of their charges, on 12th March 1845, by 190 pastors of the National Church. The Church was definitely constituted on 12th March 1847. A Theological Seminary was at once instituted, which since then has prepared many for the pastorate, not only in Vaud, but in France, Spain, Belgium, and the Foreign Mission field.

The Theological Faculty includes a Preparatory School. This school instructs young men in Greek, Latin, History, Mathematics, Literature, etc., so as to enable them after two or three years of general education to begin their Theological studies along with such as have had a regular and normal classical training as Bachelors of Letters. It is intended mainly for such as had not in their earlier years opportunity for classical studies.

THEOLOGICAL FACULTY.

J. Frederic Astie,	1855	Philosophy and Historical Theology.
Charles Porret,	1874	Practical Theology and New Testament Exegesis.
Lucien Gautier,	1877	Hebrew and Old Testament Exegesis.
Jules Bovon,	1880	Systematic Theology and New Testament Exegesis.
Henri Lecoultre,	1883	Historical Theology.

Number of Students, 1886-87,	28
Volumes in Library,	23,000
Yearly expenses, including those of the Preparatory School,	31,000 francs.

Course of Study:—

First Year.—Church History, History of the People of Israel and Old Testament Theology, History of Ancient Philosophy, New Testament Exegesis, Hebrew Grammar, Patristic Studies, Encyclopædia.

Second Year.—Church History, Introduction to Old and New Testaments, History of Modern Philosophy, History of Religion, Homiletics, Exegesis of Old and New Testament.

Third Year.—History of Dogma, Theology of the New Testament, Ethics, Exegesis of Old and New Testament, Symbolics, Catechetics and Ecclesiology.

Fourth Year.—History of Dogma, Dogmatics, Pastoral Theology, Exegesis of Old and New Testaments, History of Modern Theology.

Students are occasionally aided financially to a small extent, if they are necessitous.

The Professors are appointed by the Commission on Studies along with the existing Professors and certain delegates from the Synod, forming a special committee for this purpose. These Professors must conform to the teaching of the Church's Confession. Students seeking licensure must have studied for four years of nine months each;—passed the half-yearly examinations of these years; written seven sermons and two catechetical exercises; passed the final examination of the course, and prepared and maintained a (printed) dissertation called *Thèse*. Having fulfilled these conditions, they will receive the diploma of Licentiate in Theology, and are then eligible for a pastorate. Before installation, however, the student must present himself to the Synodal Commission to go through a colloquium or conversational inquiry into his faith, views, vocation, and ecclesiastical position.

REFORMED CHURCH OF NEUCHÂTEL.

Academy of Neuchatel, founded 1700; reorganised 1882.

The Theological Faculty was organised about the year 1700, by J. P. Ostervald, and down to 1848, was under the direction of the Classis. In that year it was placed under the control of the Synod, without any interference by the State. The Professors are paid from the interest of money that had been left to the ministers. In 1873 the Faculty of Theology was incorporated with the Academy, and reorganised in the spring-time of 1874.

THEOLOGICAL FACULTY.

Henri Dubois, ...	1874	Dogmatics, Ethics, Biblical Theology, History of Doctrine.
Alexander Perrochet, . . .	1874	Hebrew, Exegesis and Criticism of the Old Testament.
Eugène Ladame, ...	1874	Church History, Archæology, History of Israel.
Louis Nagel, ...	1874	Encyclopædia, Homiletics, Pastoral Theology.
Ernest Morel, ...	1883	Exegesis and Criticism of the New Testament.

Number of Students, 1886-87, ... 15
Volumes in Library, ...
(The Faculty has no library. The library of the Academy contains a number of theological works.)
Amount of Endowment, ...

The Seminary is so far subject to the National Church that the Synod appoints three members of the Advisory Committee of Higher Instruction.

Course of Study:—

First Year.—Encyclopædia, Archæology, Hebrew, History of Israel, along with a certain attendance in the Faculty of Arts.

Second Year.—Old and New Testament Exegesis and Criticism, Dogmatics, Ethics, Biblical Theology of the Old and New Testaments.

Third Year.—Church History, History of Doctrines, Homiletics, Catechetics, Liturgics, Pastoral Theology.

Students can receive aid from Church funds to a moderate amount: the State Council giving similar assistance to poor Neuchatelois, or Swiss students living within the Canton. These "Bursars" pledge themselves to serve the National Church for at least two years.

The Professors are appointed by the State Council, and have absolute freedom of teaching.

Students must possess the degree of Bachelor in Theology before they can become ministers of the National Church.

EVANGELICAL FREE CHURCH OF NEUCHÂTEL.

Faculty of Theology, founded 1875.

From the Reformation down to 1848 the National Reformed Church of Neuchâtel was governed by the Assembly of its pastors. In that year, the control of the Church was transferred from this Assembly to a Synod, consisting of three-fifths laymen and two-fifths ministers. The Synod, in doctrinal matters, adhered to the position held by the Assembly; but in 1873, there took place a disruption of the Church in consequence of certain legislation by the State which set aside all creeds and confessions. A Theological Faculty was at once organised to educate ministers for the newly formed Evangelical Free Church, and since then, has continued in operation.

THEOLOGICAL FACULTY.

Frederic Godet,	1851	New Testament Exegesis and Introduction.
Augustin Gretillat,	1870	Systematic Theology, including Apologetics, Biblical and Dogmatic Theology; Ethics.
Henri de Rougemont,	1881	Old Testament Exegesis, Practical Theology.
Charles Monvert,	1881	Church History; Old Testament, Introduction.
George Godet,	1887	New Testament Exegesis and Criticism.
Charles Monvert,		Instructor in History of the Jewish People.
Charles Terrissa,		Hebrew.
(*Vacant*),		Elocution.
,,		Sacred Music.

Number of Students, 1886-87,	30
Volumes in Library,	
Amount of Annual Income,	15,000 *fr.*

The students require to attend at least seven semesters of Theological tuition. These need not necessarily be at Neuchâtel, the Commission indeed encouraging them to attend part of their course elsewhere.

Students may receive moderate assistance from the Commission or funds of the Faculty.

The Professors are appointed by the Synod on the nomination of the Committee on Studies. The doctrinal standard of the Church is expressed in the following article:—"The Evangelical Church of Neuchâtel, independent of the State, acknowledges as the source and only rule of faith, the Holy Scriptures of the Old and New Testaments. It proclaims, in common with all Christian Churches, the great truths of salvation contained in the creed known as that of the Apostles. It believes in God the Father, who has saved us by the life, death, and resurrection of Jesus Christ his only begotten Son, our only Lord, and who regenerates us by the Holy Spirit; and it acknowledges this faith by observing, according to the appointment of the Lord, the sacraments of Baptism and the Lord's Supper."

Students for the ministry must pass the examinations in Theology conducted by the Committee on Studies, and those in morals and personal piety, conducted by the Ordaining Committee. The former examinations give a right to the diploma of Licentiate in Theology, the latter to the Certificate of Ordination.

The Faculty is under the supervision of a Committee on Studies appointed by the Synod, whose members are chosen for four years, and of which the Professors are members.

REFORMED CHURCH OF GENEVA.

University of Geneva, founded 1559.

THEOLOGICAL FACULTY.

Hugues Oltramare,	1854	New Testament Exegesis.
Auguste Bouvier,	1861	Dogmatics.
Jean Cougnard,	1865	Practical Theology, Homiletics.
Auguste Chantre,	1881	Church History.
Edouard Montet,	1885	Hebrew, Old Testament Exegesis.

(Each Professor considers all the subjects involved in the particular branch he teaches. Thus Professor Bouvier gives instruction in Apologetics and Biblical Theology; Professor Montet lectures on the History of Israel, Biblical Archæology, etc.)

Number of Students, 1886-87,	30
Volumes in Library, about	5000

There is no direct connection between the Theological Faculty and the National Church of Geneva. The former is a University arrangement, not an ecclesiastical foundation; but the graduates in the Theological course of study are entitled to become ministers of the Geneva National Church.

There are admitted to the Theological classes—1*st*, Bachelors of Science and Licentiates of Arts; 2*d*, Students who have for two years attended the Philosophy classes and passed the examinations; 3*d*, strangers (Bachelors in Arts) in whose cases the Committee, on the request of the Faculty, has dispensed with some of the customary requirements.

Students when they have completed three years' study under the Faculty, and whose examinations have been sustained, are allowed to seek the degree of B.D. The exercises required are an oral and a written examination, a sermon, and an essay.

The Course of Study is as follows:—

First Year.—Preparatory Studies—literary, philosophical, and scientific, Hebrew, German, Readings in the New Testament.

Second Year.—Apologetics, Church History, History of Israel, Old Testament Exegesis, History of the New Testament Text and Canon, Exegesis of John's Gospel.

Third Year.—Biblical Theology, Church History, Biblical Archæology, Exegesis of Old and New Testaments, Homiletics.

Fourth Year.—Dogmatics, Church History, Old Testament Introduction, History of the Books—text, Canon, Versions of Scripture, New Testament Introduction, Hermeneutics, Practical Theology.

Students requiring assistance can receive such; Swiss,—from certain old foundations, and French,—from the "French foundation," an old endowment of foreign origin and intended exclusively for students from France. These endowments are given only to regular students.

The Professors are appointed by the State Council (or the University's Council) of the Canton of Geneva,-and connect themselves with many of the tendencies of modern Theology. They may be outside the National clergy, and are not required to make any declaration of faith. The present Professors are all ministers of the National Church.

The Faculty is supported by the Canton, four of the Professors receiving 3400 francs a year, and the fifth 4200 francs.

In the Canton of Geneva, the pastors of the National Church are elected by universal suffrage of the Protestant electors. To be eligible for a pastoral charge in the Genevan National Church, one must be a bachelor, licentiate, or doctor of the Theological Faculty of this University, or possess equal standing in some recognised institution, such as the Faculty of Lausanne, Paris, or Montauban.

EVANGELICAL SOCIETY OF GENEVA.

Theological Seminary, Oratoire, Rue Tabazan, Founded 1831.

The Theological School of Geneva was instituted in 1831, by the Evangelical Society of Geneva, without any ecclesiastical link with any Church, and has preserved hitherto the principle of "ecclesiastical neutrality." It trains pastors for different Churches—established or non-established—in Switzerland, Belgium, and in France. At its institution the object sought was the evangelisation of France. Afterwards, other countries have been aided by it, so that now students from different countries and for different Churches, receive their theological education from its Professors.

THEOLOGICAL FACULTY.

David Tissot, . . .	1862	Practical Theology, Philosophy, French Literature.

Louis Ruffet, . . .	1873	General History—Church and Biblical.
Edward Barde, . . .	1880	New Testament, Exegesis and Criticism, Homiletics, Catechetics.
Antoine Baumgartner, . .	1886	Old Testament Exegesis and Criticism. Hebrew.
Aloys Berthoud, . . .	1887	Dogmatics, Ethics, Apologetics, Theology, Encyclopædia.

Number of Students, 1886-87, ...	62
Volumes in Library, ...	23,000
Yearly Income, ...	fr.50,000

The Seminary, like the Society whose Institution it is, is entirely unconnected with any Church.

The course of study extends over three years, eight months each during which the students require to be present. Students requiring assistance receive such through funds contributed for that purpose.

The Professors are appointed by the General Committee of the Evangelical Society, and in their teaching must conform to the Reformed Confessions of the sixteenth century.

To be eligible for ordination, students must pass all the examinations—present seven sermons, two discussions, one essay, three catechetical exercises, and then, possess a diploma.

UNITED KINGDOM.

ENGLAND.

PRESBYTERIAN CHURCH OF ENGLAND.

Theological College, Guilford Street, London, founded 1844.

FACULTY.

John Gibb, ...	1877	New Testament Literature and Church History.
Wm. Gray Elmslie, . . .	1883	Old Testament Literature and Apologetics.
J. Oswald Dykes, . . .	1888	Systematic Theology and Practical Training.
William Chalmers, . . .		*Emeritus Professor.*

Students in attendance, 1887-88, ...	16
Volumes in Library, ...	7,750
Annual Income, ...	£1,800

The College in all its departments is subject to the Synod, the Supreme Court of the Church.

Course of Study:—The Curriculum, which is distributed over three years, comprises the following subjects:—Dogmatic and History of Dogma; New Testament Exegesis and Criticism; Hebrew and Old Testament Exegesis and Criticism; Church History; Apologetics; Homiletics and Practical Training.

Scholarships are awarded by competitive examination, and Exhibitions of a small amount granted to students who may require pecuniary aid.

The Professors are appointed by the Synod, and must conform to the Westminster Confession.

Before a student enters the Theological College, he must have completed his course in Arts. When he applies for licensure, he must present to some Presbytery, certificates showing—1st, That he has completed the prescribed curriculum and satisfactorily performed all the appointed exercises; 2d, That he has passed the Exit Examination; and 3d, That he is a member in good standing in the English Presbyterian Church.

IRELAND.

PRESBYTERIAN CHURCH IN IRELAND.

Presbyterian College, Belfast.

Theological teaching in the Synod of Ulster commenced in 1817. In 1847 the College was reorganised with seven Professors, and rearranged in 1853.

FACULTY.

J. G. Murphy,	1847	*Professor Emeritus.*
William D. Killen,	1841	Ecclesiastical History.
Robert Watts,	1866	Systematic Theology.
Matthew Leitch,	1879	Biblical Criticism.
Archibald Robinson,	1886	Sacred Rhetoric and Catechetics.
William Todd Martin,	1887	Christian Ethics.
Thomas Walker (*Assistant*),	1888	Hebrew.
Secretary,		Professor Watts.

Students in attendance, 1886-7,	84
Volumes in Library,	17,000
Total Property,	£95,000

The College is under the direct control of the General Assembly, acting through a College Committee.

Students coming before the Committee for examination previous to Entrance on Theological study, must produce either a Degree in Arts or a general certificate with their class tickets from all the Undergraduate classes required by the General Assembly, including Junior and Senior Greek, Logic, and Metaphysics. Those offering themselves for the Exit Examinations must submit tickets from all their Theological Classes.

Course of Study :—

First Year.—Hebrew, Christian Ethics, Ecclesiastical History, and Sacred Rhetoric.

Second Year.—Hebrew, Systematic Theology, Ecclesiastical History, Biblical Criticism and Sacred Rhetoric.

Third Year.—Systematic Theology, Biblical Criticism and Sacred Rhetoric.

Students obtain money prizes by good answering at competitive examination.

The Professors in the College of Belfast and Derry are appointed by the General Assembly, and in their teaching must conform to the Westminster Confession and Catechisms, Larger and Shorter.

To obtain licensure, a student must have a Degree in Arts from some University or from Magee College, Derry. On the completion of the appointed course of Theological study, he must appear before a Committee appointed by the General Assembly on the nomination of the Presbyteries, and be examined by means of specific text-books, on certain prescribed subjects. If the examination be sustained, he is approved for license, and then applies to his own Presbytery for this purpose.

Magee Presbyterian College, Londonderry, founded 1865.

(Owes its existence to the bequests of Mrs. Magee, Dublin. Has both an Arts and a Theological Faculty.)

THEOLOGICAL FACULTY.

Thomas Witherow,	1865	Church History and Pastoral Theology.
Hugh Clarke Graham,	1878	Ethics.
James Lyle Bigger,	1885	Oriental Literature and Hermeneutics.
Francis Petticrew,	1886	Systematic Theology.
James M'Master,	1875	1st year Catechetics.

Professors in the Literary and Scientific Department who conduct the Catechetical classes of the undergraduate students :—

James M'Master,	1875	Greek and Latin.
Hugh Clarke Graham,	1878	Metaphysic, 3rd year Catechetics.
James Brown Dougherty,	1879	Logic & English, 2nd year ,,

Rev. Dr. Glasgow, by request of the General Assembly, lectures on the Modern Oriental Languages to the students in the Presbyterian College, Belfast, and the Magee College, Londonderry.

Secretary,	Professor Graham.
Librarian,	Professor Witherow.

Theological Students in attendance, 1886-7,	19
Volumes in Library,	7,500
Endowment,	£50,000

Length of Course, six years. Classes open each year first Monday in November, and close first Friday in April.

Magee College is entirely under the control of the Irish Presbyterian Church.

Course of Study :—

First Year.—Hebrew, Church History and Pastoral Theology, Ethics.

Second Year.—Hebrew, Church History and Pastoral Theology, Hermeneutics, Systematic Theology.

Third Year.—Hermeneutics, Systematic Theology, Elocution.

In each year of study—Undergraduate as well as Theological—a student requires to take a class of Catechetics—*i.e.* instruction in the Scriptures, Westminster Catechisms, and Confession of Faith.

REFORMED PRESBYTERIAN CHURCH IN IRELAND.

Theological Seminary, Belfast.

Previous to 1854, the students of the Irish Presbyterian Church attended the Scottish Reformed Presbyterian Seminary at Paisley, but in that year a Seminary was established at Belfast.

FACULTY.

Josias Alexander Chancellor,	1879	Systematic Theology and Church History.
James Dick,	1887	Biblical Criticism and Pastoral Theology.

Students in attendance, 1886-7,	7
Volumes in Library,	
Endowment,	

The Professors are appointed by the Synod, and must conform to the Standards of the Church.

SCOTLAND.

ESTABLISHED CHURCH OF SCOTLAND.

University of St. Andrews, founded 1411.

THEOLOGICAL FACULTY, ORGANISED 1537.

(Now St. Mary's College.)

Alexander Mitchell,	1848	Church History.
Frederick Crombie,	1868	Biblical Criticism.
John Birrell,	1871	Oriental Languages.
John Cunningham,	1886	Systematic Theology.

Students in attendance, 1886-7, . . . 45
Volumes in University Library, . . . 100,000
Annual Professorial expenses, . . . £750

All the Professors have hitherto been members of the Established Church, and usually, ministers thereof.

Course of Study:—

First Year.—Hebrew, Church History or Biblical Criticism, and Theology.

Second Year.—Hebrew, Biblical Criticism or Church History, and Theology.

Third Year.—Theology, Biblical Criticism or Church History, if not previously taken.

Students are assisted by means of Bursaries.

The Professors are appointed by the Crown, and must conform to the Westminster Confession of Faith.

To obtain licensure, a student, having completed his academic course, must have attended for two sessions the classes of Hebrew, Church History, and Biblical Criticism, and for three sessions, the class of Systematic Theology, and delivered the appointed exercises.

Glasgow University, founded 1451.

THEOLOGICAL FACULTY.

William P. Dickson, . .	1873	Systematic Theology, Apologetics, and Biblical Theology of the New Testament.
William Stewart, . . .	1873	Biblical Criticism, Hermeneutics, New Testament Introduction and Exegesis.
James Robertson, . . .	1877	Hebrew, Old Testament Introduction, Chaldee, Arabic, Syraic.
Robert Herbert Story, . .	1886	Church History.

Students in attendance, 1886-7, . . . 101
(Eleven of these attending in Arts.)
Volumes in University Library, . . . 130,000
Volumes in Theological Library, . . . 10,000
Annual Professorial Expenses, . . . £1561, 17s. 9d.

The Professors of the Theological Faculty are required by law to be members of the Church of Scotland.

Course of Study:—

First Year.—Divinity, Church History, Hebrew.

Second Year.—Divinity, Hebrew, Biblical Criticism.

Third Year.—Divinity, Church History, Biblical Criticism.

There are funds whose annual interest amounts to about £850. This is expended on Bursaries that are obtained by competitive examination or private gift.

Two of the Professors are appointed by the University Court and two by the Crown. On their appointment, the Professors must subscribe the Westminster Confession of Faith.

Aberdeen University, founded 1494.

THEOLOGICAL FACULTY.

William Milligan, ...	1860	Biblical Criticism and Divinity.
John Christie, ...	1877	Divinity and Church History.
Alexander Stewart, . . .	1887	Systematic Theology, etc.
Arch. R. S. Kennedy, . . .	1887	Oriental Languages.

Students in attendance, 1886-7, . . . 32
Volumes in University Library, . . . 100,000
Volumes in Theological Library, . . .

The Professors must belong to the Established Church of Scotland.

Course of Study :—

First Year.—Systematic Theology, Church History, Biblical Criticism, Hebrew.

Second Year.—The same.

Third Year.—Systematic Theology imperative ; any or all of the other three subjects optional.

There are Bursaries connected with the Faculty obtainable, some by competition and some by presentation.

The Professors are appointed by the Crown, except the Professor of Systematic Theology, who, under charter of 1642, is elected after competitive examination, by a body composed of twenty members elected for the purpose, partly by the University and partly by the Presbyteries in the Synod of Aberdeen. All the Professors must conform in their teaching to the Westminster Confession of Faith.

Edinburgh University, founded 1582.

THEOLOGICAL FACULTY.

Arch. H. Charteris,	1868	Biblical Criticism and Biblical Antiquities.
Robert Flint,	1876	Divinity.
Malcolm C. Taylor,	1876	Church History.
David L. Adams,	1880	Hebrew and Oriental Languages.

Students in attendance (1886-7), . . . 102
Volumes in Library, ...
Annual Expenses, ...

The Professors must belong to the Church of Scotland.

Course of Study :—

Students must attend the Divinity Class for three sessions, and the classes of Church History, Biblical Criticism, and Hebrew for two sessions—taking them in whatever order they please.

There are Bursaries amounting in value to about £740 per annum, which may be obtained by deserving students.

The Professors are appointed—two by Curators and two by the Crown—and must conform to the Westminster Confession of Faith.

To obtain licensure in the Church of Scotland, a student must have attended all the classes necessary for graduation in some University ; passed entrance examination by the Board previous to enrolment as a student of Divinity ; attended at Divinity Hall for three full or two full and three partial sessions ; delivered the prescribed exercises, and passed the usual examinations by the Presbytery.

FREE CHURCH.

New College, Edinburgh, founded 1843.

FACULTY.

George Smeaton,	1857	New Testament Exegesis.
Andrew B. Davidson,	1863	Hebrew and Old Testament Exegesis.
John Duns,	1864	Natural Science.
Wm. Garden Blaikie,	1868	Apologetics, Ecclesiastical, and Pastoral Theology.
Thomas Smith,	1880	Evangelistic Theology.

John Laidlaw,	1881	Systematic Theology.
Robert Rainy,	1862	Church History.
D. A. Moxey,		Instructor in Elocution.
James Kennedy,		Acting Librarian.

Students in attendance, 1886-87,	168
Volumes in Library, about	40,000
Value of endowments, bursaries, etc.,	£103,000

Course of Study :—

First Year.—Hebrew, Natural Science, Theology, Evangelistic Theology, Elocution.

Second Year.—Exegesis, Theology, Hebrew, Elocution.

Third Year.—Church History, Exegesis, Theology, Elocution.

Fourth Year.—Theology, Church History, Evangelistic Theology, Elocution.

All the Theological Colleges of the Free Church are under the jurisdiction of the General Assembly, by which body the Professors are appointed. These in their teaching must conform to the Westminster Confession.

To obtain licensure in the Free Church, a student must, in addition to possessing the usual academic qualification, attend one of the Colleges for a full course of four years, pass Entrance and Exit examinations, and then be examined by the Presbytery.

Free Church College, Aberdeen, founded 1845.

FACULTY.

David Brown (*Emeritus Professor*),	1857	
S. D. F. Salmond,	1876	Systematic Theology, New Testament Literature.
Geo. G. Cameron,	1882	Hebrew Exegesis of Old Testament.
James Iverach,	1887	Apologetics, New Testament Exegesis.
James Robertson,	1887	Church History, Pastoral Theology, Homiletics, Doctrine of the Church.
Alfred Macleod,		Instructor in Elocution.
(*Vacant*),		Lecturer in Natural History and Theology.
Thomas Smith,		Lecturer on Evangelistic Theology.

Students in attendance, 1886-87,	33
Volumes in Library, about	17,000
Value of Endowment, about	£56,000

Course of Study :—

First Year.—Apologetics (Butler's Analogy), Hebrew, New Testament Literature (Hammond's Outlines of Textual Criticism).

Second Year.—Hebrew, New Testament Exegesis (with Tischendorf's Synopsis), Systematic Theology, and Textual Exegesis.

Third Year.—Old Testament Exegesis, Church History (with Kurtz), Systematic Theology.

Fourth Year.—Church History, Pastoral Theology, and Doctrine of the Church (with Bannerman's *Church of Christ*).

Free Church College, Glasgow, founded 1859.

FACULTY.

Geo. C. M. Douglas,	1857	Hebrew and Old Testament Exegesis.
J. S. Candlish,	1872	Systematic and Pastoral Theology.

Thomas M. Lindsay,	1872	Church History, Christian Ethics.
Alex. B. Bruce,	1875	Apologetics.
Henry Drummond,	1879	Natural Science.
Thomas Smith,		Lecturer in Evangelistic Theology.

Students in attendance, 1886-87,	109
Volumes in Library, about	17,000
Amount of Endowment, about	£50,000

Course of Study :—

First Year.—Hebrew, Apologetics, Natural Science, Evangelistic Theology.

Second Year.—Hebrew, Systematic Theology, New Testament Exegesis.

Third Year.—Systematic Theology, Old Testament Exegesis, Church History.

Fourth Year.—Church History, Christian Ethics, Pastoral and Evangelistic Theology.

UNITED PRESBYTERIAN CHURCH.

Theological Hall, Edinburgh.

Formed in 1847 by the union of the Divinity Halls of the United Secession Church [instituted in 1820 on the union of the Associate or Antiburghers' Hall (established in 1748), with the Associate or Burghers' Hall (commenced in 1736)], and of the Relief Church, instituted in 1824.

FACULTY.

John Cairns,	1867	Systematic Theology and Apologetics.
James A. Patterson,	1876	Hebrew and Old Testament Literature.
David Duff,	1876	Church History, History of Doctrines.
Robert Johnstone,	1876	New Testament Literature and Exegesis.
(*Vacant*),		Practical Training.
Librarian,		D. W. Morris.

Number of Students,	116
Volumes in Library,	22,000
Gross value of Buildings,	£60,000
,, ,, Endowment,	£52,000

Length of course, three years, of five and a half months each. College opens November and closes in April.

The Hall is under the direct control of the Synod, the Supreme Court of the Church.

Course of Study :—

First Year.—New Testament Literature and Exegesis, Hebrew and Old Testament Literature and Exegesis, Practical Training.

Second Year.—Hebrew and Old Testament Literature and Exegesis, Systematic Theology and Apologetics, Church History.

Third Year.—New Testament Literature and Exegesis, Systematic Theology and Apologetics, Church History, Practical Training.

Students by competitive examinations obtain annually bursaries of from £10 to £50 in value. Some scholarships are held for two or three years. A Fellowship of £100 is competed for annually.

The Professors are appointed by the Synod, and must conform to the standards of the United Presbyterian Church.

To obtain licensure, a student must have completed a regular Arts curriculum at some University, a regular Theological curriculum in the Hall, and a series of examinations and trials by Examining Board and Presbytery.

UNITED ORIGINAL SECESSION CHURCH.

Divinity Hall, Glasgow.

FACULTY.

Wm. F. Aitken, ... 1875 Biblical Criticism.
James Spence, ... 1876 Systematic Theology.

Students in attendance, 1886-87, ... 6
Volumes in Library, ... 3,000

The Divinity Hall is under the superintendency of a Committee appointed by the Synod.

The Professors are appointed by the Synod, and must in their teaching conform to the Westminster Confession and Testimony of the Church.

To obtain licensure, a student must have taken the regular Arts course of the University, and then attended four sessions of the Divinity Hall.

WALES.

College of Theology, Trevecca, South Wales, founded 1842.

Until 1887, students seeking their education for the ministry in the Welsh Church could receive their training both in Arts and in Theology at either Bala or Trevecca. In that year, however, it was decided by the Church that the teaching of Arts in connection with the Theological institutions should cease, so that in future students would take their Arts course in one or other of the National Colleges—Aberystwith, Bangor, or Cardiff, the Church institutions confining themselves in future to Theology. Another proposal has subsequently been under discussion—namely, the uniting into one institution of the existing Colleges at Bala and Trevecca. This matter will probably be decided by the Church during the present year.

FACULTY.

William Howells, ... President and Theological Tutor.
Edwin Williams, ... Classical Professor.

Students in attendance, 1886-87, . . . 35
Volumes in Library, ... 3,500
Value of Buildings, ... £5,000
Value of Endowment, ... £21,000

College of Theology, Bala, North Wales, founded 1837.

In 1811, the Calvinistic Methodists or Presbyterians of Wales formally seceded from the Church of England, forming themselves in that year into a separate Church. No provision existed for training ministers until 1837, when the Rev. Lewis Edwards opened a Training School at Bala, out of which has grown the present Theological College. This is under the control of a Committee, one-half of which is appointed by the Monthly Meetings (or Presbyteries) and the other half by the Association.

FACULTY.

Ellis Edwards, . .
Hugh Williams, . .
Treasurer, . . Richard Davies, Esq., Lord-Lieutenant of Anglesea.
Secretary, . . Rev. R. H. Morgan, Towyn, Merioneth.

Endowment, ... £27,000
Value of Buildings, ... £11,000

The course of study extends over four years, and forms a valuable preparation for entering a Scotch or English University.

AFRICA.

EGYPT.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Theological Seminary, Cairo.

FACULTY.

Gulian Lansing,	Hebrew and Hermeneutics.
Andrew Watson,	Systematic Theology and New Testament Criticism and Exegesis.
William Harvey,	Church History, Government, and Pastoral Theology.

Students in attendance, 1885-86,	56
Volumes in Library,	203

The Seminary is under the care of the United Presbyterian Presbytery of Egypt. Its course of study is as follows :—

First Year.—Hebrew, Greek, Evidences of Christianity, Church History.

Second Year.—Hebrew, Greek, Systematic Theology, Church History, Hermeneutics.

Third Year.—Hebrew, Greek, Systematic Theology, Pastoral Theology, The Sacraments, Church Government and Discipline.

The students receive partial board daily and two dollars each month.

The Professors are appointed by the Missionary Society in Egypt, and in their teaching must instruct in "Calvinism, pure and simple."

DUTCH REFORMED CHURCH OF SOUTH AFRICA.

Theological Seminary at Stellenbosch, Cape Colony, founded 1858.

Previous to 1858, the Ministers of the Dutch Reformed Church of South Africa, received their Theological training in Holland, Utrecht and Leyden being the Universities generally attended by the Cape Students.

Up to 1877, the Seminary had only two Professors. but in that year a third was appointed, and at present the Church is considering the propriety of appointing a fourth, and thus of securing a full Faculty:

The course of study is similar, in most respects, to that followed at Utrecht, except that the curriculum extends for four years. At the close of the third year the Students, if successful in passing their examination before the Faculty, receive the diploma of Candidate of Theology. At the close of the fourth year these candidates are examined by a Synodical Committee, and, if successful, receive license to preach.

FACULTY.

Nicolaas Jacobus Hofmeyr,	1858	Old and New Testament Exegesis, Homiletics, and Pastoral Theology.
Johannes Isaac Marais,	1877	Apologetics, Speculative Philosophy, Natural Theology, and the History of Religion.
Peter Jacobus Gerhardus de Vos,	1883	Church History, and History of Missions, Dogmatic Theology, and connected subjects.

Students in attendance, 1886-87,	40
Volumes in Library,	
Endowment,	£15,000

The Seminary is in direct connection with the Synod, being managed by a body of Curators responsible to it.

Course of Study extends over four years, and embraces the following subjects:—Old and New Testament Exegesis; Natural, Systematic, and Practical Theology; Ethics; Church History; History of Philosophy; History of Religion; Homiletics; Isagogics; Biblical Criticism; Encyclopædia.

Students are aided by Presbyteries according to the wants of each case, and the state of the funds. The Synod has no general system.

The Professors are appointed by the Curators, and must conform to the standards of the Church—Belgic Confession, Heidelberg Catechism, and the Canons of the Synod of Dort.

Students, if M.A. graduates of the Cape University, are required to attend only three years in place of four. If they are only B.A. graduates, they must undergo an Entrance examination in Hebrew and Bible History, but if they be only matriculants of the University, the Entrance examination includes Latin, Greek, Elements of Hebrew, Dutch, English, Bible History, Outlines of General History, Natural Philosophy, Arithmetic, Algebra, first four Books of Euclid, and the Elements of Trigonometry.

CHRISTIAN REFORMED CHURCH IN SOUTH AFRICA.

Theological Seminary at Burghersdorp, Cape Colony, founded 1869.

FACULTY.

Dirk Postma, ...	1869	Theology, and connected subjects.
Martinus Postma, . . .	1880	Literature and Science.

Students in attendance, 1886-87, ...	9
Volumes in Library, ...	600
Annual Contribution from the Church, ...	£1000

The Seminary is under the direct control of the Church, acting through a Committee of Curators.

To qualify Students for entering the Theological classes, these must have passed the matriculation examination of the Cape of Good Hope University, and a literary examination by the Curators. The Theological course extends over three years, in addition to two years in Arts after matriculation.

Students may receive aid to about £40 a year. In each of the three States (Cape Colony, Orange Free State, and South African Republic) the local Church has a fund in accordance with the Art. 19 of the Canons of Dort, to which the different congregations contribute.

The Theological Professor is appointed by the Synod, the Literature Professor by the Curators.

The Theological Professor in his teaching must conform to the doctrinal standards of the Church.

No student is licensed unless he has completed satisfactorily the courses of study prescribed by the Church.

AMERICA.

THE UNITED STATES.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Seminary at Princeton, New Jersey, founded 1812.

In 1812, the General Assembly of the Presbyterian Church in the United States of America established at Princeton, New Jersey, a Theological Seminary for the training of students for the ministry. This institution, having been called into existence by the Assembly, is altogether under its control. This control is exercised through a Board of Directors, appointed by the Assembly. The Board consists of twenty-one ministers and nine

ruling elders. By it the Professors are appointed, suspended, or removed (subject to the judgment of the Assembly), and the instruction given by the Professors determined. There is also a Board of Trustees, consisting of nine ministers and twelve elders, having charge and control of the temporal affairs of the Seminary.

The Assembly has power to add to the Constitutional Articles of the Seminary, or of altering them to any extent; but such changes must be proposed at one Assembly and not adopted, except by a unanimous vote, till the Assembly of the subsequent year. Each Director on assuming office has to sign a declaration that he approves of the Plan of the Seminary, and will seek to promote the great design, while each Professor has to declare that he does solemnly and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America, as the confession of his faith.

FACULTY.

Alexander Taggart M'Gill, (Professor Emeritus)	1854	
William Henry Green,	1851	Oriental and Old Test. Literature.
James Clement Moffat,	1861	Church History.
Caspar Wistar Hodge,	1860	New Test. Literature and Exegesis.
Charles Augustus Aiken,	1871	Oriental and Old Testament Literature and Christian Ethics.
Francis Landey Patton,	1880	Relations of Philosophy and Science to the Christian Religion.
William Millar Paxton	1883	Ecclesiastical, Homiletical, and Pastoral Theology.
Benjamin Breckinridge Warfield,	1887	Didactic and Polemic Theology.
Henry W. Smith,		Instructor in Elocution.
John D. Davis,		Instructor in Hebrew.
Joseph Heatly Dulles,		Librarian.

Number of Students, 1886-87,	161
Volumes in Library,	48,400
Pamphlets, etc., etc.,	17,000
Amount of Endowment,	$1,097,930
Real Estate,	$400,000

The Course of Study is as follows :—

First Year.—Old Testament and New Testament Literature, Exegesis, Archæology, Relations of Philosophy and Science to the Christian Religion, Theological Encyclopædia, Ecclesiastical Theology, Homiletics.

Second Year.—Hebrew—Introduction, Exegesis, Didactic Theology, Church History, Relations of Philosophy and Science to the Christian Religion, Church Government, Homiletics.

Third Year.—Hebrew—Introduction, Biblical Theology, Didactic Theology, Church History, Relations of Philosophy and Science to the Christian Religion, Ethics, Pastoral Theology, Homiletics.

Fourth Year (for Post-Graduates).—Hebrew, Comparative Semitic Philology, Introductions and Exegesis, Greek Philology, Church History, Polemic Theology, Ecclesiology, Ecclesiastical Law and Discipline.

Students needing assistance can receive such from the Church's Board of Education, and also from the Scholarship Fund of the Seminary. Aid can be given to the extent of $200 a year.

[As the Seminary simply educates students, it has nothing to do with their licensure. This matter is entirely in the hands of Presbyteries, which make their own regulations, these having the right, without appeal, of deciding as to the qualifications of their members. Ministers seeking to join the Church must apply to a Presbytery, and are received or rejected by such at its discretion. The same principle holds in reference even to ministers in good standing within the Church. These, on removing from the bounds of one Presbytery to those of another, may or may not be received into membership by this latter, and, if rejected, can only go back to their former

Presbytery or try elsewhere. Hence, students or candidates for the ministry have, in a very special manner, to satisfy a Presbytery as to their competency. Nor will attendance at any particular seminary suffice for this purpose. The Presbytery must be satisfied from personal investigation. When a student, therefore, desires license, he appears before his Presbytery, possibly, without having attended any Theological College, or with a diploma from some Seminary certifying that he had attended its classes and performed its prescribed work. This is taken by the Presbytery at whatever value its members choose to put on it, while an examination that tests pretty thoroughly the real standing of the candidates then takes place. If satisfied with the answering, the Presbytery, without reference to any higher court, licenses the student and acknowledges him as a Licentiate under its care. Strictly speaking, this License is good only for the congregations within the bounds of the Presbytery, but, in practice, it is accepted by all other Presbyteries. In consequence of this system, the Theological Seminaries are open to any one who chooses to attend, and students, if regular and diligent, will be certified on these points, but to these alone, the Seminary authorities bear witness, leaving it to the Presbytery to decide as to the doctrinal views of candidates for license.

A student for the ministry may or may not report himself to a Presbytery before entering the Seminary. If he have not reported, he is regarded simply as a *student*, but if he have so reported he is called a *candidate*. This placing of himself under the care of the Presbytery may take place previous to his entering the Seminary, at any period during his attendance there, or even when he is applying for license, the Presbytery judging of his qualifications for the ministry by its direct examinations.

This mode of procedure is partly the result, and partly the cause, of the peculiar relation in which many of the Seminaries stand to the Church. For the most part, these owe their existence to local Presbyteries or Synods, and as these furnished the money, they also appointed the Professors. The General Assembly has thus never had direct control over the Seminaries. The local Board of Trustees appoint the Professors and determine the course of study. At the Reunion in 1869, the Seminaries agreed, as an act of courtesy to the General Assembly, to report to it each year, and to ask its confirmation of newly-elected Professors, but beyond what was thus conceded to it, the General Assembly has nothing to do with any of the general Seminaries.]

The Professors are appointed by the Board of Directors, subject to the veto of the Assembly, and in their teaching must conform to the Westminster Confession and Directory of Worship.

Theological Seminary at Auburn, N.Y., founded 1820.

In 1818, the Synod of Geneva resolved on establishing a Seminary within its bounds for the benefit specially of Western New York. The General Assembly did not oppose the new institution, but threw the whole burden of its support on the Synod. In 1820 an Act of Incorporation was obtained placing the general supervision of the Seminary in the hands of a Board of Commissioners to be annually chosen by the Presbyteries that had composed the Synod of Western New York. In 1821 the Seminary commenced with three Professors and eleven students.

FACULTY.

Samuel M. Hopkins, . . .	1847	Ecclesiastical History and Church Polity.
Ezra A. Huntington, . . .	1854	Biblical Criticism.
Willis J. Beecher, . . .	1871	Hebrew Language and Literature.
Ransom B. Welch, . . .	1876	Christian Theology.
James S. Riggs, . . .	1887	Biblical Greek.
Timothy G. Darling, . . .	1887	Sacred Rhetoric and Pastoral Theology.
Anson J. Upson, . . .		Emeritus Professor.
E. A. Huntington, ...		Librarian.

Students in attendance, 1886-7,	56
Volumes in Library,	17,000
Amount of Endowment,	$572,847

The control of the Seminary is vested in a Board of Trustees and a Board of Commissioners. The Trustees have the immediate care of the Seminary, and the management of its estate, both real and personal. The Board of Commissioners is composed of a representation of two clergymen and one layman from each of the Presbyteries in what was formerly the Synods of Albany, Central New York, Geneva, and Western New York. The Commissioners fill the places of the Trustees as they become vacant; appoint the Professors; and, with the concurrence of the Trustees, fix the salaries, and make all necessary appropriations of funds. Each Commissioner holds his office three years; one going out of office and the Presbytery supplying his place by a new election each year. Vacancies occasioned by removal are filled by the Presbyteries as they occur. The appointments of Professors are reported to the General Assembly of the Presbyterian Church.

The Examining Committee on the part of the Commissioners is composed of those members who are serving their third year of office.

Western Theological Seminary, Allegheny, Pa., founded 1827.

The rapid growth of the Church in Western Pennsylvania and Ohio, with the difficulty of obtaining sufficient ministerial supply, led in 1825 to the proposal to establish within the bounds of some one of the Western Synods, a Theological Seminary according to the plan of Princeton. In 1827, the General Assembly selected Allegheny, Pa., as the location of the new institution, and in 1828, appointed Professors to its Chairs. Classes were commenced in the fall of the same year with a fair attendance of students, while the Seminary has since been well attended.

FACULTY.

William H. Jeffers,	1877	Old Testament Literature, Ecclesiastical History, History of Doctrines.
Thomas H. Robinson,	1884	Sacred Rhetoric, Church Government, Pastoral Theology.
Robert Dick Wilson,	1886	Hebrew, Chaldee, Old Testament History.
Henry T. M'Clelland,	1886	Didactic and Polemic Theology, Comparative Religions.[1]
Matthew B. Riddle,	1887	New Testament Literature, Exegesis.
Charles W. Hollister,		Instructor in Elocution.

Students in attendance, 1886-7,	68
Volumes in Library,	21,000
Value of Real Estate,	$165,000
Value of Endowments,	463,000
	$628,000

The annual session extends from the first Tuesday of September to the third Thursday of the following April.

The Seminary is under the direct control of the General Assembly.

Course of Study:—

First Year.—Sacred History, Archæology, Sacred Rhetoric, Church Government, Old Testament Languages, Didactic and Polemic Theology, New Testament Literature.

Second Year.—Ecclesiastical History and History of Doctrine, Homiletics, Church Government, Old Testament Languages, Didactic and Polemic Theology, New Testament Literature.

Third Year.—Ecclesiastical History; History of Doctrines of Modern Philosophy, and of the Presbyterian Church; Pastoral Theology; Sacred Rhetoric; Old Testament Languages; Didactic and Polemic Theology; New Testament Literature.

Fourth Year (*Post-Graduate*).—Historical Theology, Sacred Rhetoric, Old Testament Literature, Theology, New Testament Literature.

The Professors are appointed by the General Assembly, acting through a Board of Directors.

Lane Theological Seminary, Cincinnati, Ohio, founded 1829.

About 1826, the Western portion of the Presbyterian Church sought to have a Theological Seminary established in its section of the country. The Assembly was unwilling to go as far west as some desired, and hence, in 1827, independent action was proposed by the Synods of Kentucky, Ohio, and Indiana. In 1828, two gentlemen from Boston named Lane, impressed with the necessity of establishing a Theological Seminary considerably west of the Allegheny Mountains, proposed to found and endow such an institution, and when the Baptist denomination, to which they belonged, declined to co-operate in the movement, addressed themselves to the Presbyterian Church. By this, their offer was gladly accepted, and Lane Seminary came into existence. This had at first only a Literary Department, which was soon transferred to Miami University, and a purely Theological Faculty constituted.

FACULTY.

Llewelyn J. Evans, ...		New Testament, Greek, and Exegesis.
Edward D. Morris, ...		Systematic Theology.
Henry P. Smith, ...		Hebrew and Old Testament, Exegesis.
Wm. Henry Roberts, . . .	1886	Practical Theology, Encyclopædia, Homiletics, Pastoral Theology, Church Government, Missions.
(*Vacant*), ...		Biblical and Ecclesiastical History.
James A. Craig, . .		Instructor in Hebrew.
Robert P. Porter, . .		Instructor in Elocution.

Number of Students, 1886-7, ...	50
Volumes in Library, ...	15,000
Amount of Endowment, ...	$500,000

The Seminary course requires three years of attendance of one term each. The term commences on the second Thursday in September, and continues thirty-four weeks, closing the first Thursday in May.

Course of Study:—

First Year.—Old and New Testament Exegesis, Church History, Apologetics, Homiletics.

Second Year.—Systematic Theology, Church History, Old and New Testament Exegesis, Encyclopædia, Pastoral Theology, Homiletics.

Third Year.—Ecclesiology, Church History, Old and New Testament Exegesis, Pastoral Theology, Homiletics, Catechetics, Church Government, Missions.

Students receive aid from the Board of Education, as at other Seminaries of the Presbyterian Church.

The Professors are appointed by the Board of Trustees, subject as in other Seminaries, to the veto of the Assembly; and in their teaching must conform to the Westminster Confession.

Union Theological Seminary, New York City, founded 1836.

This Seminary owes its existence in great measure to the discussions which preceded the division of the Presbyterian Church in 1837. Some of

the existing Seminaries of the Church were subject directly to the General Assembly; others to certain Synods or Presbyteries, by which they had been organised and endowed. Under such circumstances, the administration of a Seminary might be affected by even an accidental majority in a Church Court. To guard against this danger, it it was resolved to establish in New York City a Seminary, that, while in harmony with the Church, should yet be independent of its control. Money having been raised, in 1836, the Seminary was organised and placed under the care of a Board of Directors chosen by the friends and founders of the Institution.

In the constitution then adopted it was provided, that the Directors should declare their approval of the Westminster Confession and the Presbyterian form of Church Government, while the Professors declare that they "receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scripture," and that they "approve of the Presbyterian form of Government." At the Reunion, in 1870, the Directors voted to make an annual report to the General Assembly of the Presbyterian Church, and conceded to that body the right of veto in the appointment of Professors.

FACULTY.

William Greenough Thayer Shedd,	1863	Systematic Theology.
Philip Schaff,	1870	Church History.
George Lewis Prentiss,	1873	Pastoral Theology, Church Polity and Mission Work.
Charles Augustus Briggs,	1875	Hebrew and the Cognate Languages.
Thomas Samuel Hastings,	1881	Sacred Rhetoric.
Francis Brown,	1879	Biblical Philology.
Marvin R. Vincent,	1887	Sacred Literature.
Charles Roberts,		Instructor in Elocution.
Reinhold L. Herman,		,, Sacred Music.
Charles R. Gillett,		Librarian.

Students in attendance, 1886-7,	140
Volumes in Library,	53,000
Pamphlets,	48,000
MSS.,	184
Amount of Endowment,	$1,300,000

Course of Study is as follows:—

First Year.—Propædeutics, Philology, Exegesis, Mission Work, Hebrew, Biblical Theology, History, Apologetics, Vocal Culture.

Second Year.—Exegesis, History, Dogmatics, Catechetics, Homiletics, Christian Ethics, Vocal Culture.

Third Year.—Exegesis, Biblical Theology, History, Dogmatics, Homiletics, Pastoral Theology, Symbolics, Church Polity, Vocal Culture.

Students not receiving appropriations from Boards of Education or Societies, may receive aid, if needed, from the Seminary Scholarships. Applications for these scholarships must be made to the President in writing, accompanied by certificates of college standing. According to the action of the Board of Directors, no one can enjoy the benefit of a Scholarship whose standing is below seventy-five per cent.

The Professors are appointed by the Board of Directors, and must conform in their teaching to the Westminster Confession.

Danville Theological Seminary, Kentucky, founded 1853.

In accordance with the desires of the eleven Western and South-Western Synods, the General Assembly agreed in 1853, to establish a Western Seminary according to the plan of Princeton, and which should be directly under its own care. Very generous assistance in the matter having been

promised by the Synod and the citizens of Danville, Kentucky, the Assembly decided to locate the new institution in that town and to give its name to the Seminary. A full staff of Professors was at once elected, and classes were opened in the fall of the same year. The attendance of students was unexpectedly large, but the turmoil and perils incident to the war of 1861-4, shattered the classes. In 1861, the Presbyterian Church of the United States was organised, when a large portion of the field from which Danville Seminary students had come was withdrawn, while by the Reunion of the Old and New School Assemblies in 1869, Lane Seminary became a serious rival in the portion that remained of its original field.

In 1883, the attendance of students was so reduced that several of the Professors resigned, and practically the Seminary was closed. In 1886 it was re-opened, however, and the vacant chairs refilled, the Seminary availing itself of the services of certain Professors in Centre College, an arrangement that is still in force.

FACULTY.

Stephen Yerkes, ...	1857	Biblical Literature and Exegetical Theology.
Ormond Beatty, ...	1886	Historical Theology.
Claud B. H. Martin, ...	1886	Didactic and Polemic Theology.
John L. M'Kee, ...	1886	Homiletics and Pastoral Theology.

Number of Students, 1886-7, . . .	10
Volumes in Library, ...	8,500
Value of Property, ...	$200,000

The Course of Study is at present being subjected to revision and re-arrangement.

Students requiring assistance may receive such, partly from the Assembly's Board of Education, and partly from the funds of the Seminary.

The Professors are appointed by the Board of Directors, and must conform to the doctrinal standards of the Church.

The governing power is in the hands of a Board of Directors, consisting of fifteen ministers and of as many elders, each serving for three years. The original members of this Board were appointed by the Assembly, and may fill all vacancies, subject to the approval of the Assembly. Previous to the Reunion, the Assembly annually elected the members of this Board and appointed the Professors.

The Board of Trustees simply holds and attends to the financial affairs of the Seminary.

M'Cormick Theological Seminary, Chicago, Ill. Founded 1829; reorganised 1859.

The region called the Western Reserve was, between 1820-1830, rapidly filling up with immigrants, for whose religious necessities few ministers could be obtained. In 1827, Hanover College in Indiana was commenced, and in 1829 the Synod of Indiana established a Theological Seminary in connection with it, which, in 1830, was opened under the name of the "Indiana Theological Seminary." In 1840 this Seminary was removed to New Albany, Indiana, where it remained for a number of years. In 1856, the Synods of Cincinnati, Wisconsin, Iowa, Illinois, Northern Indiana, Chicago, and Indiana, united in the support of this Seminary, which was then removed to Chicago, and its name changed to that of "The Presbyterian Theological Seminary of the North-West," the Synods retaining their power of appointing or removing the Professors. In 1859, the Synods transferred to the Assembly all their powers over the Seminary, which thus became a General Assembly Institution. In 1872, another change of control took place. The General Assembly appointed a self-perpetuating Board of Directors, with power to appoint or to remove the Professors, subject always to the Assembly's veto. In 1886, the Trustees obtained permission from the General Assembly to recognise the

indebtedness of the Seminary to the princely financial gifts of W. H. M'Cormick, Esq., by connecting his name with it, so that it is now known as "The M'Cormick Theological Seminary of the Presbyterian Church."

FACULTY.

Le Roy J. Halsey,	1859	Church Government and Sacraments.
Thomas H. Skinner,	1881	Didactic and Polemic Theology.
Willis Green Craig,	1882	Biblical and Ecclesiastical History.
David Calhoun Marquis,	1883	New Testament Literature and Exegesis.
Herrick Johnston,	1883	Sacred Rhetoric, and Pastoral Theology.
Edward Lewis Curtis,	1886	Old Testament Literature and Exegesis.
John De Witt,	1888	Apologetics and Missions.

Students in attendance, 1886-7,	114
Volumes in Library,	10,000
Endowment of Real Estate,	$100,000

The Session commences on 1st September, and closes 6th April of the following year.

Course of Study:—

First Year.—Didactic and Polemic Theology, Biblical and Ecclesiastical History, Ecclesiology, Old Testament Literature and Exegesis, New Testament Literature and Exegesis, Sacred Rhetoric.

Second Year.—Didactic and Polemic Theology, Biblical and Ecclesiastical History, Old Testament Literature and Exegesis, New Testament Literature and Exegesis, Sacred Rhetoric.

Third Year.—Didactic and Polemic Theology, Sacred Rhetoric, Pastoral Theology, Ecclesiastical History, Old Testament Literature and Exegesis, New Testament Literature and Exegesis.

Students pay neither tuition fees nor rent for their rooms in the College building—all being furnished by the authorities. Including the aid from the Education Board, students needing assistance can be aided to the extent of $200 a year.

Theological Seminary, San Francisco, California, founded 1871.

FACULTY.

George Burrowes,	Greek and Hebrew Exegesis, with Special Introduction.
William Alexander,	Biblical and Ecclesiastical History, with General Introduction.
Aaron L. Lindsley,	Practical Theology.
Thomas Fraser,	Systematic Theology.

Length of course, three years of seven months each.

Students in attendance, 1886-7,	
Volumes in Library,	14,300
Pamphlets,	1,000
Endowments,	$200,000

German Theological School of the North-West, Dubuque, Iowa, founded 1856.

FACULTY.

Adalbert J. Schläger,	1878	Oriental Languages and Biblical Criticism.
Adam M'Lelland,	1883	Church History.

John Bantly,	1884	Dogmatic and Didactic Theology.
Godfrey Moery,	1884	Arts and Sciences.

Students in attendance,	27
Volumes in Library,	2,000
Annual Income,	$13,000
Value of Property,	$45,000

The Seminary is under the control of the General Assembly, acting through a Board of Directors.

Course of Study :—

First Year.—Theology, Hebrew, New Testament Exegesis, Old Testament History, Antiquities, Psychology, and Ethics.

Second Year.—Theology, Church History, Old and New Testament Exegesis, Biblical Criticism, Introduction, Sacred Rhetoric.

Third Year.—Theology, Church History, Old and New Testament Exegesis, Church Government, Pastoral Theology, German and English Sermonising.

Students attending this Seminary and requiring assistance can receive a moderate aid.

German Theological School, Newark, New Jersey, founded 1866.

This Seminary seeks to educate a German Ministry for the German-speaking people of the United States. Instruction is given in both languages—English and German. Its promoters desire that at graduation the Students should be, on the one hand, in full sympathy with the American Christian mind in the doctrine, polity, and practice of the Scriptures; and, on the other hand, in full sympathy with the German mind in language, and in domestic and social life. The graduate, as an *individual*, should gravitate towards the German flock; the pastor and flock, *as a mass*, should gravitate towards the American life.

FACULTY.

Charles E. Knox,	Homiletics, Church Government, and Pastoral Theology.
George C. Siebert,	Biblical Exegesis and Theology.
Frederick E. Hausser,	Hebrew Exegesis and Church History.
Henry M. Landis,	New Testament History and Academical Studies.

Students in attendance, 1886-87, 29; of whom Theological,	13
In Library,	3000
Value of Buildings,	$18,000
Value of Endowments,	$44,000

The Seminary year extends from the second Wednesday of September to the second Wednesday of June.

The course of Theological study is divided into two departments—the Theological and Academic. As the design of this institution is to educate young Germans, without separating them too far from linguistic, social, and domestic affinities with their German countrymen, and as there are no German primary institutions or colleges in the U.S. to fit young men for such a theological school, the plan of instruction is designed to furnish a compacted course of studies as usually taught in the academy, the college, and the Seminary. The full course comprises seven years—four years in the Preparatory and three years in the Theological department. The curriculum now in force is subject to modification as the classes advance.

Course of Study:—

Junior Year.—Hebrew, Greek, Exegesis, Old Testament Introduction, Theology, Church History, Homiletics, Missions.

Middle Year.—Hebrew, Greek, Theology, Church History, Sacred History, and Exegesis, Homiletics.

Senior Year.—Old and New Testament Exegesis, Theology, Church History, Church Government and the Sacraments, Pastoral Theology, Homiletics.

Theological Department of Lincoln University, Pa., founded 1871.

FACULTY.

Isaac N. Rendall,	Ecclesiastical Latin.
Gilbert T. Woodhull,	Hellenistic Greek, and New Testament Literature.
Thomas W. Cattell,	Sacred Geography, and Biblical Antiquities.
Benjamin T. Jones,	English Bible.
E. T. Jeffers,	Systematic Theology.
David E. Shaw,	Hebrew, Church History.
Samuel A. Martin,	Sacred Rhetoric.

Theological Students during 1886-87,	40
Volumes in Library,	9000
Endowment,	

Theological Department of Biddle University, Charlotte, North Carolina, founded 1877.

FACULTY.

William F. Johnston,	Homiletics and Church History.
Stephen Matoon,	Theology and Church Government.
Thomas Lawrence,	Old and New Testament Exegesis.

Theological Students during 1886-87,	16
Volumes in Library,	3100
Endowment,	

PRESBYTERIAN CHURCH IN THE UNITED STATES.

Union Theological Seminary, Hampden-Sidney, Va., founded 1812.

In 1812, the Synod of Virginia, established at Hampden-Sidney, within the bounds of the Presbytery of Hanover, a Theological Seminary which was of the greatest service in providing ministers for the rapidly increasing population of the South. Its first Professor, Dr. Hoge, having died in 1819, the Seminary remained in abeyance till 1823, when Dr. Rice was appointed Professor.

In 1826, the Presbytery requested the General Assembly to take over in part the funds of the Seminary, and manage them for the benefit of the institution. To this the Assembly agreed, and then decided that the Seminary at Hampden-Sidney should in future be known as "the Theological Seminary of the Presbyterian Church, under the care of the Presbytery of Hanover."

The Presbytery now transferred the care and control of the Seminary over to the Synods of Virginia and of North Carolina, on which the Assembly ordered the institution to be known as "The Union Seminary of the General Assembly, under the care of the Synods of Virginia and North Carolina."

FACULTY.

B. M. Smith,	1854	Oriental Literature.
Th. E. Peck,	1863	Systematic and Pastoral Theology.
H. C. Alexander,	1869	Biblical Literature and Interpretation, N.T.
J. F. Latimer,	1884	Church History and Polity.
W. W. Moore,	1886	Oriental Literature and Archæology.

Number of Students, 1886-7,	59
Volumes in Library,	12,000
Yearly Income,	

The Seminary is under the care of the Synods of Virginia and North Carolina. The Board of Directors is composed of twenty-four members, twelve from each of the Synods to which the Board reports. The General Assembly of the Presbyterian Church in the United States has a right of general superintendence, may advise and recommend, but not originate, measures for the management of the institution.

The Course of Study is as follows:—

First Year.—Church History, Hebrew, Greek, Biblical Literature, Homilectics, Theology.

Second Year.—Church History, Hebrew, Greek, Theology, Exegesis.

Third Year.—Theology, Church History, Exegesis, Archæology.

The College year extends from the 1st of September to the 1st of May, and "any young man who is a communicant in any Christian Church of evangelical faith, being a graduate of any respectable college, or presenting satisfactory testimonials of possessing such literary qualifications, especially in the languages, as would entitle him to enter the Senior Class in any such college, may be admitted to the privileges of the Seminary."

Theological Seminary at Columbia, South Carolina, founded 1828.

In 1827, the Seminary in Virginia had been reorganised by the Assembly as "The Union Seminary of the General Assembly under the care of the Synods of Virginia and North Carolina."

This at once led the Synod of South Carolina and Georgia to take active measures for organising a Seminary within its bounds. In 1828 therefore, the Southern Theological Seminary was established at Columbia, S.C. In 1833, application was made to the New England States and elsewhere for financial assistance, when a sufficient sum was obtained to secure the permanency of the institution.

FACULTY.

James D. Tadlock,	1884	Church History, and Geography.
John L. Girardeau,	1876-1887	Didactic and Polemic Theology.
—— *Petrie*,	1888	Biblical Literature and Exegesis.
F. R. Beattie,	1888	Natural Science in connection with Revelation, and Pastoral Theology, and Sacred Rhetoric.

Number in attendance, 1886-7,	21
Volumes in Library,	22,000
Capital of Endowment,	$270,000

Columbia Seminary was organised in 1828, and is at present under the control of the four Synods of South Carolina, Georgia, Alabama, and South Georgia and Florida.

The course is similar to that usually followed in the other Theological Seminaries of the Presbyterian Church.

The students requiring aid receive such, it being left to themselves to refund or not as their circumstances may admit.

The Professors are appointed by the Board of Directors, subject to the approval of the above named four Synods, and must conform in their teaching to the standards of the Presbyterian Church in the United States.

Austin Theological Seminary, Texas, organised 1884.

The State University of Texas is situated at Austin. That institution not only gives free tuition to all students, but being undenominational, young men of all phases of belief attend its classes, where they receive a high class literary education. Students in attendance, and seeking the ministry of the Presbyterian Church, have opportunities furnished them for training in the various branches usually taught in Theological Seminaries.

FACULTY.

Robert S. Dabney, ...
R. K. Smoot, ...
William S. Red, ...

Students in attendance, 1886-7, ... 7

The Seminary is under the care of the Presbytery of Central Texas, with the sanction of the Synod of Texas.

The combining of the Theological teaching with the usual academic training, secures a great economy of the Church's funds, a considerable saving of time to the students, and a general broadening of the individual character by the constant intercourse with associates engaged in different lines of study.

Institute for Training Coloured Ministers, Tuskaloosa, Alabama, founded 1875.

The design of this Institute is to furnish the training necessary to fit coloured men for the duties and responsibilities of the Gospel ministry, including some instruction in the academic branches, and also careful training in the spirit and deportment of the Gospel minister, and the practical details of ministerial duty.

FACULTY.

J. G. Praigg, ...	1886	Theology, Church History and Government, Ethics.
J. R. Howerton, ...	1887	Theology—Introduction, Catechism, Homiletics.
C. A. Stillman, . . .		Superintendent.

Students in attendance, 1886-7 (of whom 21 are Presbyterians, 5 Methodists, and 1 Baptist), . . 27
Volumes in Library, ... 1400

There are two sessions in the year, each of five months.

Tuskaloosa Institute is part of the Evangelistic work for the coloured people of the Southern Presbyterian Church, and is under the control of its General Assembly in every respect.

The Course is as follows:—

1. *First Session.*—Bible Reading; Shorter Catechism (with Boyd's explanations); Story of the Bible; Arithmetic (mental and written); English Grammar; Spelling and Writing.

2. *Second Session.*—Bible Reading, and Critical Study of the Scriptures; Shorter Catechism (with proofs); Story of the Bible; Moral Science (Alexander); Geography; English Grammar; Arithmetic; Spelling and Writing.

3. *Third Session.*—Bible Reading and Critical Study of the Scriptures; Shorter Catechism (Boyd's Analysis); Hodge's Commentary on the Confes-

sion of Faith ; Introduction to the Study of the Scriptures (Nicholls') ; Bible History (Blaikie) ; English Grammar ; Arithmetic ; and Spelling.

4. *Fourth Session.*—Bible Reading and Critical Study of the Scriptures ; Theology (Hodge's Outlines) ; Pastoral Theology (*Pilgrim's Progress*) ; Nicholls' Introduction ; Church History (Moffett) ; Church Government, and Shorter Catechism.

Saturdays are given to the *preparation* of sermons and lectures under the direction of Prof. Praigg, and Mondays to the *delivery* of sermons and lectures, and other parts of regular public worship, with criticism of the same—special attention being given to the pulpit reading of the Scriptures and Hymns—under the direction of Prof. Howerton.

The Professors are appointed by the Assembly's Executive Committee.

REFORMED CHURCH IN AMERICA.

Seminary at New Brunswick, New Jersey, founded 1784.

FACULTY.

Samuel M. Woodbridge,	1857	Church History and Government.
John de Witt,	1863	New Testament Exegesis and Literature.
David D. Demarest,	1885	Pastoral Theology.
William V. V. Mahon,	1881	Systematic Theology.
John G. Lansing,	1884	Old Testament Languages and Exegesis.

Students in attendance, 1886-7,	22
Volumes in Library,	40,000
Endowments,	$303,000

Length of Course—Three years of eight months each.

The Seminary is under the care of the General Synod, the Supreme Court of the Church.

Course of Study :—

First Year. — Biblical History, Hebrew, Greek, Pastoral Theology, Standards of the Church, Christian Ethics.

Second Year.—Church History and Government, Hebrew and Greek Exegesis, Pastoral and Systematic Theology.

Third Year.—Same branches as those of the second year.

Students needing assistance can be aided by the Board of Education to the extent of £150 each year.

The Professors are appointed by the General Synod, and must in their teaching conform to the Belgic Confession, the Canons of Dort, and the Heidelberg Catechism.

Students are admitted to the Seminary on satisfying the Classis as to their literary attainments. At the close of their Theological Course they must undergo a certain examination as prescribed by the General Synod, and, if approved, can apply to a Classis to be examined for license. Before license, each student must subscribe a formula declaring the Heidelberg Catechism, the Confession of the Netherland Churches, and the Canons of Dort to be the Confession of his faith.

Hope College, Holland, Michigan (Theological Department),

KNOWN AS

The Western Theological Seminary, founded 1867.

FACULTY.

Nicholas M. Steffens,	1884	Systematic Theology, Homiletics, and Pastoral Theology.

Henry E. Dosker,	1886	New Testament Greek and Exegesis, Sacred Archæology and Geography, Church History and Government.
J. W. Beardslie,	1888	Bible Languages.

Students in attendance, 1886-7,	9
Volumes in Library of College,	5,000
Value of Endowment,	$30,700

The Seminary is under the control of the General Synod of the Reformed Church in America, acting through a Board of Superintendents.

Course of Study :—

First Year.—Hebrew, Greek, Exegesis, Archæology, Sacred Geography, Church History, Homiletics.

Second Year.—Hebrew, Greek Exegesis, Biblical Criticism, Church History, Didactic and Pastoral Theology, Homiletics.

Third Year.—Hebrew, Greek Exegesis, and Biblical Criticism, Chaldaic, Pastoral and Systematic Theology, Church History and Government, Homiletics and Polemics.

Students are assisted by the Board of Education.

The Professors are appointed by the General Synod, and must conform to the standards of the Reformed Church, viz., Heidelberg Catechism, Canons of Dort, and the Belgic Confession.

THE CHRISTIAN REFORMED CHURCH IN AMERICA.

Theological School, Grand Rapids, Michigan, founded 1876.

This institution is of recent origin and consists of a Literary as well as of a Theological Department. The instruction is for the most part given through the medium of the Holland language, but efforts are being made to introduce and employ the English language. The Literary Course extends over four years, and the Theological over three years additional. The studies in the Theological Department are arranged under the heads of Exegetic, Historic, Systematic, and Practical Theology.

FACULTY.

G. E. Boer,	1876
G. Hemkes,	1884
John Y. de Baun,	1887

Students in attendance, 1886-87,	21
Volumes in Library,	500
Endowment,	

This Seminary is under the absolute control of the Christian Reformed Church in the United States.

The Course of Study is as follows :—

First Year.—Reformed Theology, Church History, Jewish Antiquities, Biblical History, Homiletics, History of Doctrines.

Second Year.—Same subjects, with the addition of Natural Theology, Systematic Theology, Symbolics.

Third Year.—Reformed Theology, Exegesis, Textual Criticism, Church Government, and Practical Theology.

Students needing assistance are helped to a limited extent.

The Professors are appointed by the Synod, and must conform to the Heidelberg Catechism, Belgic Confession, and Canons of Dort.

REFORMED CHURCH IN THE UNITED STATES.

Theological Seminary (associated with Franklin and Lancaster College), Lancaster, Pa., founded 1825.

Franklin College was established at Lancaster, Pa., in 1787, chiefly through the exertions of Dr. Benjamin Franklin. Marshall College was founded in 1836 at Mercersburg, Pa., and removed from there in 1853 to become united with Franklin.

In 1825 the (German) Reformed Church organised a Theological Seminary at Carlisle, Pa., with one Professor. In 1829 the Seminary was removed to York, Pa., where it remained till 1837. It was soon found that the candidates for the ministry needed much preparatory instruction to fit them for the study of Theology, so that there was established in 1831 a High School primarily for the benefit of such. In 1835 the High School was removed to Mercersburg, where it received a State charter as Marshall College, taking the name of a distinguished Chief Justice. In 1837 the Seminary was removed from York to Mercersburg, and thus the two institutions worked together. In 1853, however, Marshall College was removed to Lancaster, where it became united with Franklin College, the Seminary remaining at Mercersburg until 1871, when it also was removed to Lancaster, where it is at present.

The *College* is under the general care of the Reformed Church. The *Seminary* is under the care of the Synods of Pittsburgh, of the Potomac, and of the Reformed Church in the United States, all of which are represented in the Board of Trustees, which has charge of the financial interests of the Seminary, and in the Board of Directors, which directs the course of study and has the oversight of the students and Professors.

FACULTY.

Emm. Vogel Gerhart, . . .	1854	Dogmatics, Prolegomena, System tic Theology, Catechetics.
Thos. Gilmore Apple, . . .	1876	Church History and New Testament Exegesis, Introduction to New Testament.
Fred. Aug. Gast, . . .	1873	Hebrew and Old Testament Literature.

Number of Students, 1886-87, . . .	32
Volumes in Library, ...	10,000
Amount of Endowment, ...	$80,000

Length of Course, three years, of nearly nine months each. Classes open first Thursday in September, and close second Thursday in May.

The Course of Study is as follows :—

First Year.—Hebrew, Exegesis, Historic Books of Old Testament and John's Gospel, Biblical Archæology, Old Testament History, Apostolic History and Primitive Christianity, New Testament Introduction, Biblical Hermeneutics, Prolegomena, Dogmatics.

Second Year.—Syriac and Chaldee (optional), Old Testament Introduction, Exegesis, Mediæval Church History, History of Doctrines, Dogmatics, Ethics, Catechism, Homiletics.

Third Year.—Arabic (optional), Exegesis, History of the Reformation and of the Modern Period, Theology of the Old Testament and Dogmatics, Practical Theology, Homiletics, Catechism.

Students requiring assistance are aided sometimes to the amount of $200.

The Professors are appointed by the Synod, and must conform to the Heidelberg Catechism. The first six months of a student's attendance on the classes are regarded as probationary, so that if at the end of that time he shall appear not qualified for his duties, the visitors and Professors have power of removing his name from the roll.

[To become "a candidate" for the ministry a young man must present to the

Classis, under whose care he seeks to come, a certificate from his minister and four other members of the Reformed Church testifying to his Church membership, his loyalty to the Church, his piety, honesty, capacity and general competence for the ministry. The Classis then examine as to his motives, piety, and ability, and, if satisfied, accept him as a candidate. The student is then certified to one of the Theological Colleges of the Church, but from this attendance he may be excused by a two-third vote of the Classis. A unanimous vote of the Classis is required for the licensing of a student who has not gone through the full course of the Seminary. Previous to licensure the candidate subscribes the formula declaring the Heidelberg Catechism to be the confession of his faith.]

Heidelberg College, Tiffin, Ohio, founded 1850.

In 1850 the Synod of Ohio purposed to establish a College at Tarleton, Ohio, but subsequently changed its location to Tiffin, in the same State. Here in November 1850 the College opened with seven students.

When the Synod meeting at Navarre decided to transfer the College from Tarleton to Tiffin, the name Heidelberg was given to the new Institution because of its historic significance. In 1851 the College was incorporated by the State of Ohio. Though possessed of University powers, the College has never assumed the name or imitated the methods of such, but has confined its work to the legitimate sphere of the American College. Three courses of study are provided, and all the classes are open for ladies.

The Theological Seminary has been intimately connected with the College from the beginning. Both have worked harmoniously in their efforts to advance the moral and religious welfare of all the students, and to provide an efficient ministry for the Reformed Church in the West. Many of the most useful and honoured ministers of the Church are found among the graduates of these Institutions.

FACULTY.

J. H. Good, ...	1850	Dogmatic and Practical Theology.
Herman Rust, ...	1861	Exegetic and Historical Theology.
David Van Horne, . . .	1888	Systematic Theology.
Librarian, . . .		Professor A. S. Zerbe.

Number of Students, 1886-7, . . .	18
Volumes in Library, ...	2,700
Property about, ...	$30,000

Length of Course, two and three-quarter years of nine months each.

Course of Study :—

First Year.—Church History, Dogmatic Theology, New Testament Exegesis, History, Heidelberg Catechism, Encyclopædia, Hebrew, Homiletics.

Second Year.—Church History, Old and New Testament Exegesis, Dogmatic Theology, History of Doctrine, Apologetics, Hermeneutics, Hebrew, Catechetics, Homiletics, Liturgics.

Third Year.—Church History, Dogmatic Theology, Old and New Testament Exegesis, Church Government, Homiletics, Pastoral Theology, Polemics.

Heidelberg College is under the care of the Ohio Synod of the Reformed Church.

Ursinus College, Collegeville, Pa., founded 1869.

This Seminary was chartered in 1869, and by its name commemorates the principal author of the Heidelberg Catechism. It was organised by members of the Eastern Section of the (German) Reformed Church, and is pledged to maintain "the principles" (faith and cultus) of the Reformed Church, as set forth in its Confessions, interpreted in their generally accepted historical sense. While emphasising the positive elements in this basis, the College opposes alike High Churchism and Broad Churchism, and favours conservative progress in the fuller development of doctrine in essential harmony with a pure Evangelical Christianity in its genuine Reformed phase.

THEOLOGICAL DEPARTMENT.

J. H. A. Bomberger, . . .	1869	Dogmatics, Practical Theology, Exegetics.
Henry W. Super, . . .	1869	Church History, Apologetics, Homiletics.
Francis Hendricks, . . .	1886	Hebrew Language and Literature.
Secretary, ...		Frank M. Hobson.

Number of Students, 1886-7, . . . 12
Volumes in Library, ... 1,200
Endowment, ... none.
(Supported by tuition fees and contributions from friends.)

Length of Course, two years, of nine months. Classes open first Monday in September, and close last Wednesday in June.

Ursinus College is under the jurisdiction of the (German) Reformed Church of the United States, and in all respects is amenable to its Courts. It is specially under the control of the Eastern District Synod.

Its Course of Study is as follows :—

First Year.—Hebrew, Old and New Testament Exegesis, Hermeneutics, Church History, Biblical History, Symbolics, Heidelberg Catechism, Homiletics.

Second Year.—Old and New Testament Exegesis, Church History, Practical Theology, Dogmatics, Homiletics.

The text-books on Dogmatic Theology are Ursinus' Commentary on the Heidelberg Catechism, and Dr. A. A. Hodge's Outlines.

Students requiring assistance can receive aid to any reasonable amount.

The Professors are appointed by the Directors of the College, of which by its charter, the Theological Department is an organic part. The Standard of doctrine is the Heidelberg Catechism and the Reformed Confessions harmonising therewith.

Mission House, Sheboygan, Wisconsin, founded 1860.

The Mission House of Sheboygan is the outcome of the labours of one man—Dr. Stern, pastor in that city of a congregation of Germans from Lippe. Finding a large German population around him, and no pastors to take charge, he boldly started a Mission House for the training of young men for the ministry. In a short time, help came from various quarters, students became more numerous, and some congregations were organised, so that now there are three Synods using the German language—the Central Synod, the North-Western Synod, and the German Synod of the East.

FACULTY.

H. A. Muehlmeier, ...	1862	Systematic and Practical Theology.
H. Kurtz, ...	1872	Biblical Literature and Exegesis.
J. Van Haagen, ...	1885	Hebrew and Church History.

Students in attendance, 1886-87, . . . 15
Volumes in Library, ... 4500

Course of Study:—

First Year.—Hebrew and Exegesis, Encyclopædia or Introduction to Theology, New Testament Exegesis, Church History, Homiletics, Catechetics, History of Dogma, and Dogmatic Theology.

Second Year.—Old Testament Introduction, Old and New Testament Exegesis, Church History, Hemeneutics, Systematic Theology, Homiletics, History of Dogma, Catechetics.

Third Year.—Church History, Systematic Theology, Old and New Testament Exegesis, Homiletics and Catechetics, Pastoral Theology and Church

Government, Homiletics, Old Testament Theology, Introduction, New Testament Theology.

Students who purpose becoming either ministers or school teachers of the Reformed Church receive free tuition with board and lodging.

The Professors are appointed by the three German Synods of the Reformed Church, and conform to the Heidelberg Catechism.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Seminary at Xenia, Ohio.

Organised in 1794 by the Associate Presbytery of Pennsylvania at Service, Pa.; removed from there to Canonsburg, Pa., in 1821; removed from there to Xenia in 1855; while in 1874, the Seminary of the North-West was removed from Monmouth, Ills., and merged in that of Xenia.

FACULTY.

James Harper, ...	Theology and Hebrew.
James G. Carson, . . .	Homiletics and Pastoral Theology.
William G. Moorehead, . .	Biblical Literature and Greek Exegesis.
David MacDill, ...	Apologetics, Church History and Government.

Number of Students, ...	30
Volumes in Library, ...	4200
Value of Buildings, ...	$10,000
Value of Endowments, . . .	$71,216 59

Seminary at Newburg, New York.

Organised at New York in 1805 by the General Synod of the Associate Reformed Church of North America. During the years 1821-9, the Seminary was not in operation, but in October of this last year it resumed work at Newburg, N.Y. In 1878 it was again closed for lack of funds, and is so at the present time.

Seminary at Allegheny, Pa., founded 1825.

FACULTY.

Alexander Young, ...	1876	Pastoral Theology and Apologetics.
James A. Grier, ...	1886	Didactic and Polemic Theology.
David A. M'Clénahan, . . .	1885	Old Testament Literature and Criticism.
John M'Naugher, ...	1887	New Testament Literature and Criticism.
(*Vacant*)		Ecclesiastical History and Church Government.

Number of Students, ...	38
Volumes in Library, ...	5,000
Value of Buildings, ...	$75,000
Value of Endowments, ...	$112,000

Length of Course, three years, of seven months each, from first Wednesday of September to the last Wednesday of March.

The Seminary is under the control of the First Synod of the West and the Synod of Pittsburgh, Ohio, and New York. Its immediate management is by a Board of Directors and a Board of Trustees. The Board of Directors consists of six ministers and three elders from each Synod, serving for a term

of three years, one-third being elected each year. This Board has the general management of the Seminary, subject to the authority of the Synods, appoints trustees, and provides funds for the institution. The Board of Trustees is the corporate body which holds and manages the real estate, and the funds of the Seminary. It consists of nine members, three being appointed each year to serve for a term of three years. The term and course of study are determined by the General Assembly.

Course of Study :—

First Year.—Old Testament History, Hebrew, New Testament Exegesis, Theology, Homiletics and Apologetics.

Second Year.—Organisation of the New Testament Church and its History, Hebrew, New Testament Exegesis, Theology, Homiletics and Apologetics.

Third Year.—Church History, Hebrew, New Testament Exegesis, Theology, Apologetics, Pastoral Theology and Homiletics.

Students can be aided by gifts not exceeding $100 a year; while there is a Loan Fund belonging to the Seminary, from which students may borrow a similar amount for five years without interest.

The Directors nominate and the Synods elect the Professors, who must conform to the Westminster Confession and Catechisms as received by the United Presbyterian Church.

ASSOCIATE REFORMED SYNOD OF THE SOUTH.

Theological Seminary, Due West, South Carolina, founded 1838.

FACULTY.

James Boyce,	1869	Systematic Theology, Church History.
Wm. L. Pressly,	1871	Hebrew.
Wm. M. Grier,	1871	Pastoral Theology and Presbyterian Polity.
Robert Latham,	1884	Greek Testament, Hermeneutics, Homiletics, and Biblical Antiquities.

Students in attendance, 1886-7, . . . 8
Volumes in Library, ... 1500

The Seminary is under the direct control of the Synod of the Church, its Supreme Court.

Course of Study :—

First Year.—Greek Testament, Hebrew, Systematic Theology, Hermeneutics.

Second Year.—Same as the first, with Church History and Homiletics added.

Third Year.—The same subjects as those studied in the first two years.

Students can be aided up to $150 a year each.

The Professors are appointed by the Synod, and must conform to the Westminster Confession.

To obtain licensure, the student must be a graduate of some reputable college, and have completed the three years' Seminary Course.

GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

Theological Seminary, Philadelphia, Pa., founded 1807.

FACULTY.

David Steele,	Professor of Doctrinal Theology.
M. Gailey,	Biblical Literature.

Number of Students,	5
Volumes in Library,	500
Value of Buildings,	
Value of Endowments,	$70,000

Length of Course, four months for four years.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

Theological Seminary, Allegheny, Pa., founded 1836.

This Seminary was organised in 1836, and located at Alexandria, Pa. In 1838, the Synod organised a second Seminary, but in 1840, united these two and brought the new institution to Allegheny, Pa. In 1845, the Seminary was removed to Cincinnati, and from there, in 1849, to Northwood, Ohio. The following year it was closed, and remained so till 1856, students in the meantime, studying under the care of their respective Presbyteries. In 1856, it was re-organised at Allegheny, Pa., where it has remained ever since.

FACULTY.

Thomas Sproull,	1838	Pastoral Theology.
David B. Willson,	1875	Hebrew and Greek Literature, and Church Government.
John K. M'Clurkin,	1887	Theology, Church History, and Homiletics.

Students in attendance, 1886-7,	22
Volumes in Library,	3,000
Value of Endowment,	$50,000

Length of Course, four years of six months each, the session opening on the third Tuesday of September, and closing on the third Thursday of the following March.

The Seminary is under the direct control of the Synod, acting through a Board of Superintendents.

Course of Study:—

First Year.—Hebrew, Church Government, Greek Exegesis.

Second Year.—Old Testament Criticism, Hermeneutics, Hebrew, and Greek Exegesis, etc.

Third Year.—New Testament Criticism, Hermeneutics, Hebrew, and Greek Exegesis.

Fourth Year.—Chaldee.

Homiletics, Pastoral and Systematic Theology with Church History, are taught through the whole four years' course.

There is a small fund whose interest is expended under the sanction of the Presbyteries, in aiding needy students.

The Professors are appointed by the Synod, and must in their teaching conform to the Testimony of the Reformed Presbyterian Church, the Westminster Confession, with the Catechisms, Larger and Shorter.

To obtain licensure a student must have a collegiate training, and have attended three years in the Seminary. No Call can be presented till the fourth year has been completed.

CUMBERLAND PRESBYTERIAN CHURCH.

Cumberland University, Lebanon, Tenn., founded 1869.

In 1825, the General Synod of the Cumberland Presbyterian Church resolved to organise a College especially for the training of its ministers. Next year the College was established at Princeton, Kentucky. Financial

difficulties soon gathered round the institution, so that in 1842, the Assembly decided to select another locality. In 1843, the new College—an Arts Institution—was established at Lebanon, Tenn., but without any financial responsibility on the part of the Assembly, while, though called Cumberland College, members of other Churches than the Cumberland were elected Trustees. In 1844, the title was changed from College to University. In 1853, the Theological Faculty was formed, but in this department students were not numerous. During the Civil War, the College Buildings and Library were destroyed by fire and the endowment funds lost. During the continuance of the war, and for some years subsequently, the Theological students received their training at Waynesburgh, Pa. By vigorous efforts the College was resumed, while in 1869, came a gift which provided for the Theological teacher, by whom a large number of the present ministers of the Church have been educated.

The Theological School forms no part proper of the University. It has a charter of its own, by which absolute control over the appointment of the teachings of the Professors is secured to the Assembly.

THEOLOGICAL FACULTY.

Stanford Guthrie Burney, . .	1877	Systematic Theology.
Robert Virrell Foster, . . .	1877	Biblical Language and Bible Theology.
John Dillard Kirkpatrick, . .	1879	Church History.
C. H. Bell, ...	1883	Homiletics and Missions.
W. J. Darby, . . .	1884	Lecturer on Pastoral Work.
Jas. M. Hubbert, . . .	1884	Lecturer on Pastoral Work.

Number of Students, 1886-7, ...	60
Volumes in Library, ...	8,000
Amount of Endowment, ...	$100,000

The Seminary is under the Supervision of the General Assembly of the Cumberland Presbyterian Church. Its course of study is substantially similar to that followed in other Seminaries, with the exception that it consists of only two years of study of ten months each, exclusive of previous academic preparation.

Students requiring assistance are aided partly by the Presbyteries to which they belong, and partly by the funds of the Seminary.

The Professors are appointed by the Board of Trustees, subject to the veto of the Assembly, and in their teaching must conform to the Confession of Faith of the Cumberland Presbyterian Church.

CUMBERLAND PRESBYTERIAN CHURCH (COLOURED).

Normal School and Theological Institute, Bowling Green, Kentucky, founded

Rev. H. A. Gibson.

[*No Report.*]

CANADA.

PRESBYTERIAN CHURCH IN CANADA.

The Theological Seminaries of the Canadian Presbyterian Church stand in different positions towards the Church. "Queen's" is a chartered University, having a Theological Faculty supported by the Church, but not subject to its

control. Morrin College, Quebec, is also a chartered College, and is financially aided, but not controlled, by the Assembly. Its Professors are appointed by its own governors. The Presbyterian College, Halifax, N.S., is under the charge of the Synod of the Maritime Provinces, while Knox College, Toronto, and the Presbyterian Colleges of Montreal, and of Winnipeg, Manitoba, are under the control of the General Assembly, which appoints their Professors, and contributes to their support.

The normal qualifications for entering a Canadian Seminary are that the student must be under the care of a Presbytery, and be either a University graduate, or have attended a University curriculum for three years. The Assembly, however, has also enacted as follows :—

"Students who are unable to take the full course of graduates are required, after passing a preliminary examination, to complete a three years' curriculum in some approved College, and to pass the examinations connected therewith."

This enactment was intended to meet exceptional cases, and was probably expected to hold good only for a limited period.

When a student has completed his Arts course of three years' duration, the Presbytery, on being satisfied with his character, motives, and scholarship, certifies him to the Theological College, without which certificate he cannot be received as a regular student. During attendance on its classes, his connection with the Presbytery continues, and the student must perform each year certain exercises to its satisfaction. At the close of the Theological course, the Presbytery carefully examines the candidate on his studies, and if satisfied, applies to the Synod for leave to take him on "trial for license." This being granted, the student is again examined, and finally licensed. These are the regulations of the General Assembly, which reserves to itself the consideration of all cases in which there may be peculiar features.

Queen's University and College, Kingston, Ontario, founded 1841.

This Institution was organised in 1841 by the Synod of the Church of Scotland in Canada, after repeated failures to obtain the establishment of a Theological Chair in connection with the lately organised King's University, Toronto. The Synod sought to establish a "Scottish Presbyterian College" or University, having as one of its important objects "The training of ministers of the Gospel to supply the long-crying destitution of this land."

In 1839, Parliament passed the Bill establishing the College at Kingston, binding it to the doctrines of the Confession of Faith and to the Presbyterian Church, with power to appoint Professors, tutors, etc. Since its establishment, the Faculties of Theology, Arts, Medicine, and Law have all been instituted.

THEOLOGICAL FACULTY.

George M. Grant, ...	Systematic Theology.
John B. Mowat, ...	Hebrew, Chaldee, and Old Testament Exegesis.
Donald Ross, M.A., ...	Apologetics and New Testament Criticism.
James Carmichael, . . .	Lecturer in Church History.
H. G. Parker, ...	Lecturer in Elocution.

Students in attendance, 1886-87, ... 27

Knox College, Toronto, founded 1845.

The foundations of "Knox College" were laid by the Synod of the "Presbyterian Church of Canada," immediately on its own formation. In 1846, the Theological School received the name of Knox College, and in 1855, the Synod deeded the College property to the principles of the Church, as defined in the Standards, the property to be held by Trustees elected annually

by the Synod. The doctrines to which the property is thus bound are declared to be "such, and such only, as are consistent with, and agreeable to the Confession of Faith, the Larger and Shorter Catechisms, and the Form of Church Government, all of which are called the 'Westminster Standards.'"

FACULTY.

William Caven,	1866	Exegetics and Biblical Criticism.
William Gregg,	1872	Apologetics and Church History.
William MacLaren,	1873	Systematic Theology.
J. A. Proudfoot,	1869	Lecturer in Homiletics, Church Government, and Pastoral Theology.
R. Y. Thomson,	1886	Lecturer in Old Testament Introduction and Analysis.
Silas S. Neff,		Instructor in Elocution.
James A. M'Donald,		Librarian.

The students attend the Hebrew Classes taught in University College by J. M. Hirschfelder and J. F. M'Curdy.

Students in attendance, 1886-87,	51
Volumes in Library,	10,000
Amount of Endowment,	$200,000

Course of Study:—

First Year.—Apologetics, Church History, Biblical Criticism, Exegetics, Systematic Theology.

Second Year.—Same as the first year, with Homiletics and Old Testament Introduction.

Third Year.—Exegetics, Church History, Systematic Theology, Homiletics, Pastoral Theology, and Old Testament Introduction.

A considerable sum (about $1300) is annually expended on Competitive Scholarships, while a much smaller sum is distributed in the form of gifts.

The Professors are appointed by the General Assembly, and must conform in their teaching to the Westminster Confession of Faith.

Presbyterian College, Halifax, Nova Scotia, founded 1848.

The Presbyterian College, Halifax, N.S., is the outgrowth of efforts made for years at Pictou and elsewhere, for the training of Theological students for the Presbyterian Church of Nova Scotia. These efforts took substantial form in the establishment in 1848, at West River, Pictou, of the West River Seminary. In 1858 the Seminary was transferred to Truro.

In 1848 the Free Church of Nova Scotia opened at Halifax a Theological Hall for the training of students for her ministry.

In 1860 these two Churches became united, and in 1863, the Truro Seminary was definitely closed, the Church concentrating her strength on the institution in Halifax.

FACULTY.

Alexander M'Knight,	1855	Sytematic Theology.
John Currie,	1871	Hebrew and Biblical Literature.
Allan Pollok,	1875	Church History and Pastoral Theology.

Students in attendance, 1886-7,	28
Volumes in Library,	
Amount of Endowment,	$120,000

The College is under the care of the Synod in the Maritime Provinces, by which Professors are appointed.

Course of Study :—

(*A*) For Juniors in Theology.

(*a*) *Third year in Arts.*—Junior Hebrew, New Testament Greek, Metaphysics, Political Economy, History, Physics, Natural Theology, Gospel History.

(*b*) *Fourth year in Arts.*—New Testament Greek, Senior Hebrew, Ethics, History, Christian Evidences, Gospel History.

(*c*) *Not in Arts:*—New Testament Greek, Hebrew, Natural Theology, Christian Evidences, Gospel History (2 years).

(*B*) For Middle and Senior Years.

New Testament Greek.
Church History.
Exegetics.
Systematic Theology.
Patristic Greek (optional).
Homiletics and Pastoral Theology.

Morrin College, Quebec, founded 1860.

Morrin College owes its existence to a gift of $50,000 by Dr. Morrin, of Quebec, "for the establishment of a University or College within the city of Quebec for the instruction of youth in the higher branches of learning, and especially of young men for the ministry of the Church of Scotland in the Province of Canada." Faculties of Arts and of Theology were at once instituted, and continue in operation.

The Professors are appointed by the Governors and are responsible to these. In Arts, Morrin College is affiliated to M'Gill University, Montreal.

FACULTY.

John Cook,	Apologetics and Homiletics.
George D. Mathews,	Systematic Theology and Church Government.
William B. Clark,	Church History.
George Weir,	Sacred Languages.
Registrar,	Professor Weir.

Number of Students,	
Volumes in Library,	3,000
Value of Buildings,	$15,000
Value of Endowments,	

Presbyterian College, Montreal, founded 1865.

The Montreal College obtained its charter in 1865, but not until 1868 did the work of instruction commence. Its present buildings were erected in 1873. In addition to its provisions for English-speaking students, the College furnishes to students of French-Canadian race an opportunity of Theological training by having a course of study arranged for their benefit and carried out mainly by a French Professor.

THEOLOGICAL FACULTY.

D. H. MacVicar,	1868	Systematic Theology, Homiletics, and Pastoral Theology.
John Campbell,	1873	Church History and Apologetics.
David Coussirat,	1880	French Professor of Theology and Literature.
John Scrimger,	1882	Old and New Testament Exegesis—Introduction, Sacred Rhetoric.

Neil MacNish,	Lecturer in	Gaelic Language and Literature.
L. H. Jordan,	,,	Church Government.
A. C. Hutchison,	,,	Ecclesiastical Architecture.
Wm. M. Rochester,	,,	Classics.
Andrew M'Williams,	,,	Mathematics.
John E. Dawson,	,,	Music.

(In addition to Theological Instruction, Montreal College has provided an Arts Course which enables students to comply with the special enactment of the Assembly.)

Students in attendance during 1886-7	60
Volumes in Library,	10,000
Amount of Endowment,	$157,000

Course of Study :—

First Year.—Systematic Theology, Church Government, Church History, Sacred Literature, Homiletics, Sacred Rhetoric.

Second Year.—Systematic Theology, Apologetics, Church History, Exegetics, Sacred Rhetoric, Music.

Third Year.—Systematic Theology, Church History, Exegetics, Apologetics, Pastoral Theology, Ecclesiastical Architecture.

Fourth Year.—Dogmatics, Church History, Apologetics, Canon, Hebrew and Chaldee, Patrology.

No Eleemosynary aid is given to the students, but about a thousand dollars are spent annually in scholarships for competition.

The Professors are appointed by the vote of the General Assembly, and must conform to the Westminster Confession.

Manitoba College, Winnipeg, founded 1871.

Manitoba College was established as an Arts Institution in 1871, at Kildonan. In 1875, it was removed to Winnipeg, the capital of the province. In this year a charter was obtained, vesting in the General Assembly the power of appointing and of removing all the Professors, as also of appointing a Theological Faculty, with the right of declaring the doctrines and principles which said Faculty shall teach.

In 1883, the Assembly judged that the time had come, through the growth of the Church in the North-West, for availing itself of its rights and appointed a Theological Faculty, which is as yet, however, incomplete.

THEOLOGICAL FACULTY.

John M. King,	1883	Old and New Testament Exegesis, Systematic Theology.
Alexander, M'Laren, B.A.,	1885	Lecturer in Church History.
A. B. Baird, B.D.,	1887	Lecturer in Hebrew and Old Testament Introduction.

Students in attendance during Session, 1886-7,	14
Volumes in Library,	3,000
Amount of Endowment,	$10,000

Course of Study:—

First Year.—Hebrew, Apologetics, Old and New Testament Exegesis, Systematic Theology, Old Testament Introduction.

Second Year.—Hebrew, Old and New Testament Exegesis, Systematic Theology, and Church History.

Third Year.—Old and New Testament Exegesis, Systematic Theology, Church History, and Homiletics.

There are a few scholarships of not large value, for competitive examination, while in very exceptional cases a moderate assistance may be given.

The Professors are appointed by the General Assembly, and must conform to the Westminster Confession of Faith.

AUSTRALASIA.

PRESBYTERIAN CHURCH OF NEW SOUTH WALES.

St. Andrew's Presbyterian College, Sydney, N. S. W.

This College was instituted by the Presbyterian Church of New South Wales in 1867, and is affiliated to the University of Melbourne. Students who have matriculated at the University (which is a teaching and not simply an examining institution), can, during their undergraduate course, reside in St. Andrew's College and receive tutorial assistance while carrying on their literary studies for a professional calling. The Theological classes of the Presbyterian Church, New South Wales, meet in the College building.

THEOLOGICAL FACULTY.

Robert Steel, . . .	1876	Church History, Pastoral Theology, and Homiletics.
James Cosh, ...	1878	Biblical Literature, and Old and New Testament Exegesis.
George Grimm, . . .	1887	Apologetic and Systematic Theology.

Number in attendance, ...
Volumes in Library, ...
Amount of Endowment, ...

The Faculty, which was constituted in 1887, is subject to the Assembly, to which it reports annually. The Theological study extends over two years of three terms each.

The Professors are appointed by the Assembly, and must conform to the doctrinal standards of the Federated Presbyterian Churches of Australia.

To be eligible for licensure, a student must have passed through an Arts curriculum, and graduated as B.A., or pass an equivalent examination.

PRESBYTERIAN CHURCH OF VICTORIA.

Ormond College, Melbourne.

The University of Melbourne is undenominational in its character. At its incorporation in 1853, the Government of the Colony reserved four large blocks of land, forming part of the University area, for affiliated Colleges, in connection with the Presbyterian, the Anglican, the Wesleyan, and the Roman Catholic Churches respectively. It was agreed that in these respective buildings students might reside and receive tutorial assistance while attending the University. Of these Colleges, only Trinity College (Anglican), and Ormond College (Presbyterian), have yet been built.

Ormond College building stands on the reserve allotted to the Presbyterian Church, and was opened for classes in 1881. It occupies two wings of a quadrangle, and cost £46,000, four-fifths of which were given by the gentleman whose name it bears, and who is about to erect a third wing for the special benefit of Theological students.

Classes for the training of Theological students, in connection with the Presbyterian Church of Victoria, were formed in 1878, and courses of Lectures delivered by a number of ministers. These classes were held in the Assembly Hall, but since Ormond College has been opened, they have met within its walls. In 1883 the Assembly appointed the present Professors who now form the Theological Faculty of the College. Additional Professors are greatly required, and will probably soon be chosen. At least one-third of the ministers of the Presbyterian Church of Victoria have been trained in the Theological Hall, Melbourne; the other two-thirds have come from abroad.

The Theological Hall is for the training of Students for the ministry of the Presbyterian Church of Victoria, while the Students from the Church of

South Australia also attend. The supreme control is with the General Assembly of the Presbyterian Church of Victoria, by which its Professors are appointed, as is also a Committee to take charge of the finances. The Assembly also appoints a Board of Examiners to test the students at their entrance to the Hall, and at their exit therefrom.

THEOLOGICAL FACULTY.

Murdoch Macdonald, . .	1883	Systematic Theology and Church History.
J. Laurence Rentoul, . .	1883	Apologetics, with Old and New Testament Languages and Exegesis.

Number of Students, 1886-7,	22
Volumes in Library,	4,500
Amount of Endowment,	£28,500

The Course of Study is as follows :—

First Year.—Preliminary Training, Latin, Greek, Hebrew, Mathematics, Logic, and Moral Philosophy.

Second Year.—Apologetics, New Testament Greek and Criticism, Hebrew and Old Testament Criticism, Church History and Systematic Theology. All the work of the Hall is based on the principle of combining in due proportion *Lectures* by the Professors along with the use of the most approved Text-books.

Third Year.—Sacred Languages, with Introduction and Exegesis, Apologetics, Church History, Systematic Theology.

Fourth Year.—Systematic Theology, Church History and Pastoral Theology, Apologetics, Sacred Languages and Exegesis.

Several Scholarships, ranging in value from £25 to £50 a year, are awarded but only on Examination.

The Professors are appointed by the General Assembly, and must conform to the doctrines contained in the Westminster Confession, and other subordinate standards of the Church, as defined by the Declaratory Act of 1882.

In order to obtain licensure, students must have either a degree in Arts from some recognised University, or a University certificate showing attendance on an Arts course of not less than three sessions. Such students must then attend the Theological Hall for three full sessions, passing a final examination at the close of each session, and at the close of the third year in Theology, the Exit Examination conducted by the Assembly's Board.

In the case of students who have not been able to attend the University, a year's preliminary training is required ; such must also be specially recommended by their Presbyteries, and received by the General Assembly on the certificate of its Board of Examination, and then must go through the usual three years' course of Theological instruction.

PRESBYTERIAN CHURCH OF QUEENSLAND.

Presbyterian College and Divinity Hall, Brisbane.

[*No Report.*]

PRESBYTERIAN CHURCH OF SOUTH AUSTRALIA.

Union College.

[*No Report.*]

Since the formation of the Federal Assembly of the Australian Churches efforts are being made to unify, as far as possible, the courses of Theological study in the different colonies, and to entrust to a General Board, representing all the Churches, the Entrance and Exit Examinations.

NEW ZEALAND.

PRESBYTERIAN CHURCH OF NEW ZEALAND.

The University of New Zealand, instituted in 1870, and having twelve Professors and five assistants, has several affiliated Literary Colleges, of which the following are available for New Zealand Presbyterian Students:—Canterbury University College, founded 1872, with six teachers; Auckland University College, founded 1881, with five teachers; and Nelson College, founded 1860, with three teachers. There is no Seminary for the training of Presbyterian Divinity students, so that each Presbytery supervises the Theological studies of its own candidates for the ministry, who require to pass an examination on subjects prescribed by the Examining Board appointed by the General Assembly. The feeling, however, is growing that all New Zealand students should attend the Theological Hall, at Dunedin, Otago.

The present number of students is 14.

The Course of Study is as follows:—An Entrance Examination on the subjects generally studied in Academies and Colleges.

THEOLOGY.

First Year.—Butler's Analogy, Greek, Hebrew, Church History, Biblical Knowledge.

Second Year.—Systematic Theology, Greek, the Canon, Christian Evidences, Church History, Biblical Knowledge, Hebrew.

Third Year.—Systematic Theology, Hebrew, Greek, Blaikie's *Christian Ministry*, Biblical Knowledge.

PRESBYTERIAN CHURCH OF OTAGO AND SOUTHLAND.

Theological College at Dunedin, founded 1876.

There exists in Otago, a University endowed partly by the Colony and partly by the Presbyterian Church. Established at Dunedin in 1869, it has now eight Professors and four associate Professors, with an Arts curriculum of three years. Students seeking the ministry must complete a full course of attendance at the Otago, or some equivalent New Zealand University.

The Otago Presbyterian Church contributed to the establishing of the University by endowing the Chair of Mental Science and also that of English Literature and Political Economy. Lately, it has established for the benefit of Presbyterian students, a number of Scholarships, each tenable for three years.

The Theological College of the Otago Presbyterian Church has an endowment of land in the city of Dunedin, which yields an annual income of nearly £800. There is also what is called the Ecclesiastical Fund, derived from an endowment of land yielding nearly £3000 a year, and out of this the Synod may take whatever is necessary for the maintenance of the Theological College. This may, therefore, be regarded as well endowed.

The Professor of Theology, Professor Dunlop, has no other obligatory duties than those of his Chair, while Professor Watts holds a ministerial charge near Dunedin. So soon as the number of students will justify it, Professor Watts will be placed on a footing similar to that of Professor Dunlop.

THEOLOGICAL FACULTY.

Michael Watt, . . .	1875	Church History, Hebrew, and Old Testament Exegesis.
John Dunlop, . . .	1887	Apologetics, Systematic Theology, Ethics, Homiletics, Pastoral Theology, with New Testament Exegesis.

Students in attendance, 1886-7, ... 5
Volumes in Library, ... 2500

The Theological Faculty is directly subject to the Synod, which has appointed the following course of study :—

First Year.—Apologetics, New Testament Exegesis, Church History, Hebrew.

Second Year.—Systematic Theology, New Testament Exegesis, Church History, Old Testament Exegesis.

Third Year.—Ethics, Homiletics, Pastoral Theology, Biblical Theology, Introduction to Old and New Testament Exegesis.

Students may be aided by Scholarships of small amounts won by competitive examination. The Professors are appointed by the Synod, and must conform to the Westminster Confession. To be eligible for license, students must have passed satisfactorily an Arts curriculum of three years and a Theological curriculum of another three years.

WEST INDIAN ISLANDS.

UNITED PRESBYTERIAN CHURCH OF JAMAICA.

Theological Seminary, Kingston, Jamaica, established 1877.

Before a student can enter the Seminary he must be certified by one of the Presbyteries of the Church, and must satisfy the requirements of the entrance examinations as conducted by the Synod's examiners, with the approval of the College Committee. The Rev. Alexander Robb, D.D., is the Professor, and takes charge of all the branches.

Students in attendance, 1886-7,	4
Volumes in Library,	3,266
Amount of Invested Capital,	£6,500

The Seminary is under the supervision of the Synod College Committee. The Professor reports to the College Committee, which transmits his report to the Synod, and corresponds with the Mission Board of the parent Church on all matters that concern the College. Bursaries are provided for needy students, by which they are helped to meet their necessary expenses.

The Professor was appointed and is salaried by the parent Church—the United Presbyterian Church, Scotland, and in his teaching must conform to the Westminster Confession with the Larger and Shorter Catechisms.

When a student seeks licensure at the close of his College course of three years, with (in some cases) a preparatory year, he must pass an Exit Examination on all the subjects of study. The examiners (three) are appointed by the Synod. If the candidate pass satisfactorily, the Presbytery to which he belongs may take him on trial for license.

(*B*) THEOLOGICAL SEMINARIES & TRAINING SCHOOLS.

(2) ON FOREIGN MISSION FIELDS.

ASIA.

SYRIA.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Theological Seminary, Beirut, founded 1869.

For many years there was carried on at Abieh, Mount Lebanon, a Training School, in connection with which theological instruction was given to native students. This School was closed in 1866, when the Syrian Protestant

College was opened at Beirut. In 1873, the Theological Institution was removed to the same city to be in proximity to the College. In 1883, a large building for Seminary purposes was erected within the College grounds, on a site donated by the College authorities to the Presbyterian Board. This building is the property of the Board, while the Seminary is under the direction and control of the Syrian Mission, though seeming to be an integral part of the College. There are two courses of study, a partial course for those knowing Arabic only, which omits Hebrew and Greek, and is completed in two years. The other is for those knowing English, and includes Hebrew and Greek, and extends over three years. A student taking the first course receives a *Certificate* of study, one taking the second or full course, receives the regular Seminary *Diploma.*

THEOLOGICAL FACULTY.

James S. Dennis, . . .	1873	Systematic Theology, Evidence of Religion, Scripture Interpretation and Exposition of the Old Testament Prophets.
C. V. A. Van Dyck, . . .	1873	Hebrew and Greek Languages.
Henry H. Jessup, . . .	1882	Homiletics, Pastoral Theology, and Church History.
William W. Eddy, . . .	1886	New Testament Literature, Introduction, Exegesis, Mental and Moral Philosophy.
Henry W. Hulbert, . . .	1886	Biblical History, Old Testament Introduction, Christian Ethics.

Students in attendance, 1886-87, ... 6
Volumes in Library, ... 2400

Course of Study :—

First Year.—Scripture Evidences, Hermeneutics, Ethics, Mental Philosophy, Biblical History, New Testament Introduction and Exegesis, Exposition of Prophetic Books of Scripture.

Second Year.—Systematic Theology, Church History, New Testament Introduction and Exegesis, Homiletics, Hebrew, Old Testament Introduction, Exposition of Prophetic Books.

Third Year.—Pastoral Theology, Homiletics, Greek, New Testament Introduction and Exegesis, Systematic Theology, Exposition of Psalms and Prophets, Ecclesiology.

The Professors are appointed by the Syrian Mission, and must conform to the Evangelical Theology of the Reformed Churches, the Westminster Confession being the standard.

PERSIA.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Theological Seminary, Oroomiah, organised 1846; reorganised 1879.

The American missionaries began work in Oroomiah in 1835. They came in the hope of reforming the remnant left of the old Syriac or Nestorian Church. The work of instruction began in the basement of a house rented for Mission purposes. There were then no printed books in the spoken language. Cards were written by hand for books, and shallow boxes of sand used for writing tablets. This was the beginning of the College and Theological School.

The school collected many of the priests and deacons of the old Church, and did much to enlighten them. In 1845 the opposition of ecclesiastics and the intrigues of the Jesuits led to the closing of all the schools outside the

Mission premises, and to changes in the organisation of this school that greatly affected its usefulness. In 1846, the school was removed to Seir, a village on the mountain side, six miles from the city of Oroomiah. From this time till its removal to the present location in 1879, it was called "The Seir Seminary" and from that time on, many pious preachers of the Word have gone from it to labour for their people.

The results of the work at Seir show that from 1846 to 1868, the graduates numbered 127. Of these 91 became preachers or teachers. From 1868 to 1877, the instruction was irregular. In these years there were 20 graduates, of whom 16 became teachers or preachers.

In 1878, the school was placed under the care of the Rev. J. H. Shedd, and reorganised under the name of the College of Oroomiah, while in 1879, the present College buildings were erected on a site one mile and a quarter from the Western City Gate. Within the enclosure of five acres are the College buildings, the Oroomiah Hospital, and houses for three Mission families, and outside are ten acres of gardens and park. The whole property is worth $16,000 or $17,000.

The plan of the Theological department is to enter a class and carry it through the course, and then enter another class. This plan is adopted for economy of teaching. Dr. Shedd's instruction covers two lectures or recitations daily, four or five days in the week. The course of instruction requires six terms of fourteen weeks each. It embraces Exegesis and Bible History in all the terms. There is no study of Hebrew or Greek, except in rare cases. The ancient Syriac supplies the place of Hebrew to some extent, and English is studied instead of Greek. In Systematic Theology a small work in Syriac is used along with lectures and lessons on the basis of the Westminster Shorter Catechism. In Church History, there is a small text-book, supplemented by more extended lectures on the Early Church, and on the history and doctrines of the Nestorian Church, with its relation to modern Protestant Churches, and by lectures on Islam. There is a small manual on Pastoral Theology and Homiletics, and to this are added lectures on the art and work of the preacher, with constant exercise in sermonising. In Church government, the form of government of the Native Evangelical Church, and its relations especially to the Anglican and other Episcopal Churches are carefully studied.

The requirements to enter the course are, aside from approved piety, natural ability, and the recommendation by a Presbytery of the Native Church, the standard of graduation from the College course, and for some young men who are specially called to the work, a shorter preparatory course.

Twenty-eight weeks of the year are devoted to study, and twenty-four weeks to practical work in teaching or preaching. This method has a double advantage. The student learns to use knowledge and his gifts for the good of others, and at the same time he earns his support. These students are under the care of the Native Presbytery and the Mission, by which they are tested, and if need be, dropped. Their labours are highly prized and useful. Their fields of labour are usually clear on graduation, so that they enter at once on their work.

Since 1880, twenty-one have graduated and became licentiates, or been ordained. All are engaged in the field, or in other parts of Persia or the Caucasus. The present class will graduate (12 to 14 students) in 1888.

There is among the students a good missionary spirit to go anywhere they are called. This spirit needs but to be encouraged and continually renewed by the pressing motives of the Cross, in order to raise up earnest and able missionaries for these dark regions. The old Nestorian Church centuries ago was a Missionary Church, and the young men are girding on the armour to advance, under better auspices, to fuller victory. One of the graduates has been the means of a remarkable work in Russia. Another has gathered very precious fruits among the Jews in Hamadan, by the side of the Tomb of Esther. Others are at work for the Moslems and Kurds. Two of the students are anxious to go eastward to Turkistan or China.

In the great and difficult field of Islam, the native labourers that thus far

have shown special fitness for the work are from Oroomiah graduates. These succeed much better than the educated Armenians. Their language has an affinity to the Arabic, and they belong to the Christian people which Mohammed specially mentions and commends. The Missionaries, at their last annual meeting, made mention of these facts, and urged that the training here should specially prepare a part of the students for this great conflict with Islam.

The aim of the College is twofold:—(1.) To furnish the teachers and preachers for Mission work and for the Native Church. The Theological School especially, is essential to the permanence of the work and to the evangelisation of a vast region in Persia and Kurdistan, and to some extent, in Russia and the further East. Death is depleting the ranks of the native ministry, and the fields are whitening for the harvest. The missionaries cannot relax their efforts to gather the best youth and train them in the best manner if their work is to be really self-sustaining and aggressive. (2.) The second end in view is to furnish educated young men to be leaders of their people in any capacity in which they can be useful. The medical work demands many Christian physicians. Beyond this and teaching, the avenues of professional life are but little open, and the chief demand is for industrial training that may secure the conditions of Christian industry and civilisation. In all such directions a beginning has been made, and the record of the College shows that it has been true to its proper ends. As to the cost of education, about $2000 a year covers the expenses of the institution thus far. One thousand of this is from the Presbyterian Mission Board, and the rest from tuition, the grounds, and other sources. A student for his twenty-eight weeks requires but $20 to provide himself with board and books. The rest is provided for him. The great need now is endowments and a stronger staff of teachers.

INSTRUCTORS.

J. H. Shedd, ...	1878	Theology and connected subjects.
Baba Lachan, ...	1885	Homiletics, Exegesis, etc.

Students in attendance, 1886-87, ...	15
Volumes in Library, ...	550

The Seminary is under the care of the Presbyterian Missionaries at Oroomiah, by whom, as trustees, its instructors are appointed. These must conform in their teaching to the Articles of Faith of the Native Evangelical Church and the Shorter Catechism.

INDIA.

Established Church of Scotland.

THEOLOGICAL CLASS AT CALCUTTA.

[*No Report.*]

THEOLOGICAL SEMINARY AT DASKA, PUNJAB.

Instructors—

Students, 17.

[*No Report.*]

Free Church of Scotland.

THEOLOGICAL CLASS AT BOMBAY, established 1881.

Instructors—

Number of Students, 5. Length of Course—Three years.

Course of Study :—

1. Introduction—Old and New Testaments.
2. Biblical Theology—The Messianic Promise.
3. Apologetics—(*a*) The Theistic Argument.
   (*b*) Philosophy of the Plan of Salvation.
4. Hindooism—Rev. Dr. Robson's Work.
5. Church History—First Three Centuries (Kurtz, Burns, etc.).
6. Language—Greek, or Hebrew, or Sanskrit, or High Proficiency in the Vernacular.
7. Practical Religion.

SEMINARY AT MADRAS.

Instructors—Wm. Skinner and J. C. Peattie. Number of Students, 2.
Length of Course—Two years and a half, equal to 20 months' tuition.
Course of Study :—
Systematic Bible Study—Apologetics.
Church History—History of Doctrines.
Sanskrit. (No Ancient Classical Language.)

THEOLOGICAL CLASS AT CALCUTTA.

Students—Three.

[*No Report.*]

THEOLOGICAL CLASS AT POONAH.

Instructor—Mr. Beaumont.

[*No Report.*]

Presbyterian Church in Ireland.

COURSE OF TRAINING OF NATIVE AGENTS FOLLOWED BY THE PRESBYTERY OF GUJARAT AND KATIAWAR.

The Gujarati-speaking agents of the Presbytery are divided into Lower, Middle, and Upper Grades or Classes.

The Lower Grade Agents are appointed on passing an examination specially in the Gospels and in certain tracts selected by the Presbytery. (The salary of these agents does not exceed 10 rupees a month.)

Middle Grade Agents must have received a secular education equivalent to the Government Fifth Vernacular Standard. Every candidate for this grade must pass in a course of study that extends over three years, as follows :—

First Year.—History of India, Catechisms, Tracts, Bible History, etc.

Second Year.—Shorter Catechism, Church History, Tracts on Heathen Philosophy, Synoptic Gospels.

Third Year.—Church History, Heathen Systems, Gospel of John, Acts, etc. (The salary of these agents is never more than 18 rupees a month.)

Upper Grade Agents must be Middle Grade Agents who have taken also a three years' course embracing the following subjects :—Confession of Faith (now translated into Gujarati), a large portion of the Old and New Testaments, Church History, Biblical Criticism, Comparative Theology, Hindu Philosophy.

When the student has worked for ten years as a Middle Grade Agent, and passed his examination in the Upper Grade subjects, he may receive a salary never exceeding 30 rupees a month.

These examinations are both oral and in writing, and are conducted by examiners appointed by the Presbytery.

Any student who has passed all these examinations may, with consent of the Presbytery, present himself for the course of study for license. This course is much more extensive than any of the others. It extends over four years, and includes a thorough knowledge of the Bible as a whole, Church History, Systematic Theology, and knowledge of the systems of Heathen Philosophy known in India.

For those students who have received a University education, the Presbytery appoints a four years' course of study to be prepared in the English language.

The Presbytery has at present twenty-eight student evangelists on its roll of such agents. Two of these, having gone through the whole course, have been licensed, and subsequently ordained over native congregations; four more are ready for the licensing examination; five others are students of the first year, eleven of the second, one of the fourth, and five of the fifth.

Calvinistic Methodist Church of Wales.

THEOLOGICAL INSTITUTE AT CHERRAPOONJEE, KHASIA HILLS.

Hitherto the native preachers have been trained by the missionaries at each station. Classes have been held regularly, especially at Cherrapoonjee, for the benefit of the native preachers and of such as are candidates for the ministry. A regular Theological Seminary is, however, now being organised at Cherrapoonjee, which will be under the charge of the two missionaries at that station.

Presbyterian Church in the United States of America.

THEOLOGICAL SEMINARY, SAHARANPUR, N.W.P., organised 1884.

The students who enter the Seminary are not College graduates, but Christian young men able to read and write the English language easily. They are expected to have some knowledge of Geography, Grammar, and Arithmetic, and of Indian Ancient History. All instruction is imparted through the medium of the Urdu or Hindostani language. The Greek taught is that of the New Testament, for which a grammar and a dictionary have been specially prepared. The knowledge acquired may be compared to the knowledge of Hebrew acquired in Theological Seminaries generally.

THEOLOGICAL FACULTY.

Ellwood Morris Wherry, . .	1883	Old Testament Literature, Ecclesiastical and Pastoral Theology, Biblical and Church History.
James Carruthers Ewing, . .	1884	(On furlough.)
Alexander Peebles Kelso, . .	1887	New Testament Literature, Systematic Theology, and New Testament Greek.
Munshi Darga Parshâd, .	1887	Assistants in teaching the Greek and Arabic Languages.
Pundit Ratan Chund, . .	1887	
Malvi Muhammad Huseain,	1887	

Students in attendance, Session 1887-8, . . 34
Volumes in Library, ...

Academical year begins October 15, and ends July 15 of the following year. The Seminary is established under the Synod of India for the education of a native ministry, the expenses being borne by the Presbyterian Board of Foreign Missions, U.S.A.

Course of Study:—

First Year.—Old Testament Literature, General and Special Introduction; Exegesis; New Testament Literature, General and Special Introduction; Biblical History and Sacred Geography; Systematic Theology; Canon of Scripture and Christian Evidences; Homiletic Exercises.

Second Year.—Old Testament, Special Introduction; Exegesis; New Testament Exegesis; Theology; Church History; Archæology; Moral Philosophy; Homiletics; Early Arab History; the Quran (Koran) in its relation to Christianity; History of Hinduism.

Third Year.—Special Introduction to Old Testament Exegesis; New Testament, Special Introduction; Exegesis; Theology; Church History;

Pastoral Theology; Church Government and Discipline; Hinduism and Mohammedanism; Logic; Homiletics.

The Professors are appointed by a Board of Directors connected with the Synod of India, but the consent of the Mission has to be obtained for the transfer of a missionary or other agent to the Theological Seminary. The Professors must conform to the Westminster Confession of Faith.

Reformed Church in America.

Theological Seminary at Palamaner, Arcot.

For several years there has been a special Theological Class in the Seminary at Arcot; but while the Native helpers may be trained at this institution, its standard is too low to enable it to furnish a properly educated Native ministry.

In 1886, the General Synod of the Reformed Church authorised its Board of Foreign Missions to establish in India a Seminary distinctively Theological. The sum of $50,000 having been raised for this purpose, through the exertions of the Rev. Dr. Chamberlain of the Arcot Mission, the Seminary will commence its work in 1888, being the only endowed Christian Seminary in Southern India. It is intended that while the Principal shall be a Foreign Missionary, there shall be two Native Professors. Already these two Chairs and about twenty Scholarships are endowed, but the details of the institution's arrangements have not yet been determined. The Rev. Dr. William W. Scudder will be placed in full charge, with Native assistants under him. The Course of Study will include two vernacular languages, besides Sanskrit and English, together with all the subjects usually taught in Theological Seminaries.

The permanent location of the institution has not been determined on, and if, as is hoped, other Missions in South India assist in supporting the Seminary, their convenience will be consulted.

At present, the Reformed Mission requires its students to attend a High School belonging to the Established Church of Scotland, and which is within bounds, so as to qualify them for matriculation. Nine students are now attending this School, and these will soon be able to attend the Madras Free Church Christian College for still higher education.

All the Native agents except pastors in this Mission are examined annually. In Biblical and Theological subjects written examinations are given.

United Presbyterian Church of North America.

Training School and Theological Seminary, Sialkot, India.

The Christian Training School was established in 1881 to prepare young men for entering the Seminary, and is under the charge of the senior Theological Professor. Many enter the schools who subsequently become teachers or engage in other similar work, so that only a portion of the students ultimately enter the Seminary.

A three years' course of ordinary school work prepares the student for the Entrance Examination, which must be passed before he can enter the Training School. The course in the Training School extends over five years, and embraces the Urdu and Persian languages, Arithmetic, Mensuration, Algebra, the first Four Books of Euclid, Geography, History, and Physical Science, with Arabic and Sanskrit optional.

All students require to have the Shorter Catechism committed to memory, and the proof texts of the Confession of Faith.

Students seeking the ministry receive their Theological instruction while attending the Arts Classes of the Training School.

THEOLOGICAL FACULTY.

Samuel Martin, ...		Ecclesiastical History.
Robert Stewart, ...	1881	All other Subjects.

Students in attendance, 1886-7, ...	12
Volumes in library, ...	600
Capital invested for the joint Institution, .	Rs.30,000

Course of Study:—

First Year.—Bible History, with Harmony; Greek Grammar. Church History, Theology, Homiletics and Exercises.

Second Year.—Bible History, Greek, Hebrew, Church History, Homiletics.

Third Year.—Bible History, Greek, Hebrew, Church History, Theology, Homiletics.

Fourth Year.—Bible History, Greek, Hebrew, Church History, Theology, Pastoral Theology, Homiletics.

Many of the students are married men, and an allowance of eight to twelve rupees a month is made to such.

The Professors are appointed by the Presbytery, and must conform to the Westminster standards.

Students before licensure must pass the Middle School standard, and in Theology pass through the Seminary.

CHINA.

Presbyterian Church of England.

SEMINARY at SWATOW.

Instructors—George Smith, and other missionaries.
Number of Students—21.
Length of Course—Four years of eight months each.

SEMINARY AT TAIWANFOO, SOUTHERN FORMOSA.

Instructors—William Campbell, and Baw Cheng.
Number of Students—15.

SEMINARY AT AMOY.

In 1866 the Presbyterian Church of England and the Reformed Church in America, united in establishing a Theological Seminary at Amoy.

Instructors—J. V. N. Talmage, William M'Gregor, and the other missionaries of the station.
Number of Students—11. Length of Course—Four years.

(The students reside in a building erected for the purpose, and are under the care of Thian-khe, the Native superintendent or tutor. They are the fruit of the labours of the Mission staffs of both Churches, and include the Native students of the London Missionary Society. Already twenty-six out of thirty Native pastors have been educated in this Institution.)

Presbyterian Church in Canada.

OXFORD SEMINARY AT TAMSUI, NORTHERN FORMOSA.

Instructor—George L. Mackay.
Number of Students—20, all of whom reside in the building.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Theological Training School at Tungchow.

In the Training School at Canton for men, occasionally a Theological student appears, and sometimes several. These are specially trained for preachers, but there is no well organised plan of Theological education in Southern or Central China. Most of the Theological students in Northern China are taught by Drs. Nevius and Corbett during annual tours of three months each. Some of these students are now preaching.

Instructors at Tungchow—Calvin W. Mateer, Wm. M. Hayes, and Mrs. Mateer.

Teachers of three months' classes—John L. Nevius, Henry Corbett, J. J. L. Ledenberger.

The students in attendance at Tungchow Training School, which has grown up from a day school, are between 70 and 80, and pass through a course of study nearly similar in its branches and the amount of work done, to that of ordinary High Schools, excepting the Latin and Greek classics.

The students receive nearly full support.

The instructors are appointed by the Mission Board, but Native assistants are employed by the Principal. In their teaching, these must do work similar, so far as the classes go, to that in the Seminaries at home.

Students seeking licensure are not expected to have as much literary training as may be looked for from students at home. They have less mental furnishing every way.

JAPAN.

UNION CHURCH OF CHRIST IN JAPAN.

Meiji Gaku-in, Tokio, organised 1886.

This is a Christian College of high order under the control of a Board of fourteen directors—seven foreigners, and seven Japanese—the latter, to answer the requirements of the Japanese law, forming the Board of Trustees. The Meiji Gaku-in (or the College of the Era of Good Government), has been formed by the union of the Union Theological Seminary (instituted 1877), and the Union College of Tokio. While the two institutions have thus come together, the specific work of each is still carried on under separate Faculties of the one institution. The work formerly done by Union College is now under the care of the Academic Faculty, that of the Seminary by the Japanese Theological Faculty, while these Faculties combined form a Faculty having charge of what is called the Special Department, having for object the higher and technical education of post-graduate students, through the medium of the English language.

THEOLOGICAL FACULTY.

James L. Amerman,	Biblical and Systematic Theology.
Geo. Wm. Knox,	Apologetics, Pastoral Theology, and Homiletics.
Hugh Waddell,	Old Testament—Introduction and Literature.
William Imbrie,	New Testament Exegesis.
Kajinosuke Ibuka,	Church History, and Life of Christ.
E. Rothesay Miller,	Lecturer on New Testament Exegesis.
Motoichin Oghimi,	Lecturer on Biblical Geography and Antiquities, and Church Government.
G. F. Verbeck,	Lecturer on Homiletics.

SPECIAL DEPARTMENT.

William Imbrie, ... Natural Theology and Ethics.

Number of Students in 1886-7, . . . 32

The Professors are appointed by the Board of Directors, and must conform to the standards of the United Church, including the Westminster and Heidelberg Catechisms.

Before a student can be licensed, he must be examined by the Chin-Kwai the Presbytery, or Classis).

REFORMED CHURCH IN AMERICA.

Seminary at Nagasaki.

FACULTY.

Henry Stout, ... Church History, Homiletics.
Albert Oltmans, ... New Testament Exegesis.
Asashi Segawa, ... Systematic Theology and Exegesis.

Students in attendance, 1886-7, . . . 9

This institution is under the control of the Board of Foreign Missions of the Reformed Church in America. In its general features, course of study, etc., it resembles the Union Seminary at Tokio.

In connection with this Seminary is the "William H. Steele, junr., Memorial School," for boys and young men, in which building the Seminary classes are held.

There is also at Nagasaki, the "Jonathan Sturges Seminary for Girls," which is well attended.

At Nagasaki, the Rev. Henry Stout has been acting as missionary for many years. During these years he has always had a training class for young men, several of whom have completed their course of Theological study. In 1856, the Steele Memorial School was established at Nagasaki by private liberality, and the Rev. A. Oltmans sent out by the Board to take charge.

The Theological School is carried on in direct connection with the Memorial School, under the same roof and by the same teachers. The details, however, have not yet been finally adjusted. The Course of Study resembles that pursued in the Union Seminary at Tokio. The instructors are appointed by the Local Mission with the approval of the Home Board. They must in their teaching conform to the standards of the United Church in Japan, embracing the Westminster and Heidelberg Catechisms.

Before licensure, a candidate must pass an examination satisfactory to the Chin-Kwai (Classis or Presbytery), which prescribes the subjects.

REFORMED CHURCH IN THE UNITED STATES

Theological Training School at Sendai.

THEOLOGICAL FACULTY.

W. E. Hoy, ...
D. B. Schneder, ...

Students in attendance, 1886-7, . . . 12

Course of Study :—

First Year.—Elementary Readers, Spelling, Translation, Dictation, Language Lessons, Mental Philosophy, Gospel History, New Testament Introduction, Exegesis, Elements of Theology, Catechism.

Second Year.—English, Weiser's Life of Christ, and U. S. History, Moral Philosophy, Sacred History, Old Testament Introduction, New Testament Exegesis, Theology, Church History, Outlines of Old Testament Theology, Catechism.

Third Year.—English Grammar, Rhetoric, Universal History, Farrar's Life of Paul, Christian Ethics, Outlines of Principles of Apologetics, Old and New Testament Exegesis, Theology, Church History, New Testament Theology, Homiletics, Catechism.

Several of the students are married, and for those needing assistance, scholarships averaging $60 a year each, are provided by private friends in the United States.

DUTCH EAST INDIES.

Reformed Church of the Netherlands.

JAVA.

ENDOWED SEMINARY at Depok, near Batavia, for the education of a Native Ministry.

AMBOR ISLANDS.

THEOLOGICAL SEMINARY for the education of Native Hulp-predikers.

MINAHASSA.

THEOLOGICAL SEMINARY for the education of Native Hulp-predikers.

AMBOYNA.

TRAINING SEMINARY for the education of Native Hulp-predikers.

CELEBES.

TRAINING SEMINARY at Tomohon in Minahassa, for the education of Native Hulp-predikers and Teachers.

NORTH AFRICA.

EGYPT.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Theological Seminary, Cairo.

George Lansing, ...	Hebrew, Biblical Interpretation.
William Harvey, ...	Church History, Pastoral Theology.
William Watson, ...	Systematic Theology, Greek Exegesis.

Attendance during 1886-87, ... 6

SOUTH AFRICA.

CAPE COLONY.

Free Church of Scotland, Lovedale, founded 1847.

This Institution, situated about 700 miles from Cape Town, was established for the training of young men for the ministry, and of teachers for native schools. It consists of two general sections—one for young women and the other for men.

Its curriculum embraces three departments — the Elementary, the Literary, and the Theological—each requiring three years of attendance, so that only a few students finally attend the Theological classes. Its general aims are as follows :—

1. To train young men for the Gospel ministry.
2. To train teachers for Elementary native schools ; all applicants for such a position must have Government certificates, which secure a higher standing and a larger salary.

3. To give a good general education for all willing to pay for such.
4. To give industrial training to suitable young men. These are indentured as apprentices for five years.
5. To provide education for the children of Europeans, to whom the different Training classes are also open.

The Institution, while the property of the Free Church of Scotland, and under its absolute control, is to a considerable extent self-supporting—the trades being required to pay their own expenses, the European and native scholars being charged to some extent, while the Educational grants of the Government still further help to sustain the Institution.

The Blythswood Institution in the Transkei, and Livingstonia on Lake Nyasa, may be regarded as off-shoots of Lovedale, having been organised to meet the wishes of the natives, who desired schools similar to Lovedale.

UNITED PRESBYTERIAN CHURCH, SOUTH AFRICA.

Training Institution for Native Ministers.

In 1882, this Church resolved that all native candidates seeking admission into the Divinity Hall, with a view to the ministry, should be matriculated students of the Cape University. In 1884, however, in view of the urgent need of a native ministry, it resolved to establish a class of native assistants to the European ministers and missionaries, to be called *Helpers*, and adopted the following scheme for the training of such :—

I. *Entrance Examination.*—All applicants must be competent to pass the examination for the School Teachers' Diploma. Possession of the diploma will exempt from the examination.

II. *Theological Training.*

(*a*) Biblical study in Old and New Testament.
(*b*) Theology ; Shorter Catechism as Text-book.
(*c*) Church History.
(*d*) Evidences of Christianity.
(*e*) Written exercises in Kaffir and English.
(*f*) Sermons, Lectures, etc., one at least in English.

III. *Sessions.*—Three sessions of four months each, at intervals of four or six months.

IV. *Teaching Staff.*—Three of the missionaries have been requested to take part in teaching. The students to be with each for one session.

V. *Examination and License.*—At the end of the Course the students are examined orally and in writing by the Presbytery. If sanctioned, the candidates are placed on probation for at least one year before receiving license.

Société des Missions Évangéliques.

Bible School for training native evangelists at Morija, Basuto-land.

Instructors—M. H. Dieterlen and M. Mabille.
Students—Twenty-nine.

CENTRAL AMERICA.

MEXICO.

PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA.

Seminary at Tlalpan (Federal District), Mexico.

In 1881, a Seminary was organised at Saltillo, which in 1884 was united with that of Tlalpan. In 1885 the joint Seminary was removed to San Louis, Potosi, and in 1887 returned to Tlalpan (Federal District), Mexico.

THEOLOGICAL FACULTY.

Henry C. Thomson, . . . 1884 } The usual branches of Theologi-
Hubert W. Brown, . . . 1885 } cal instruction.

Students in attendance, 1886-87, ... 17
Volumes in Library, about 300

The Seminary is under the care of the missionaries in Mexico and the Presbyterian Church (U.S.A.), organised in a Conference which meets annually, but financially subject to the Foreign Mission Board.

The Professors are appointed by the Conference, subject to the Board's approval, and must conform to the Westminster standards.

That a student may be licensed he must possess a good Christian character, with Church membership and belief in a personal call to the ministry, and pass examination before Conference in the usual branches of Theology, etc., Greek and Latin being omitted, the preparatory education being defective.

SOUTH AMERICA.

CHILI.

Theological Seminary at Valparaiso, organised in 1884.

Instructor—J. M. Allis.
Students in attendance, 1886-87—Six.

For students of older years there is a short course of two or three years of study, which omits Hebrew and Greek, but embraces the following subjects:—Theology, Homiletics, Pastoral Theology, Church History, Introduction to Old and New Testaments, and Church Government, on all of which subjects students seeking licensure are examined by the Presbytery. The long course for younger students includes a preparatory course of the usual academic studies, with English and German, Latin and Greek, with Hebrew and Exegetics in the Theological Course. This course requires four years in the Arts, and three years in the Seminary.

The Seminary is under the control of the Chili Mission of the Presbyterian Church, U.S.A.

BRAZIL.

Presbyterian Church in the United States of America.

TRAINING SCHOOL FOR TEACHERS AND PREACHERS.

In 1872, an Escola Americana was opened at Sao Paolo by Dr. Chamberlain, which soon grew into an Institution at which students for the ministry might pursue their preparatory studies. In 1875, a Training School for teachers and preachers was organised in connection with it, while in 1886 the Scholastic and Theological Department, were separated. About 170 pupils attend the Preparatory Division; 14 attend the Normal Class, and 6 are studying for the ministry; 3 being candidates under the care of the Presbytery.

Theological instructor—D. C. M'Laren.
Students in attendance, 1886-87—Six.

The students may be aided up to $200 a year.

The Professor is appointed by the Mission.

The lower departments of the S. Paolo School, from the Kindergarten up to the High School or Academy, are well organised. From the more promising of the pupils in attendance the missionaries make a selection, and to such special studies are prescribed. Four pupils have already been licensed by the Presbytery, and others are advancing in their studies.

The attainments possible for Brazilian students for the ministry are, in several of the departments, very limited. Advanced Latin, Greek, or Mathematics are not dreamt of, though some knowledge of such subjects is general. The final examination by the School authorities in English, French, Portuguese, History (Brazilian and Universal), Arithmetic, Algebra, Geometry, Geography, Rhetoric, and Physics are accepted by the Presbytery when the school certificate is presented by candidates for licensure.

SUMMARY.

THEOLOGICAL SEMINARIES.

Countries.	No. of Seminaries.	No. of Professors.	Students.	Vols. in Library
Europe—				
European Continent,	24	165	1,244	326,004
Great Britain, . .	14	57	867	134,750
Asia, ...	3	8	105	803
Africa, ...	3	...	105	...
America—				
Canada, . . .	6	20	180	26,000
United States, . .	31	120	1,101	390,900
Australia, . . .	4	5	22	4,500
New Zealand, . .	2	2	5	2,500
Total, . .	87	377	3,624	892,657

(*A*) STATISTICAL RETURNS FROM MISSION FIELDS.

I.—EUROPE.

Italics denote Missions that are no longer in operation.

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Medical and other Helpers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Art Colleges.	Pupils.	Theo. Sem.	Students.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
AUSTRIA—																				
1. Budapest,	1843	2	...	1	1	10	...	100	1	...	1	210	235	...	...	...	...	..	...	...
2. Prague,	...	1	...	..	...	2	...	35	1	...	...	...	...	...	...	...	...	...	...	...
HERZEGOVINA—																				
3.	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	..
FRANCE—																				
4. Brittany,	1841	1	...	1	1	...	...	...	5	...	...	...	...	...	...	...	...	...	...	...
GERMANY—																				
5. Breslau,	...	1	...	...	...	2	13	120	1	...	...	...	...	...	...	...	...	...	..	...
6. Hamburg,	1845	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GREECE—																				
7. Athens,	1874	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ITALY—																				
8. Milan,	1869	...	..	...	...	...	...	..	..	...	1	...	28	...	...	...	...	...	...	...
LEVANT—																				
9. Cyprus,	...	1	...	...	...	...	...	50	3	...	...	...	...	...	...	...	...	...	...	..
		8	...	2	2	14	13	305	12	...	2	210	263	...	...	...	...	..	...	...

I.—EUROPE—*continued.*

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Medical and other Helpers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Art Colleges.	Pupils.	Theo. Sem.	Students.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
NETHERLANDS—																				
10. Amsterdam, . .	1844	...	...	2	...	1	...	50	...	...	...	..	...	...	...	...	...	...	...	..
ROUMANIA—																				
11.	...	...	...	..	...	...	...	...	6	...	...	.	...	...	...	..	...	...	...	...
SPAIN—																				
12. Scottish U.P., . .	1869	2	2	...	...	7	...	255	7	...	7	200	100	...	...	...	...	...	...	...
13. Irish Gen. Assembly, .	...	1	...	1	...	...	...	25	1	...	3	125	...	...	. .	...	..	...	...	...
TURKEY—																				
14. Constantinople, Ch Scot.	1840	1	...	...	1	4	...	39	...	...	2	26	163	...	...	...	...	...	...	..
15. ,, Free Ch.,	1848	3	...	1	...	11	273	36	...	...	4	97	175	...	...	...	...	...	...	...
16. Salonika, Ch. Scot., .	1859	1	...	...	2	..	...	35	...	..	1	...	187	...	...	...	...	...	...	...
17. ,, Pres. Ch., U.S.	1874	1	1	...	...	...	..	17	2	...	...	...	...	...	...	...	...	...	...	...
		9	3	4	3	23	273	457	16	...	17	448	625	...	...	...	...	...	...	...

II.—WESTERN ASIA.

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theological Seminaries.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
ASIA MINOR—																				
18. Smyrna, . . .	1856	1	...	...	1	2	...	36	...	...	2	225	263	...	...	...	...	...	...	...
19. Tarsus, . . .	1883	1	...	...	3	10	...	28	1	...	11	300	200	...	...	...	...	...	...	...
SYRIA—																				
20. Antioch, . . .	1871	1	...	...	2	7	...	33	...	...	3	180	...	...	...	...	...	...	...	...
21. Beirut, Ch. of Scot., .	1864	1	...	...	1	...	...	60	...	...	6	40	261	...	...	...	...	...	...	...
22. ,, Pres. Ch. U.S.,	1871	14	4	32	21	141	4165	1440	19	2	103	3329	1446	15	379	...	1	167	1	6
23. Damascus, . . .	1843	2	...	2	...	...	...	131	...	...	14	500	233	...	...	...	...	...	...	...
24. Latakiyeh, . . .	1856	2	...	1	5	35	...	158	5	...	20	504	203	...	...	...	...	...	...	...
25. Lebanon, . . .	1871	1	...	1	...	40	109	44	1	...	...	...	...	...	...	...	...	...	...	...
26. Tiberias, . . .	1886	...	...	...	1	4	...	...	...	...	...	...	50	...	...	...	...	...	...	...
SOUTH ARABIA—																				
27. Aden, ...	1885	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	..	..	...
PERSIA—																				
28. Oroomiah, . . .	1870	13	32	35	56	132	...	2052	30	...	115	2035	696	...	...	...	1	...	1	12
29. ,, . . .	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		37	36	71	91	371	4274	3982	56	2	274	7113	3352	15	379		2	167	2	18

III.—INDIA.

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.	
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.					
INDIA—																					
30. *Netherlands Missionary Society*, . . .	1820	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
31. *Scottish Missionary Society*, . . .	1822	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
32. Established Church of Scotland, . . .	1829	13	3	3	6	284	1914	528	17	4	61	4770	623	...	...	...	1	...	...	1	17
33. *Western Missionary Society*, . . .	1834	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
34. Reformed Presbyterian Church, U.S., . .	1834	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35. *Associate Reformed Church in America*, ...	1834	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
36. Presbyterian Church in United States of America, . . .	1837	35	19	1	61	200	...	1033	23	5	51	7395	2176	...	...	...	1	...	...	1	26
37. Reformed Church in the United States, .	1838	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
38. Presbyterian Church in Ireland, ...	1841	11	...	1	11	135	2158	315	10	1	47	2389	1110	2	600	300	...	...	...	...	...
39. Calvinistic Methodist Church of Wales, .	1841	9	...	23	2	235	4401	1389	119	1	123	2665	1168	2	240	...	...	...	...	...	...
		69	22	28	80	854	8473	3265	169	11	282	17,219	5077	4	840	300	2	...	...	2	43

III.—INDIA—*continued.*

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.	
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.					
INDIA—																					
40. Free Church of Scotland,	1843	26	13	4	40	723	1742	1625	18	3	198	9580	4184	...	...	...	6	1039	6	6	26
41. *Associate Church of North America,*	1854	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
42. Reformed Church in America,	1857	8	3	2	3	181	4000	1700	22	1	100	1552	761	4	350	...	...	...	1	8	...
43. United Presbyterian Church of North America,	1859	8	11	1	12	136	6023	4400	8	1	129	3181	775	2	...	...	1	...	...	1	2
44. United Presbyterian Church, Scotland,	1860	12	2	4	14	288	1081	473	10	1	70	4399	481	...	...	...	...	...	...	...	...
45. Presbyterian Church in England,	1862	...	...	...	4	4	...	...	...	...	2	100	100	1	...	...	...	...	...	...	...
46. United Original Secession Church of Scotland,	1871	1	...	...	3	10	40	20	1	...	2	248	80	...	...	...	...	...	...	...	...
47. Presbyterian Church in Canada,	1876	5	...	...	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
48. General Synod of Reformed Presbyterian Church, North America,	1883	2	2	...	...	9	20	20	1	1	2	10	...	...	...	...	...	...	...	...	...
		42	31	11	90	1351	12,906	8238	60	7	483	19,070	6381	7	350	...	7	1039	7	15	28

IV.—CHINA—KOREA—JAPAN.

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
CHINA—																				
49. *Netherlands Missionary Society*, . . .	1827	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
50. Presbyterian Church in the U.S.A., . . .	1838	33	21	16	26	233	...	4306	35	5	12	1130	852	...	...	...	...	2	73	...
51. Presbyterian Church of England, . . .	1847	15	5	4	19	168	1962	3553	30	2	27	250	60	4	50	...	...	...	...	4
52. Reformed Church in America, . . .	1850	6	4	2	4	23	...	802	8	1	8	70	60	...	...	...	...	...	...	...
53. *United Presbyterian Ch. of North America*, .	1859	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
54. United Presbyterian Church, Scotland, .	1864	5	...	...	2	15	...	632	4	...	...	50	...	...	...	...	...	...	...	...
55. Presbyterian Church in the U.S., . . .	1867	10	1	...	5	17	...	83	2	...	9	180	80	...	...	...	...	...	...	...
56. Presbyterian Church of Ireland, . . .	1870	3	...	...	3	10	29	25	...	...	1	15	...	...	...	...	...	...	...	...
57. Presbyterian Church in Canada, . . .	1871	4	2	...	2	...	2650	...	38	...	...	527	...	...	...	...	...	...	...	...
58. Established Church of Scotland, . . .	1878	2	...	1	...	5	32	28	1	...	2	32	...	...	...	...	...	...	...	...
		78	33	23	61	471	4673	9429	118	8	59	2274	1052	4	50	...	...	2	73	4

IV.—CHINA—KOREA—JAPAN—*continued.*

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
KOREA—																				
59. Presbyterian Church in the U.S. . . .	1884	1	...	...	5	...	...	14	1	...	1	...	...	...	...	...	...	...	...	...
JAPAN—																				
60. Presbyterian Church in the U.S.A., . .	1859	15	11	59	13	15	...	...	5	...	60	500	...	...	...	...	...	76	1	15
61. Reformed Church in America, . . .	1859	9	...	5	...	...	...	...	...	...	...	112	...	...	...	...	...	...	...	...
62. United Presbyterian Church of Scotland, .	1874	3	2	...	8	...	...	460	...	...	...	...	...	...	...	...	...	...	...	...
63. Cumberland Presbyterian Church, . .	1877	3	...	8	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
64. Reformed Church in the U.S.A., . .	1879	5	3	2	21	...	...	...	...	...	...	60	...	...	1	100	...	...	1	12
65. Presbyterian Church in the U.S., . . .	1885	4	1	3	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		40	17	77	49	15	...	474	7	1	61	672	...	...	1	100	...	76	2	27

V.—BURMAH—MALAYA—SIAM—LAOS—DUTCH INDIES.

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Medical Missionaries and other Helpers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars		High Schools.	Scholars.		Art Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
BURMAH—																				
66.	1871	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
MALAYA—																				
67. *Penang*,	1853	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
68. Singapore,	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
69. Siam,	1840	5	4	...	8	21	...	354	6	1	13	137	243	...	...	...	..	...	...	...
70. North Laos,	1867	5	...	..	7	2	...	322	2	1	...	...	..	...	...	...	...	...	...	...
71. DUTCH INDIES—																				
Sumatra,	1797																			
Java,	...																			
Sumba,	...	38	77	...	...	22	240,942	...	240	...	105	..	...	...	..	...	...	...	...	...
Timor,	...																			
Celebes,	...																			
New Guinea,	...																			
		48	81	...	15	45	240,942	876	250	2	118	137	243	...	...	...	...	..	...	...

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female				
North Africa.																				
EGYPT—																				
72. U.P. Church of North America, . .	1853	9	9	8	21	210	...	2042	23	1	53	2287	402	12	1241	1331	1	327	1	6
73. Established Church of Scotland, . .	1858	2	...	...	4	...	...	49	...	...	4	251	376	...	...	...	...	...	...	...
ALGERIA—																				
74. French Reformed Ch.,	1871	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
75. U.P. Ch., Scotland, .	1887	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	..	...	...	...
76. Kabylie, . . .	1886	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
77. Morocco, . . .	1886	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
West Africa.																				
SENEGAL—																				
78. Soc. des Miss. Evan.,	...	...	1	...	3	1	32	...	2	...	3	26	20	...	...	...	...	...	...	...
Sierra Leone—																				
79.	1797	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LIBERIA—																				
80. Presbyterian Church, U.S.A., . . .	1833	4	1	...	...	4	...	284	7	1	8	101	56	1	72	...	...	...	...	...
81. *Cumb. Presbyterian Church*, . . .	1852	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
OLD CALABAR—																				
82. U.P. Church, Scotland, . . .	1846	6	4	...	9	19	...	280	6	1	16	300	251	...	...	...	...	...	...	...
83. Presbyterian Church, Jamaica, . .	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		23	15	8	38	224	32	2655	39	3	84	2965	1105	13	1313	1331	1	327	1	6

VI.—AFRICA—*continued.*

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
CORISCO—																				
84. Presby. Ch. U.S.A., .	1870	5	3	...	10	15	2	688	7	1	...	...	...	...	...	...	...	...	...	...
GABOON—																				
85. Presby. Ch. U.S.A., .	1870	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
86. Soc. des Miss. Evan.,	1888	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
South Africa.																				
CAPE OF GOOD HOPE—																				
87. Dutch Ref. Churches,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
KAFFRARIA—																				
88. *Glasgow Miss. Soc.*, .	1820	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
89. *Est. Ch. of Scotland*, .	1837	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
90. Free Ch. of Scotland,	1843	10	2	1	17	108	...	3171	29	1	57	1449	1530	...	...	...	...	...	...	...
91. U.P. Ch., Scotland, .	1843	12	...	...	3	65	...	2209	10	1	36	1667	...	...	...	...	...	...	...	...
NATAL—																				
92.	1867	3	...	...	5	59	...	411	4	1	12	222	184	...	...	...	...	...	...	...
BASUTO-LAND—																				
93.	1833	18	...	...	11	163	7098	5525	15	1	80	1915	2151	2	50	1	8	30	1	3
ZAMBEZI—																				
94.	1884	3	...	...	4	2	...	...	2	...	2	30	...	...	...	...	...	...	...	...
TRANSVAAL—																				
95. Miss. de la S. Romande,	1872	6	...	...	3	15	550	111	4	...	4	35	30	...	...	...	...	...	...	...
96. Dutch Ref. Ch., S.A..	...	6	...	...	5	28	...	...	6	...	20	800	...	...	...	...	...	...	...	...
East Africa.																				
97. Livingstonia, . .	1875	3	...	...	7	6	...	9	1	...	6	500	123	...	...	...	...	...	...	...
98. Blantyre, . . .	1874	3	...	...	9	...	...	25	1	...	...	250	...	...	...	...	...	...	...	...
MAURITIUS—																				
99.	...	3	...	...	...	...	350	200	5	...	...	...	...	...	...	...	...	...	...	...
		72	5	1	74	461	8020	12,350	84	5	217	6868	4018	2	50	1	8	30	1	3

VII.—NORTH AND SOUTH AMERICA.

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.		Theo. Sem.	
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.		Pupils.		Pupils.
North America.																				
INDIAN TRIBES—																				
100. Canadian Presbyterian Church, . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
101. Presbyterian Church, U.S.A., . . .	...	10	7	4	14	10	...	1543	16	...	14	107	122	...	...	...	...	...	...	...
102. Presbyterian Church, U.S., . . .	...	4	5	4	...	...	...	639	12	1	1	46	...	...	...	...	...	...	...	...
103. Cumberland Presbyterian Church, .	...	5	19	10	1	...	...	990	38	...	...	...	...	...	...	...	...	...	...	...
CHINESE AND JAPS IN U.S.—																				
104. Presbyterian Church, U.S.A., . . .	1852	5	...	...	3	9	...	286	5	...	17	750	29	...	...	...	...	...	...	...
105. United Presbyterian Church, . . .	1878	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
106. Synod Reformed Presbyterian Church, .	...	1	...	...	...	...	...	11	...	...	...	...	...	...	...	...	...	...	...	...
Central America.																				
MEXICO—																				
107. Presbyterian Church, U.S.A., . . .	1872	8	27	21	10	38	...	3218	52	1	22	400	220	...	...	...	...	...	1	14
108. Presbyterian Church, U.S., . . .	1874	2	4	2	3	6	...	340	8	1	3	75	100	...	...	...	...	...	...	...
109. Associate Reformed Synod of South, .	1880	2	1	1	1	5	...	206	7	1	2	28	...	...	...	...	...	...	...	...
110. Cumberland Presbyterian Church, . .	1886	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		40	63	44	33	68	...	7233	138	4	59	1406	471	...	...	...	...	...	1	4

VII.—NORTH AND SOUTH AMERICA *—continued.*

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
Central America																				
111. Guatemala,	1882	1	...	...	2	1	...	12	1	...	1	...	22	...	...	...	...	...	...	...
112. Honduras,	1850	...	...	...	...	...	...	...	1	...	...	...	.	...	...	...	...	...	...	..
113. *Darien*,	1699	...	. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
South America.																				
114. U.S. Colombia,	1856	2	...	...	6	5	...	66	...	...	1	13	37	...	...	...	...	...	...	...
115. Peru,	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	..	..
116. Chili,	1873	6	5	4	...	13	...	449	5	1	2	200	150	...	...	...	...	...	1	2
117. British Guiana,	1840	...	...	...	...	...	...	...	10	1	...	...	...	...	...	...	...	...	...	...
118. Dutch Guiana,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
BRAZIL—																				
119. Presbyterian Church, U.S.A.,	1859	10	6	2	15	35	...	1895	32	1	21	225	293	..	...	...	...	...	1	6
120. Presbyterian Church, U.S.,	1869	8	7	5	9	...	...	410	11	1	2	...	60	1	65	...	...	...	...	...
ARGENTINE REPUBLIC—																				
121. British Churches,	1850	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
122. *Presbyterian Church, U.S.A.*,	1853	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
123. Waldenses,	...	...	...	...	...	...	...	...	...	...	..	...	. .	...	...	...	...	...	...	...
124. Welsh,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		27	18	11	32	54	...	2832	61	4	27	438	562	1	65	...	...	...	2	8

VIII.—WESTERN ISLANDS.

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male	Female.				
JAMAICA—																				
125. *Glasgow Missionary Society*, . . .	1820	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
U.P. Church, Scotland, . . .	1847	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
126. Established Church of Scotland, . . .	1820	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TRINIDAD—		...	...			...		...	...	...					...	..				
127. *United Secession Ch. of Scotland*, . .	1836	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
128. *Associate Church of North America*, .	1842	...	...	...	...	...	...	...	...	...	...	...	..	...	..	...	...	...	...	...
129. U.P. Church, Scotland, . . .	1847	...	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	..
130. Free Church of Scotland, . . .	1853	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
131. Presbyterian Church in Canada, . .	1867	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

VIII.—WESTERN ISLANDS—*continued.*

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiates.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
TRINIDAD—*continued.*																				
Established Church of Scotland,	1868	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
132. *Cumberland Presbyterian Church,*	1873	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
WEST INDIA ISLANDS—																				
133. Antigua,	1875	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
134. Bahamas, Nassau,	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
135. Grenada,	186–	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
136. St. Vincent,	1878	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
137. St. Thomas,	1666	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
BERMUDA—																				
138. Christ Church, Warwick,	1614	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
St. Andrew's, Hamilton,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
FALKLAND ISLES—																				
139.	1872	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

IX.—AUSTRALASIA.

CHURCHES.	Date of Mission.	Ordained Ministers.		Licentiate.	Med. Missionaries, Zenana Visitors, Bible Readers.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
		Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
AUSTRALIA—																				
140. New South Wales,	1832	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Victoria, . . .	1847	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Queensland, . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
South Astralia, . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Eastern Australia, .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Western Australia, .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Tasmania, . . .	1835	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
NEW ZEALAND—																				
141. New Zealand, . .	1856	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
142. Otago and Southland,	1854	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
NEW HEBRIDES—																				
143. Canada Presbyterian Church, . . .	1848	3	...	...	...	55	1300	279	2	...	...	...	...	...	...	...	...	...	...	...
Reformed Presbyterian Church, . .	1852	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Free Church of Scotland, . . .	1876	1	...	...	1	40	...	338	5	...	11	66	48	...	...	...	.	...	...	.
Victoria, . . .	1866	5	...	...	...	...	...	450	3	...	...	...	...	...	...	...	...	...	...	...
New South Wales, .	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
New Zealand, . .	1869	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Otago, North, . .	1882	2	...	...	...	33	1950	255	...	...	...	...	...	...	...	...	...	...	...	...
Tasmania, . . .	1882	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
South Australia, .	1884	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
FIJI—																				
144.	1884	1	...	...	...	...	200	200	1	...	...	...		...	...	...	...	...	...	...
TAHITI—													...							
145.	1799	4	22	...	3	5	...	2181	22	...	1	500	326	...	...	...	...	...	...	...
		21	22	...	4	133	3450	3523	33	...	12	566	374	...	...	...	...	...	...	...

X.—SUMMARY OF MISSION STATISTICS.

CHURCHES.	Ordained Ministers.		Licentiates.	All other Agents.		Baptized and Adherents.	Communicants.	Churches or Congregations.	Presbyteries or Classes.	Boarding and Day Schools.	Scholars.		High Schools.	Scholars.		Colleges.	Pupils.	Theo. Sem.	Pupils.
	Foreign.	Native.		Foreign.	Native.						Male.	Female.		Male.	Female.				
1. European Continent,	17	3	6	5	37	286	762	28	...	19	658	888	...	...	...	...	...	...	...
2. Western Asia, . .	37	36	71	91	371	4,274	3,982	56	2	274	7,113	3,352	15	379	...	2	167	2	18
3. India, . . .	111	53	39	170	2205	21,379	11,503	229	18	765	36,289	11,458	11	1190	300	9	1039	7	15
4. China, Korea, Japan,	118	50	100	110	486	4,673	9,903	125	9	120	2,946	1,052	4	51	100	...	76	4	100
5. Burmah, etc., . .	48	81	...	15	45	240,942	876	251	2	118	137	243	...	...	...	...	...	...	...
6. Africa, . . .	95	20	9	112	270	8,052	15,005	123	8	301	9,833	5,123	15	1363	1332	9	407	2	9
7. North and South America, . .	67	81	55	65	122	...	10,065	199	8	86	1,844	1,033	1	65	...	...	...	3	12
8. Western Islands, .	...	...	...	...	...	...	...	...	...	33	1,310	533	...	...	...	...	...	...	...
9. Australasia, etc., .	19	22	...	4	133	3,450	3,523	33	...	12	566	374	...	...	...	...	...	...	...
Totals, . .	512	346	280	572	3669	283,054	55,610	1042	47	1728	60,696	24,056	46	3048	1732	20	1689	18	154

(*B*) NOTES ON THE MISSIONS.

EUROPE.

AUSTRIA.

1. Buda-pest.—In 1841, there was commenced in this city, by the Established Church of Scotland, a Mission to the Jews, the Rev. Dr. Duncan being appointed in charge. In 1843, Dr. Duncan joined the Free Church, which then took charge of the work, and has conducted it ever since. Gradually the Mission operations have widened out till now, Buda-Pest is a centre of most varied Christian activity. Almost every form of evangelistic work may be found in connection with this important agency. In addition to their Mission work proper, the two ordained Scottish missionaries act as joint pastors of a congregation of the Reformed Church in Buda-Pest, and thus hold a very desirable position in connection with the Hungarian National Church.

2. Prague.—For many years the Free Church of Scotland has carried on Mission work in this city, seeking not only the good of Israel, but largely aiding and encouraging the Bohemian Reformed Church in its struggle for existence. The services are conducted in the Bohemian, German, and English languages.

HERZEGOVINA.

3. The Hungarian Church has a Mission in this country, where one congregation has already been formed.

FRANCE.

4. Brittany.—The race and language connection between the inhabitants of Brittany and those of Wales, naturally influenced the Welsh Calvinistic Methodist Church to commence an Evangelistic Mission in that country in 1842. The missionary was at first to some extent an itinerant, but in 1844 he settled at Quimper, where a church was built in 1847. In 1864, another church was erected at l'Orient. At present several agents are employed, who itinerate through the Department, and who are highly prized by the isolated Protestant households, to whom they are most useful.

GERMANY.

5. Breslau.—In 1841, the Established Church of Scotland appointed the Rev. D. Edward as a missionary to the Jews at Jassy, in Moldavia. At the Disruption in 1843, Mr. Edward joined the Free Church, but remained in Jassy, where he laboured under many discouragements. In 1847, he removed to Breslau, where, as a missionary of the Free Church, he has continued to labour to the present time.

6. Hamburg.—The Irish Presbyterian Church commenced its Mission to the Jews at Hamburg in 1845, by sending thither the Rev. Dr. Craig. In 1847, Dr. Craig was joined by Dr. Given, and in 1849, a Christian congregation was organised. In 1848, Dr. Graham, previously of Damascus, was appointed to Hamburg, but in 1851, removed to Bonn, where he continued till his death, when the Bonn Mission was closed, the premises being bought by

Professor Christlieb for a *Johanneum*. In 1853, the Hamburg missionaries were joined by the Rev. Adolph Saphir. Changes have taken place among the agents, but the Mission has continued in efficient operation, and preaching stations have been opened at Lubeck, Altona, etc.

GREECE.

7. ATHENS.—The Mission to the Greeks was begun at Smyrna in 1826, by the American Board. The agency adopted was at first mainly schools, in order to improve the general education of the community, and to raise up native workers. In 1829, Mr. (afterwards Dr.) Jonas King opened a school at Athens, for Higher Education, which he delivered over to the Greek Government, when it was removed from Nauplia to Athens. Other missionaries arriving, schools were opened at Argos and Areopolis, in Laconia, but these were soon closed as the Government required the teaching of the Greek Catechism, so that by 1841, the work was limited to the Evangelistic work of Dr. King, at Athens.

Among the pupils at the school at Areopolis was Mr. Kalopothakes, who, subsequently, when attending medical classes at Athens, joined Dr. King's little circle of believers. Mr. Kalopothakes went afterwards to the United States, and, having studied theology in Union Seminary, New York, was, in 1857, ordained as an evangelist. Returning to Athens, Dr. Kalopothakes commenced the issue of a weekly newspaper—'Αστήρ της 'Ανατολῆς—which marks the beginning of the Greek Evangelical Church. At first the Mission was supported by the Virginian Synod of the Presbyterian Church, but for financial reasons was transferred, in 1864, to the American and Foreign Christian Union of New York. During this period Dr. Kalopothakes had, at Dr. King's death, in 1868, commenced preaching services, and started a child's paper—'Εφημερὶς τῶν Παιδων. In 1873, the Presbyterian Church, U.S., took up the work at Athens as its Greek Mission, and, sending out several missionaries organised the "Greek Evangelical Church," having native ministers and congregations at Athens, the Piræus, and at Volo in Thessaly. Of this movement Dr. Kalopothakes was the leader. In 1886, this Greek Church withdrew from further dependence on the Presbyterian Church, U.S., believing that their connection with a foreign Church was a hindrance to work among their countrymen, and delayed the period of their self-support. At present, the ministers engage in various lines of outside work to secure support, and then, making a common purse of their various earnings, divide the amount as may be needful for their necessaries, while the Church members contribute each one-tenth of their income for religious purposes.

ITALY.

8. MILAN.—In 1869, the Presbyterian Church, U.S., aided in starting in this city a school for girls. Since that date, it has been efficiently maintained, and, being under the local supervision of the Waldensian pastors, has furnished a number of converts to that Church.

Note.—The Free Church of Scotland has organized into the Presbytery of Italy a number of its Continental Congregations, nearly all of which receive a certain amount of aid from the mother Church.

LEVANT.

9. CYPRUS.—The occupancy of Cyprus by the British troops in 1878 brought a number of civilians to the island. Many of these were Presbyterians. The Church of Scotland, on application, appointed an ordained minister, the Rev. Wm. Ferguson, to labour among both the military and the residents. Since that date Mr. Ferguson has continued his labours, though, from the frequent changes of the troops stationed in Cyprus, there is much about the field to try the faith and courage of a Christian worker.

NETHERLANDS.

10. Amsterdam.—In 1884, the Free Church of Scotland re-opened, and still maintains, a Jewish Mission in this city, where the Jewish population is so large. A Jewish Home has lately been opened, but from the peculiar character of the Jewish residents, the field is one of extreme difficulty.

ROUMANIA.

11. Some years ago, the Reformed Church of Hungary commenced a Mission work in Roumania. At present there are five congregations in this country as the fruit of the Mission.

SPAIN.

12. The United Presbyterian Church, Scotland. — In 1862 this Church commenced a Mission in Spain, encouraged by the prospects of a work of Reformation apparently beginning in several parts of the Peninsula. Since that date a good work has gone on; converts have been gathered in, congregations organised, and the Presbytery of Andalusia has been formed. In 1888 the Church decided to transfer this Spanish Mission from its Foreign to its Continental Committee, and is seeking to unite a number of independent agencies, so that these shall co-operate in the formation of a self-supporting, self-governing Spanish Native Church.

13. The Irish Presbyterian Church commenced its Spanish Mission at Puerto Santo Maria in 1884. Its aim is mainly to establish and sustain an Educational Institute, at which teachers and preachers may be educated for work among the Spanish-speaking people. In 1888 the General Assembly entered into an arrangement with the United Presbyterian Church, Scotland, in reference to its Spanish Mission, with a view to the formation of a strong Spanish Presbyterian Native Church.

TURKEY.

14. Constantinople.—Established Church of Scotland.—The Missions to the Jews of this Church are now altogether within the Turkish Empire. The Mission became one of the schemes of the Church in 1840, though the present localities were not all selected until considerably later. In 1859 a Mission to the Jews was commenced in Constantinople. An ordained Scottish minister resides at Hasskioy, a suburb of Constantinople, having under him a number of teachers for the numerous schools that have been opened for Jewish boys and girls, while a congregation has been formed of Judæo-Spanish Jews.

In addition to this, the Missionary maintains every Sabbath morning service for the benefit of the congregation of English-speaking residents. These services are well attended, and much prized.

15. The Free Church of Scotland also has a large Jewish Mission at Constantinople, commenced in 1846. Two ordained missionaries and an ordained medical practitioner, residing at Galata, with a number of teachers and other workers, constitute the Mission staff. Among the agencies of the Mission are the dispensaries in several localities, a Girls' Home for Jewish females, a printing press, while a branch of the National Bible Society of Scotland is worked in connection with the Mission. The English services of the Evangelical Union Church at Pera are in charge of one of the Missionaries. While the great majority of the Jews at Constantinople use

the Judæo-Spanish language, a large number use the German, and hence instruction in the schools has to be given in both of these languages, as well as in English, French, and Turkish.

16. SALONICA.—PRESBYTERIAN CHURCH, U.S.—Mission work in Salonica was commenced in 1849 by the American Board. Subsequently this Board transferred the Mission to the American and Foreign Christian Union. In 1874 the Union handed its Mission over to the Presbyterian Church, U.S., which then commenced in this city its Mission, and the Greek Christians' Preaching Stations have been opened in a number of the surrounding villages. The work of evangelising is, however, one of extreme difficulty.

17. ESTABLISHED CHURCH OF SCOTLAND.—This Church has a Jewish Mission at Salonica, commenced in 1859, with a number of schools for Jewish children. One of the attractions of these schools to the poorer Jews is the opportunity they afford of learning French. But this has been interfered with by the opening of two schools supported by the French Society for "The Propagation of the French Language in the Colonies and in Foreign Countries."

There is also an Anglo-American congregation in Salonica, whose Sabbath services are conducted by the Missionary in charge, while an agent of the National Bible Society of Scotland is also under his charge.

Note.—There may be inserted here the following statement of money expended during 1886-1887 by the Methodist Episcopal Church of the United States (Northern Church alone) for its Missionary and Evangelistic work on the European Continent.

For work in—

Bulgaria,	$21,054
Denmark,	9,838
Germany,	20,460
Italy,	52,237
Norway,	15,142
Sweden,	29,492
Switzerland,	11,140
	$152,363

ASIA.

ASIA MINOR.

18. SMYRNA has an early history that draws to it the heart of every Christian. Commendation and encouragement alone are to be found in the great Apocalyptic message, while, as the home of Polycarp, the influence of Smyrna must have been widely felt.

In 1856, the Established Church of Scotland commenced in Smyrna a Mission to its Jewish population, numbering some 30,000. Schools of different classes for boys and for girls were soon opened, and in 1875 a very commodious orphanage and other buildings were erected. The Mission has been carried on without interruption. The day schools are attended by a number of Jewish, but more largely by Greek children; and while the study of a great number of languages forms part of the regular school work, the English language is used as the medium of instruction. With these schools are connected a reading-room and a night school, both well attended. Preaching services in various languages and house to house visitation are the agencies chiefly employed by the agents of the Mission.

Services are also conducted every Sabbath morning for the benefit of the English-speaking residents or visitors; while by a Mission to seamen the ships in the harbour are regularly visited, and a Sunday morning service held for the benefit of their officers and crews.

In 1881, the Church of Scotland began a Medical Mission to the Jews of Smyrna—a work quite separate from that just described. The work, while in connection with and under the control of the Church, is supported exclusively by the special contributions of individuals, congregations, and Sabbath schools. A small hospital was erected in 1885, by which, along with a Dispensary, a great amount of physical suffering has been relieved, prejudices of Jew and Turk against both Christianity and Christians overcome, and many led to an acquaintance with that Gospel of the grace of God of which they might otherwise have never heard.

19. Tarsus or Mersine.—This once "no mean city," with its imperishable memories, was occupied by the Synod of the Reformed Presbyterian Church of America as a Mission field in 1883. The station is at Mersine, about twenty miles distant from Tarsus, but connected with it by a railway. The accessible population consists mainly of Greek Christians, while day schools, a girls' boarding school, a dispensary, and general evangelistic work have been efficiently conducted, so that a Native congregation has been already formed. The missionaries are members of the Presbytery of Pittsburgh in connection with the American Synod, and no attempt has yet been made to organise a Native Presbytery.

The "St. Paul's Institute," for the training of native preachers and teachers, while mainly supported by Presbyterians, is not in connection with any of our Churches.

SYRIA.

20. Antioch.—Up to 1863, the Reformed Presbyterian Church of Scotland had confined itself to the Mission work in the New Hebrides. During that year the Church divided, when the minority found itself financially unable to engage in work in the Foreign field. An arrangement was subsequently made with the Irish Reformed Presbyterian Church for a joint Mission, and in 1871, the Rev. J. Martin was sent to Syria. In 1875, he selected Antioch as the field of his work, and has there erected a convenient building that serves as the headquarters of the Mission. A Native congregation has already been gathered, and a second medical missionary will soon be sent out.

21. Beirut Jewish Mission.—In 1864 the Established Church of Scotland, which in 1841 had commenced at Jassy the first distinctive Mission to the Jews, commenced in 1864 a similar Mission at Beirut. The Mission is still carried on, and while by its schools it has imparted to great numbers of children a far better education than these could have obtained in their native schools, it has been used by God in leading several Jews to an acceptance of the truth as it is in Jesus. In addition to this more special Jewish direction of the work of the missionaries, these sustain a regular Sabbath service for the English-speaking residents in Beirut, of whom there are more than 100.

22. Beirut Syrian Mission.—Protestant Missions in Syria date from 1823, when the agents of the American Board landed at Beirut. In 1827, there was formed a Native Church of sixteen persons, to which as to a germ, was given the name of the "Syriac Evangelical Church." In 1828, the missionaries had to retire to Malta, but returning in 1830, resumed their work under very favourable circumstances. In 1844, the native Protestants at Beirut were organised into what may now be called the Anglo-American Church in that city. Despite much opposition and bloodshed, the Mission continued to prosper, so that many stations had been opened, congregations formed, and pastors ordained over them, previous to 1870.

In 1871, the Mission was transferred to the Board of the Presbyterian

Church, U.S.A., by which it has since been carried on. From an early date the aim of the missionaries has been to organise a Native Church. Hence in 1882, it was decided to form a Synod consisting of at least five Presbyteries, to be unconnected ecclesiastically with any of the European or American Churches. This project has not yet been fully carried out. Only two Presbyteries—that of Sidon, formed in 1883, and that of Beirut and Mount Lebanon formed in 1885, actually exist, though a third, the Presbytery of Tripoli, is about to be formed.

A distinct Native Christian community has thus been brought into existence, by which in turn, through such agencies as the Native Evangelical Society, the Benevolent Society, the Sunday School Missionary Society, the Protestant Women's Benevolent Society, the Young Men's Christian Association, and the Ras-Beirut Society for the Education of the Young, an influence is being exerted far beyond the locality in which the missionaries reside.

(The remainder of this sketch has been kindly furnished by the Rev. Dr. Dennis of Beirut.)

"We have found unexpected difficulties in organising the Syrian Churches in accordance with the Presbyterian system. Their early organisation, when the Mission was under the care of the American Board, was Congregational, and the proposal to adopt the Presbyterian organisation has not been received with favour by many of the natives, and has been misunderstood and looked upon with needless suspicion. The plan of having the entire Missionary corps, both of Mission and College, in the Presbyteries, was regarded as overshadowing the native element. The plan now about settled upon is to have the three Presbyteries above referred to, consist of the pastors or acting pastors, whether native or foreign, with one elder from each Church within the bounds of the Presbytery. Other ordained clergymen within the bounds of Presbytery will be regarded as corresponding members, and invited to take part in the discussions and allowed the privilege of participation in the deliberations of the Presbytery, but not as voters. The Presbyteries in Syria are not connected with any other Church. We contemplate an independent Syrian Church holding the Presbyterian system. Foreign missionaries are not, by virtue of their residence in Syria, to be members of the Presbyteries unless they are acting pastors of Churches. The somewhat ideal plan of a few years ago has thus taken a much more modest practical shape. We hope that something useful and acceptable to the Native Churches will grow out of the present scheme. It is far more important that the plan adopted should command the suffrages of the Native Churches, and be one which they will regard with interest and support heartily, than that it should be ideally perfect and not workable. We hope to be able, by advice and influence and kindly pressure, to lead the Syrian Church to an independent and cordial acceptance of all that is essential and distinctive in the Presbyterian form of Church government. The doctrinal standard or creed of the Syrian Church is a very simple and excellent summary of Evangelical truth, which was prepared by the early missionaries, and it is always read entire when a candidate is admitted to the Communion, and publicly accepted and adopted by him. It is almost entirely a translation of the statement of doctrine which was in use some fifty years ago in one of the Congregational Churches of Hartford, Ct., for subscription by members for Church membership. Some additional clauses were inserted, dealing with some of the points upon which the Papal and Greek Churches have erred most seriously from the simplicity and truth of the Gospel. The Westminster Shorter Catechism is taught in all Sabbath schools, and also in the common schools of our Mission. The Westminster Confession is the accepted doctrinal standard of our Mission, but we have not proposed to the Native Church to formally adopt it. The creed which they have is sufficient, and is loved and admired by them, and we shall shape our theological training upon the lines of the more elaborate Confession, while the Church generally retains in use for all popular and practical purposes its own simple and useful summary of doctrines. This contains all that is essential to an intelligent acceptance of the substance of Biblical

truth, with special emphasis upon points which need to be kept prominently before Syrian Christians."

23. Damascus.—In 1841, the Irish Presbyterian Church resolved to commence a Mission to the Jews. In 1842, the Rev. William Graham was sent out to Palestine, and by 1843, had selected and settled down in Damascus as the Mission field. There he was soon joined by other missionaries, so that in 1845, a Christian school was opened. During this year the General Associate Reformed Synod of the West (now merged in the United Presbyterian Church of North America), also sent several agents to Damascus, where for a number of years the closest intimacy existed between the members of the two Missions. In 1853, the American missionaries removed from Damascus to Cairo, while in 1878, their whole Mission was formally transferred to the Irish Church. The Irish Mission has had very gratifying success. Schools have been established, colporteurs sent out, and a Christian congregation, including Hebrew converts, has been established in Damascus itself. While the Mission was instituted mainly for the children of Israel, yet its schools and agencies are now extensively helpful to all nationalities.

24. Latakiyeh.—This Mission was commenced by the Reformed Presbyterian Church of America in 1856. Its work is carried on chiefly in the region that lies north of Mount Lebanon, extending from Antioch to Tripoli, and is inhabited by the fierce and cruel Nusairiyeh. Despite many difficulties the Mission has greatly prospered; a large number of schools have been opened and are well attended, while a boy's boarding school is nearly self-supporting. Efforts are being made for the enlargement of this building and the addition to it of an industrial department.

25. Lebanon Missions.—In 1853, an English gentleman named Lowthian was residing at Howarah, on the Lebanon. There he organised, to the north-west of the mountain, about twenty schools, which are now maintained by the Lebanon Schools Society. In 1871, by request of this Society, the Free Church of Scotland appointed a clerical superintendent to take charge of the educational work, and in 1875, sent out a gentleman who should act as Medical Missionary and Superintendent of the Boys' Training School. This institution had been established in 1861, and in 1865, was removed to Shweir, a village about twenty miles north-east of Beirut, and on the southern edge of an extensive Maronite territory, on which no Protestant work had previously been done. At the same village a Girls' Training School is also in operation, and as one of the fruits of these schools, a native congregation has been organised at Shweir, which will probably become connected with the Syrian Evangelical Church. The work is mainly among the Greek Catholics.

26. Tiberias.—In 1885, a medical practitioner was appointed by the Free Church of Scotland to commence a Mission to the Jews residing around the Sea of Galilee, while an ordained agent has lately joined the Mission. The Glasgow Ladies' Jewish Society aided by sending out several female teachers, while a Bible-reader and colporteur has also been employed.

SOUTH ARABIA.

27. Aden.—In 1885-6, the Hon. I. Keith-Falconer, who had become deeply interested in South Arabia, opened at his own charge, but in connection with the Free Church of Scotland, a Mission for Mohammedans and Somalees at Shaikh-Othman, a village about ten miles from Aden. A medical practitioner accompanied him. In May 1887, Mr. Keith-Falconer was cut down by fever, but the work has gone on under the medical agent and his European assistant, who have recently been joined by an ordained missionary.

PERSIA.

28. Oroomiah.—In 1811, Persia was visited for the first time, it is believed, by an English-speaking Protestant minister. Henry Martyn, an Episcopal chaplain of the East India Company, visited Shiraz, that he might improve the Persian translation of the New Testament then in common use. His stay was necessarily very brief, and on his departure not a single English-speaking Christian was within the borders of Persia.

In 1834, the American Board formally commenced a Mission to the Nestorians of Persia, selecting as its headquarters Oroomiah, an important city in the north-west of the country, and in early days the centre of the Fire Worshippers. In the neighbourhood of Tabriz there is a large Armenian population which has overflowed into Russian territory north of the Arras River, and among which are several Evangelical communities. In many parts of the Persian field there are communities of Jews, while the great mass of the population is Mohammedan, divided between the *Sheah*, or Persian, and the *Sunne*, or Kurdish sect. To all these people, except the Moslem, the missionary has free access. Converse may be had with individuals, but there can be no regular assembling of a congregation nor open profession of faith in Christ.

In 1829, the Rev. C. F. Pfander, an agent of the Bâle Mission at Shoosha, in Georgia, visited Persia, and lived for a season among the Mohammedans. In 1833 the Rev. Frederick Haas, an agent of the same Society, was stationed for several years at Tabriz. On the closing of the Shoosha Mission by the orders of the Czar, all its members went to Tabriz, but were all called home when the Society found that it was impossible to conduct work among the Mohammedans.

In 1838, the Rev. Wm. Glen, agent at Astrachan of the Scottish Missionary Society, translated the Old Testament into Arabic. He then removed to Tabriz to revise it, and, having combined it with Henry Martyn's translation, went back to England to have the volume printed, returning to Persia to engage in the work of Bible distribution. In addition to their preaching services, schools, a dispensary, and a printing press were all employed by the missionaries, and with considerable fruit. In 1870 the scope of the Mission was widened so as to include the Armenian and Mohammedan peoples, so that henceforth it became known distinctively, not as the Mission to the Nestorians, but as that to Persia.

In 1871, the American Board transferred this Persian Mission to the Presbyterian Church of the U.S.A., by which it has since been sustained. The principal stations at present are Oroomiah (1834), Teheran (1872), Tabriz (1873), and Hamadan (1881). In the three latter cities the only professing Christians are Armenians.

The condition of ecclesiastical matters in Persia is peculiar. The Foreign missionaries are organised into the Presbytery of Oroomiah as a constituent part of the Synod of New York, connected with the Presbyterian Church, U.S.A. But distinct from this are four Presbyteries or Knooshyas, of the Reformed Evangelical Church of Persia, consisting exclusively of native pastors and elders, and meeting each twice a year. These four Knooshyas—namely, Oroomiah, Barandooz, Nazloo Chi, and Tura—unite in a General Presbytery or Synod, meeting once every year. These native Presbyteries have under their charge twenty-four regularly organised Presbyterian congregations, four of which are entirely self-supporting, the remainder being partly so, and thirty-two not fully organised congregations or Mission stations, with about two thousand communicants. A Native Presbyterian Church therefore exists at present in Persia.

With the exception of the recently appointed Anglican missionaries, the only Protestant missionaries in Persia are those of the Presbyterian Church, and these labour among the Moslem, the lapsed Christians, the Nestorians, and the Armenians.

In 1881, the Persian Mission of the Presbyterian Church was divided into

the Eastern field, containing the cities of Teheran and Hamadan, and the Western, including the cities Tabriz and Oroomiah.

Mission work in Persia has various branches. A Female Seminary was established in 1838. In 1880 a College was organised at Oroomiah, affording literary and theological training; four High Schools are connected with each of the Knooshyas, and a large number of village schools. The College is attended by about one hundred pupils, the High Schools by one hundred and fifty, and the village schools by some fourteen hundred. Many publications are issued by the Mission press, among others the *Rays of Light*, a Syriac monthly, and a Quarterly Exposition of the International Sabbath School Lessons.

There is also a large amount of medical work done at the Hospital and Dispensary. This has been found of the utmost value, not only in relieving suffering, but in securing opportunities for favourably presenting Gospel truths.

(The following Sketch, which Dr. Shedd of Oroomiah, has written, furnishes an exceedingly interesting account of :—

The Reformed Evangelical Church of Persia.

29. "The Old Syrian Church of Persia, commonly called the Nestorian, has dwindled to a remnant of about 100,000 souls. Half as many more of the same race and language are united to the Church of Rome. This interesting people were first fully reported to the Protestant world by Messrs. Smith and Dwight in 1830. Their report was so favourable that the American Board soon after began a Mission called the Mission to the Nestorians.

"This outline will briefly show the relation of the Mission to the Old Nestorian Church, the nature of the reform going forward, and the history of the Native Evangelical Church that has sprung up.

"The Nestorian controversy carries us back to the decisions of the Council of Ephesus, A.D. 431. Nestorius was condemned on two charges (1) For refusing to call Mary the *Mother of God*. In this certainly no Protestant would accuse him of heresy. (2) For saying that there are not only two natures but also *two Persons* in Christ. Students in Church history recall to what controversies the Greek words Οὐσία, Ὑπόστασις, and Πρόσωπον, and other corresponding terms in Syriac, gave rise. The difficulty of definition and of adjusting their meanings to each other gave the opportunity for endless misunderstandings. Nestorians have always held to the true divinity, the true humanity, and the true incarnation. In their controversy with other Churches on the term *Mother of God*, we are their allies. The same is true on many other points at issue between them and the Papacy. The errors of the fourth and later centuries entered this Church, but not the later unscriptural dogmas and practices of the Greek, Armenian, or Latin Churches, such as the refusal of the cup to the laity, purgatory, confession, the mass, image worship, tradition, and a hierarchy. They hold to the Bible as the full and only rule of faith. They have a liberal spirit toward all who teach the Word of God. They confess that the teachings of the Presbyterian missionaries agree with the primitive doctrines of their Church, and that errors have crept into their system in later times which should be reformed.

"The missionaries in 1835 were welcomed by the ecclesiastics and people, and for many years an honest effort was made to reform the old body without destroying its organisation. This effort failed. God was pleased to pour out His Spirit, and many souls were renewed, and a new Church was gradually formed for the following reasons :—(1) *Persecution.*—The Patriarch did all in his power to destroy the evangelical work. He threatened, beat, and imprisoned the teachers and converts, and thus did his utmost to alienate the spiritual-minded, and make them leave his fold. (2) *Lack of discipline.*—The converts could no longer accept unscriptural practices and rank abuses that prevailed, and it became evident that there was no method of reforming these abuses and practices. The missionaries and converts alike gave up the hope of such reform. At every effort the rent was made worse. (3) *Lack of teaching.*—The converts asked for better care and purer and better instruction

and means of grace than they found in the dead language and rituals and ordinances of the Old Church. The missionaries were slow in abandoning the hope that the Nestorian Church would become reformed and purified. But their hope was in vain, and so they have come to realise that their commission was to this whole community alike. Their efforts therefore have been, not to proselytise, but to leaven the whole people with Scripture truth. The separation was made in no spirit of hostility or controversy. There was no violent disruption. They never published a word against the Old Church ecclesiastics or its polity. They have taught God's Word, and tried to follow the things which lead to salvation, purity, and peace. The new life has not been forced into a Western mould, but left to adapt itself to the peculiar character and wants of the people.

"The method was guided by providential exigencies. The converts were first invited to unite with the missionaries in the Lord's Supper. As the numbers increased, and societies were formed in the several villages, native pastors were placed over them. In time these pastors and their elders and other preachers, including bishops, presbyters, and deacons, all of whom had received ordination in the Old Church, met in conference with the missionaries. The first conference was in 1862. This conference adopted its own confession, form of government, and discipline—at first very simple. Some things were taken from the canons and rituals of the Old Church, others from the usages of Protestant Churches. The traditions of the Old Church were respected to some extent; for example, no influence has induced the native brethren to remit the diaconate to a mere service in temporalities. The deacons are a preaching order. Several of the missionaries were Congregationalists, and their influence was felt in the conduct of the local Church, but the outcome has been a system essentially Presbyterian. The Confession and rules were enlarged, and the Form of Government more fully adopted in 1878. In 1887 the Rules of Discipline were added, so that at present the Church Book has (1) The Confession of Faith, in twenty-seven Articles and in the Shorter Catechism; (2) The Form of Government, in Church Sessions, Presbyteries, and a Synod; (3) The Rules of Discipline, much like those of the Presbyterian Confession of Faith. There remain two divisions yet to be added. (4) Directory of Worship, which involves the question of ritual: and (5) Rules for secular matters and finances. In this land of Islam, each Church must settle the disputes between its members as to inheritance, marriage, and divorce, and some other things which in Christian lands fall under the civil law. Our Church has a Legal Board and a short code of laws adapted from the ancient canons. The name adopted is 'The Evangelical Syriac Church.' The ordination of the Old Church has always been accepted as valid. The missionaries and the evangelical bishops have sometimes joined in the ordination service, and it would be difficult to draw the line when the Episcopal ordination ceased and the Presbyterian began in the Reformed body.

"The relation of the Presbyterian Mission work to the Old ecclesiastics is thus something different from that found among any other Eastern Christians. The Patriarch in office fifty years ago was at first very friendly to the missionaries, and personally aided in superintending the building of mission houses. Subsequently he did all in his power to break up the Mission. His most able brother, however, Deacon Isaac, accepted the evangelical doctrines, and till his death in 1865 was the foremost man in the Reformed Communion, while his sons are now the chief advisers in the Patriarchal house. These sons were educated partly in our schools, and are liberal, enlightened men. The Patriarch now in office has taken the attitude of neutrality, with frequent indications of fairness and friendliness toward our work.

"The next in ecclesiastical rank is the Mattran (Syriac for Metropolitan), the only one left of the twenty-five Metropolitans named in the 13th century. The present incumbent recently made distinct overtures to our Evangelical Church to come to an understanding by establishing the scriptural basis of things essential, and allowing liberty in things non-essential. He fails, per-

haps, to understand all the scriptural issues between us, but he has a sincere desire to walk uprightly and to benefit his people.

"Of the Bishops, three have united with the Reform, and died in the Evangelical Church. Of those remaining, the two in Persia, to the extent of their ability, oppose the light. They hate it because their deeds are evil. The three Bishops in Kurdistan are friendly, and give their influence in favour of our schools.

"A large majority of the priests or presbyters of the Old Church, in Persia at least, joined the Reform movement, and as large a proportion of the deacons. In Kurdistan, further from the Mission Station and influence, a smaller number. In all, nearly seventy of the priests have laboured with the Mission as teachers, preachers, or pastors, and more than half of these continue, and are members of our Synod. Many others acknowledge that the reforms of the Evangelical Church are scriptural and salutary, but for worldly reasons, remain neutral or adhere to the Old party.

"These facts as to the ecclesiastics (and the same might be said of the Maleks or leading men) show that we are regarded, not as aliens or schismatics or proselytisers, but as co-labourers, by the leading minds of the people who welcome us, are enlightened by our instruction, and toil with us to reform their nation.

"As to the common people, the Mission has been true to its aims, and has embraced the whole people in its plans for spiritual and temporal improvements. The Medical work has been for all, and also, the relief in time of famine. In civil affairs there is no Protestant community, and any relief obtained through missionary influence is shared by all. The Schools are open to all alike, and as barriers have given way before the increasing light, every village and house is open to the workers as truly as can be said of any community in America. The Evangelical Church has its Board of Evangelisation that meets monthly, and, by combining funds and counsels with the Missionaries, a system of pastoral care and itinerant labour is in operation, which enables the forty-five preachers in Persia to carry the Gospel statedly to every hamlet. In Kurdistan the same system covers fourteen circuits, and is extending annually. Our earnest hope and aim is to see this people as a whole brought under evangelical influence, and instructed in Bible truth by means of a regenerate Church that rescues what is most precious from a system that decayeth and waxeth old and is ready to pass away. The members of the Reformed Church revere and love much in the history of their fathers, and appeal to their examples of zeal and piety, and desire to conserve their true doctrines and their virtues.

"What is the progress of this Reformed Church? The communicants in 1857 were 216; in 1867, 697; in 1877, 1087; and in 1887, 2003. The preaching places vary somewhat with the seasons of the year. In the winter they number about 120, in summer somewhat less. The roll of ministers show 40 fully ordained, with 30 licentiates and preaching deacons, 87 elders, and 91 deaconesses of the congregations. In some places the Reform has gathered nearly all the population within its influence. In many places it is not unusual to find half the population in our winter services. On the other hand, there are many places where the ecclesiastics are immoral and opposed, and ignorance and vice abound, and the Reform moves very slowly.

"The people are poor in worldly goods, but are able to do much for their own support, and also to spread the Gospel. In three congregations all the expenses are paid by the people. In four places half or more, in fourteen places from a fourth to a half, and in all the rest a less amount. All contribute to a missionary fund from which the Native Board pays one-fourth of the expense for advance work. They share in the support of ten preachers, and of as many students, and various other expenses. The responsibility of winning this land for Christ is laid primarily upon this Evangelical Church. The American Missionaries go hand in hand with the native brethren in ecclesiastical bodies and Missionary Boards, helping them to realise their responsibilities and privileges, to plant and train self-supporting and aggressive local Churches.")

INDIA.

India received its first knowledge of Christianity probably from Nestorian missionaries, the fruit of whose labours may survive in the Syrian Christian Community of the Malabar Coast.

Of the early history of this Community we know very little. When the Portuguese under Vasco de Gama reached Southern India in 1498, they found more than a hundred Christian churches there, that for centuries had been under bishops appointed by the Patriarch of Antioch. The newly arrived ecclesiastical authorities at once proclaimed these churches to be heretical, and so acted toward them, that Rome's Madura mission, from Francis Xavier in 1541, down to the Jesuit, de Nobili, forms one of the saddest chapters in the history of persecutions. At length the Portuguese priests succeeded in breaking up the Community. Many of the native Christians were martyred, and their churches ceased to exist; some were led to conform to Rome's demands, while others fled to the interior of the country rather than deny their hereditary faith.

These self-exiled fugitives lived almost unknown by the Western world till the beginning of the present century, when they were visited by Claudius Buchanan, by whom copies of the Syriac versions of the Scriptures were distributed among them, and considerable interest in their welfare awakened among British Christians. This was much deepened by the publication of Buchanan's "Christian Researches in India."

The East India Company.

The East India Company received its charter in 1600, having declared that one of its objects in seeking such was to spread Christianity among the natives of India. In evidence of its desire to do this, it appointed Episcopalian ministers to reside at each of the central factories, such as Surat, Bombay, Madras, Calcutta, etc., as chaplains of the British officials, but not as missionaries to the heathen. For these nothing was even attempted. In 1698, the renewed charter required that a schoolmaster and a minister should reside in every garrison and central factory, and be required to learn the Portuguese and the vernacular, "the better to enable them to instruct the Gentoos in the Protestant religion." Such enactments were good, yet little came of them for the Protestant officials, and for the heathen around,—nothing whatever.

Up to the battle of Plassy in 1757, which practically laid all Hindostan at its feet, the East India Company had not been hostile to Christian missionary effort in India. It had even on more than one occasion assisted the missionaries; but from that date onwards, its sympathy with them diminished, until at length, in 1793, dreading a Mussulman or a Hindoo outbreak, it absolutely refused to permit any Mission work within its territory. This action caused such indignation in England that on the renewal of the charter in 1813, the Company was compelled to abandon its position, and to grant to the missionaries perfect freedom of speech and of travel throughout its whole territory. Provision on a larger scale than ever before was made for the religious interests of the employees. An Anglican bishop was appointed for Calcutta with an archdeacon for each Presidency, while to meet the claims of the Scottish Presbyterians, the Company appointed one Presbyterian chaplain to the chief city of each Presidency.

The Sepoy Mutiny of 1857, opened up anew, discussions as to the relations of the East India Company to the English Crown, when finally, the Company was deprived of all territorial sovereignty, and the supremacy it had acquired was declared to be vested in the British Crown and Parliament.

Mission Work.

Protestant Mission work in India may be said to date from the year 1705, when Frederick IV. of Denmark appointed the Lutheran Ziegenbalg, as a chaplain to the Danish possessions in Tranquebar.

Ziegenbalg and his associates, while faithful to their duties as chaplains,

threw themselves with great energy into work for the natives. The Scriptures were speedily translated into Tamil, and a large number of converts gathered together. In 1750, Schwartz arrived at Trichinopoly, and made this his headquarters till his death in 1798. Schwartz's labours among Hindoos and Mussulmans and his influence over them, were marvellous, so that he is said to have made more converts than any other Protestant missionary in India. The present Native Christian Church in South India owes to him its existence to-day.

In 1709, the English Society for the Propagation of the Gospel assisted the Danes in carrying on this Mission, and contributed towards its expenses.

In 1726, the Society for the Promotion of Christian Knowledge, undertook the full support of this Southern Indian Mission, and enlarged it by appointing a special agent at Madras. The work was thus carried on for a century, till in 1826, the whole was handed over to the Society for the Propagation of the Gospel, by which it is now maintained.

In 1793, William Carey, "the pioneer of modern Missions in India," landed at Calcutta from a Danish vessel, and from 1797 to 1800, along with Marshman, Ward, and others, found protection in the Danish settlement of Serampore.

Within that territory and outside of it, by means of their printing presses, in defiance of the East India Company, and despite inconceivable difficulties, these three men carried on for many a year one of the most remarkable Mission works that the world has ever yet seen,—so that the "Particular or Calvinistic Baptist Society for Propagating the Gospel" has done its full share of giving to the Christian Church that impulse towards Mission work which so characterises this nineteenth century.

In 1798, the London Missionary Society sent to Chinsurah, near Calcutta, its first missionary to India. The work then commenced was mainly educational, and, while successful as such, was yet, as the close of fifty years of labour, found to be very meagre in distinct Christian results. In 1849, this station was handed over to the Free Church of Scotland.

In 1816, other stations were opened by this Society, and by that year, the great field of India lay open for the Church of Christ.

In 1810, there had been formed in the United States, the American Board of Commissioners of Foreign Missions—at first a general Society, but subsequently, closely connected with the Congregational Churches. In 1812 this Society sent out six missionaries to India. These landed at Calcutta just when the excitement about the renewal of the charter was at its height. The Indian authorities instantly ordered their withdrawal. Two went to the Isle of France and afterwards to Madagascar, while two removed to Bombay. There they commenced Mission services, and were the first non-Anglican ministers that had ever preached in that city. After a little while the question of the charter was settled so that the missionaries were not again disturbed, and the Society has continued its work in Bombay ever since.

It is an interesting fact that the first movement toward the formation of a Native Presbyterian Church in India was made by missionaries connected with this Society. According to its constitution, the agents of the American Board are free to adopt or employ on their respective fields any form of Church polity they may prefer. Thus there came to be formed at Ahmednugger, in 1833, a native Presbyterian Church of some fourteen members, of whom ten were Hindoos, with elders and deacons. The first minister was the Rev. Mr. Read, and on his death, in 1835, the Rev. Mr. Allen became his successor.

In 1854, a second congregation was formed at Jalna, and, in 1856, these two, evidently expecting to organise a Native Presbyterian Church, agreed to a plan of government substantially as follows :—

1. Native Churches shall have native pastors.
2. The male members shall form the constituency.
3. Any Congregation may elect a Session to act along with the pastor in attending to the business of the church, and to determine all those matters which, but for the existence of this Session, would come before the church.

4. Native pastors shall be formed into Presbyteries consisting of pastors of congregations and delegates from each church.

5. Foreign missionaries shall not be connected with these Presbyteries except as advisory members.

6. These Presbyteries shall exercise all the functions of a Presbytery, ordaining Christian natives to the ministry or deposing them therefrom.

7. These Presbyteries shall be Courts of Appeal for congregations under their care, and shall be governed in their procedure by the Book of Discipline of the Presbyterian Churches of the United States and of Scotland.

For some cause not recorded—perhaps the death or withdrawal from the field of the Presbyterian missionaries connected with this district—this interesting movement fell to the ground, and the Presbyterian elements were merged in the Congregational.

In 1814, the (Anglican) Church Missionary Society entered India as a field of Mission work. Agents were sent to Madras, where the Society for the Promotion of Christian Knowledge had long helped; to Bengal, where a number of Christian workers had already been labouring; and to North Travancore, the district of the Syrian Christians that Buchanan had explored.

The aim of these latter workers, was by labouring in connection with the Native Syrian Church, to induce this to reform itself by eliminating all that was unscriptural from its creed or worship. After twenty years of effort, however, a final separation has taken place between the Syrians and the Society. Since then the Society has been engaged in that district in Mission work proper.

After this date Presbyterian Societies or Churches made their appearance on the Mission field of India. A brief notice of the work of each will suffice for our purpose.

30. Netherlands Missionary Society.—The honour of sending the earliest representatives of Presbyterianism to the Mission field of India, belongs perhaps, to the Netherlands Missionary Society.

In 1820, this Society sent the Rev. J. Kindlinger to Paliacatte on the Coromandel Coast, and the Rev. A. F. Lacroix, a native of Switzerland, to Chinsurah, near Calcutta. There Mr. Lacroix laboured with great assiduity and efficiency, being regarded as one of the most eloquent vernacular preachers in India.

In 1822, the Society sent out the Rev. J. C. Winchler to Padras, and the Rev. J. L. Trion to Paliacatte. In 1824, the Netherlands possessions on the Coromandel Coast were, by treaty, surrendered to Great Britain, so that in 1827 all these missionaries joined the London Missionary Society, and the Netherlands Society withdrew from the Indian field.

31. Scottish or Edinburgh Missionary Society. — This Society, organised in 1796, and supported by Presbyterians of all denominations, sent out, in 1822, agents to Western India, to commence work at Poona, the capital of the Mahrattas. Failing to reach Poona, the missionaries proceeded to Bankot, in Concan, where the Marathi language was spoken, while in 1827, other agents were sent to Bombay.

In 1831, the Bankot Mission was closed, and its missionaries removed to Bombay. In 1835, the Bombay Mission itself, with its three missionaries, was transferred by the Scottish Missionary Society to the Established Church of Scotland. With this Church, indeed, the missionaries were already, in a certain sense, connected. It was their mother-Church. They had been ordained by its ministers, and were largely supported by its people. The transfer was, therefore, most natural, once the Church itself had decided to engage in missionary work.

Part of this Mission consisted of a successful English School in Bombay, out of which subsequently grew what is widely known as "The General Assembly's Institution" in that city, while one of the missionaries became afterwards well known as the Rev. Dr. John Wilson, F.R.S., of Bombay.

32. Established Church of Scotland, Calcutta.—The Rev. Dr. Bryce, who had been appointed in 1814, by the E.I.C., as Presbyterian Chaplain at Calcutta, long and earnestly urged the Church of Scotland to commence a Foreign Mission in India. At length, in 1825, that Church resolved on doing so.

In entering on this Mission, the Assembly marked out for itself a line of work that was educational rather evangelistic. It sought "to establish, in the first instance, one central seminary of education, with branch schools in the surrounding country." The headmaster of this school was "to embrace opportunities, as they occur, to recommend the Gospel of Christ to the faith and acceptance of those to whom he may find access." He was also "to court the society of the better educated natives, to put into their hands Christian tracts, to preach from time to time, in the hearing of such, or of any that would come;" the object of all this being, "to train teachers for the schools and to raise up a native ministry." In 1829, the Scottish Church formally withdrew from all connection with the Edinburgh Missionary Society, and in 1830 sent out the Rev. Alex. Duff, M.A., as its first messenger to the heathen world.

Having reached Calcutta, Duff determined to remain there, and opened a school for higher education, making use of the English language as the medium of instruction in the higher branches, while employing the vernacular for the elementary. This use of the English language by Duff has effected a momentous change in the relations between Great Britain and India. It led to the adoption, by the Government of India, of English as its official language, and, for good or for evil, has laid open the literature of Great Britain to the awakening mind of Hindostan.

The Calcutta School has long since grown into the Duff Missionary College, attended by hundreds of students, while numerous schools, rural missions, and a native Church, are among the fruits of the Mission.

Bombay.—In 1835, the General Assembly received from the Edinburgh Missionary Society, both its Mission in Bombay, and the different agents connected therewith. The work, then in operation, it has since carried on with great efficiency, so that the "General Assembly's Institution at Bombay" is a great power in Western India.

Madras.—In 1836, the General Assembly organised, at Madras, an Educational Institution, similar to that at Calcutta. The College has been in operation for now more than fifty years, and at present ranks as a second grade Institution, affiliated to Madras University. A Native Church, St. Andrew's, has been gathered in the city, while stations have been opened at Vellore (Educational), and at Akonum (Evangelistic).

At the Disruption in 1843, all the Indian missionaries of the Church of Scotland joined the Free Church, so that the Established Church had to provide another supply of agents for the vacated posts and stations. For a little while some of these had to be closed, but ultimately, the necessary agents were secured, and the work of the Church's Mission was carried on as before.

In addition to its Educational Institutions at the three Presidency cities, the Church of Scotland maintains a Mission in—

The Punjab.—This Mission was commenced in 1857, immediately after the great Mutiny, and had reference to the European civilians and troops stationed in Sialkot, even more than the native population. Stations have lately been opened at Gujarat and Wazirabad, where native congregations have been formed.

Chamba.—The Rev. Wm. Ferguson (now of Cyprus), had, in 1863, as an independent worker, and for the purpose of aiding to form an Indian Church, purely native, and wholly unconnected with European missionaries or their Churches, commenced a Mission, mainly evangelistic, as opposed to the educational system. After twelve years of labour, he transferred the Mission to the Church of Scotland, of which he was a minister. The Mission, as now carried on, embraces medical and educational work, as well as evangelistic.

Darjeeling.—In 1870, the Church opened a Mission here, about four hundred miles north of Calcutta. Nine sub-stations, with Catechists, Schools

in the vernacular, and for English-speaking Hindoos, a printing establishment, etc., etc., are already among the fruits of this Mission.

KALIMPOONG.—In 1870, another Mission station was opened in this place, in the neighbourhood of Darjeeling, which has also been fruitful of much good. Both of these Missions are intended for certain aboriginal tribes or communities in that part of India, many of which have as yet been unvisited by Christian missionaries.

UNIVERSITIES MISSION. — In 1886, there was commenced among the aborigines of Independent Sikhim, a territory lying on the borders of Nepaul and the Bhootan States, the "Universities Mission," so-called because supported by the Missionary Societies of the four Scottish Universities. This Mission may be regarded as an offshoot or extension of the Darjeeling Mission, and has been very successful. A Training Institute for the educating of native converts to become pastors and teachers is one of its special features.

No steps have yet been taken by the Church of Scotland in the direction of a Church organisation in India, either of her own missionary agents or of the native converts. From the very constitution of the Church, the former are not members of any Home Presbytery. They are ministers of the Church of Scotland, but are acting simply as agents of the Foreign Mission Committee, and are amenable to it. From the judgment of this Committee, however, an appeal may always be taken to the General Assembly. Still the missionaries have formed themselves into Associations, to which, in a general way, the name of Presbyteries has been given. Thus there is—

(1) The "Presbyterial Body of Bengal, Assam, and Burmah," organised by the General Assembly in 1834. This Body has no members from the latter two countries, as there are no Missions. Their names are included so that when Missions are organised in these countries they may be under this Body.

(2) The "Presbyterial Body of Madras, Mysore, and the Nizam's Territories," organised in 1837.

(3) The "Presbyterial Body of Bombay, Rajputana, and Malwa," organised in 1837.

(4) The "Presbyterial Body of the North-West Provinces, Oudh, Central India, Punjab, Chamba, and any adjoining Native States in which Missions may be established," organised in 1877.

These Presbyteries have as their members—(1) All chaplains and acting-chaplains within the bounds, being ministers of the Church of Scotland; (2) all ordained missionaries and other ministers of the Church of Scotland appointed by any Committee of the Church; (3) the two senior ordained native missionaries or pastors; (4) one representative elder from each native Kirk-session whose pastor is a member of the Court; two elders from the European Kirk-sessions of the Presidency towns, and one from European Kirk-sessions in the Mofussil.

The Presbyterian chaplains just mentioned are ministers of the Church of Scotland, supported by the British Government, and appointed by it to care for the spiritual welfare of the Presbyterian soldiers and officials that may be resident in the garrison towns. These chaplains of necessity cannot represent any ecclesiastical organisation, but still they form part of the Bodies above described. The foreign members of these Presbyteries do not assume or claim judicial authority over one another, yet they exercise Presbyterial functions to the extent of ordaining to the ministry native converts, or of suspending or deposing such from that office. In all such cases their procedure is subject to the revision of the General Assembly alone.

33. WESTERN FOREIGN MISSIONARY SOCIETY.—As the American Presbyterian Church had not engaged directly in Foreign Mission work up to 1831, the Synod of Pittsburgh, Pa., formed in that year, the "Western Foreign Missionary Society." In 1833, this Society resolved on commencing a Mission in India, and in the following year, sent out two agents to select a suitable locality, and to engage in Mission work.

Owing to the death of one of the missionaries shortly after arrival in India, the making of the selection fell on the survivor, Mr. (now the Rev. Dr.) Lowrie, New York, Secretary of the Foreign Mission Board of the Presbyterian Church in the U.S.A.

After due inquiry, and for weighty reasons, Mr. Lowrie decided on settling in the Punjab, a North-Western district with a population of fifty millions of people, and at that date without a single Christian teacher, except two connected with the Church Missionary Society, and two connected with the English Baptist Society.

Having settled at Lodiana, Mr. Lowrie began at once with school work, that he might surround himself with a class of natives familiar from childhood with Christian truth, and trained for Christian work. His health, unhappily, soon broke down, compelling him, in 1836, to return to the United States. In 1835, other agents had arrived, so that the work, favourably begun, was in no wise interrupted by his withdrawal. The new missionaries brought with them a printing press, which materially aided the agencies already existing.

In 1837, the General Assembly of the Presbyterian Church, U.S.A., resolved to engage as a Church in Mission work among the foreign heathen, and appointed a Board of Foreign Missions, to which the working of the scheme was entrusted.

The Western Foreign Missionary Society at once transferred its Missions and agents in India to the General Assembly's Board, and placed all under its care. By this Board the whole Foreign Mission work of the Presbyterian Church, U.S.A., has since then been supervised. (*For continuation see No.* 36.)

34. Reformed Presbyterian Church, U.S.A. America.—In 1835, the General Synod of the Reformed Presbyterian Church in North America sent out to India, in connection with and under the supervision of, the Western Foreign Missionary Society, the Rev. Jas. R. Campbell and his wife, whom it supported.

In 1836, Mr. Campbell settled at Saharanpur, where, in 1838, he was joined by two other agents. In 1838, by the direction of the General Synod, these three missionaries formed themselves into the Reformed Presbytery of Saharanpur, with Mission stations at Saharanpur, Dehra, and Roorkee.

This Presbytery had no connection ecclesiastically with any of the neighbouring Presbyteries of the General Assembly, though under the general direction of the same Mission Board. Additional agents were subsequently sent out by the General Synod, so that in 1868, the Sarharanpur Presbytery consisted of eight or nine ordained missionaries.

In the following year, however, the Presbytery withdrew from its connection with the American General Synod, and assumed an independent ecclesiastical position. Subsequently, a majority of its foreign members connected themselves with the General Assembly of the Presbyterian Church, U.S.A., leaving the Presbytery of Saharanpur greatly reduced. It still exists, and as a self-supporting body under the lead of Rev. D. Heron, continues to carry on its Mission work, having Rawal Pindi as its chief station. As the British Government has a large military force always stationed at Rawal Pindi, Mr. Heron has frequently engaged in ministering to them. Lately he has entered into yet closer relations with the Established Church of Scotland by removing temporarily to Mhow, where he has taken the place of the Church of Scotland minister, who has been transferred to Rawal Pindi.

35. Associate Reformed Church in America.—In 1834, the Associate Reformed Church (now merged in the United Presbyterian Church of North America) decided to commence a Mission in India. For reasons of economy it agreed to co-operate with the Western Foreign Missionary Society of Pittsburgh. In 1835, the Rev. James M'Ewen and his wife sailed for India, and settled at Allahabad, where a school was at once opened, and, in 1837, a small congregation formed of Government officials that were acquainted with the English language. In the following year,

Mr. M'Ewen's health broke down, so that he returned to the United States, the congregation being taken charge of by the Rev. James Wilson of the Presbyterian Church's Mission at Futtehguhr. Since that date this station has been occupied by the missionaries of the Presbyterian Church.

36. Presbyterian Church in the United States of America.—In consequence of the transference, in 1837, by the Western Missionary Society of all its Missions to the Foreign Mission Board of the Presbyterian Church, this latter entered at once upon a possession of great value. Fields had been opened up and occupied, churches and schoolhouses had been built, catechists and teachers had been trained, missionaries had mastered the language and overcome the usual initial difficulties, while the seed that had been sown was already bearing fruit.

In this year (1837), native congregations were organised at Allahabad and Lodiana. In rapid succession, stations were opened at a number of important stations, such as Saharanpur, Sabathu, and others, with sub-stations, all being grouped round Lodiana as the headquarters of the Mission. The Presbytery of Lodiana, consisting of the foreign missionaries working in the Lodiana State, was formed in 1837.

In 1842, a second Presbytery—that of Furrukhabad—was formed, in like manner of the missionaries of the district, and another Presbytery was formed at Allahabad, also of the missionaries at this station; while in that same year (1841), there was formed out of these three Presbyteries, the Synod of Northern India.

In 1868, a portion of the Presbytery of Lodiana was separated from it to form the Presbytery of Lahore. The union of the Old and New School Presbyterian Churches in the United States in 1869, led to the placing of the Kolapore Mission under the care of the General Assembly. This Mission had been commenced in 1852 by the Rev. R. G. Wilder, and sustained by him as an independent Mission until 1870, when it was transferred to the Presbyterian Board. In 1872, the Presbytery of Kolapore was formed, and on being joined to the existing Synod the latter changed its name to that which it now bears—"The Synod of India"—a constituent Synod of the American General Assembly.

The agencies employed are those found on every Mission field: preaching, teaching, zenana visitation, hospital dispensary work, and the free use of the printing press. The press at Lodiana has been largely employed since it was first set up, so that its issues are almost beyond count. The foreign missionaries are members of these Presbyteries, not as pastors of congregations, but as ordained ministers and stated supplies. Native ministers are members as pastors of native congregations or as ordained evangelists.

37. Reformed Church in the United States.—In 1838, the German Reformed Church supported an agent working in India under the charge of the American Board. In 1854 it transferred the oversight of this agent, Rev. Oscar Löhr, from the American Board to the German Evangelical Missionary Society in the United States, with whose Mission at Bisrampoor, Bengal, this missionary is now connected. There he has formed a large native Christian village, and has gathered a congregation of considerable size.

38. Presbyterian Church in Ireland.—At an early date the London Missionary Society sought to open a Mission in North-West India, and in 1804, sent out two agents to Surat. One of these, however, remained at Madras, and the other settled finally at Bombay.

In 1812, the Rev. C. C. Aratoon, an Armenian convert of the Baptist Bengal Mission, commenced a Mission in Surat, but remained there only till 1815.

In 1815, the London Society commenced its work at Surat, while in the same year, the Society for the Propagation of the Gospel opened a station at Ahmedabad.

The mainland of Gujarat seemed thus to be occupied, but as the peninsula of Katiawar was without a Christian Mission, the Irish Presby-

terian General Assembly resolved to mark the Church Union, to which it owed its existence, by engaging in Foreign Mission work, and, selecting that locality for its Mission, commenced its work in 1841. At first, three localities were selected—Rajkote, Gogo, and Porbander—the latter being a small protected State under a native prince. In 1845, owing to local opposition which rendered it impossible to procure sites for Mission buildings of any class, the missionaries were compelled to withdraw from Porbander and retire to Surat, bringing with them a number of converts, who then became the nucleus of the Surat Native Church.

In 1846, the London Missionary Society withdrew from Surat, and transferred its Mission there to the Irish Church. In place, however, of the withdrawing agents joining some existing Mission of the Society, they went northward, and opened up new ground in Mahi Kanta, in Gujarat. There they laboured till 1860, when the Society finally withdrew from North-Western India, and transferred its missions at Mahi Kanta also to the Irish Church. This became possessed, in consequence, of Missions at Borsad, Divan, and Jambusir.

In 1863, the Society for the Propagation of the Gospel withdrew from Ahmedabad, and handed over its work to the Irish Church, so that the whole district thus came into the hands of the Irish Presbyterian Church, which has now the largest staff of Mission agencies working in that territory.

The Christian community of Borsad rapidly increased, till soon there was no more unoccupied land in the locality. This led to the migrating of a considerable body of native Christians to a large tract of waste land near Ahmedabad, where another village, called Shawadi, was at once formed. This interesting movement was planned and carried through by the converts, and wholly at their own financial risk. So successful has it been that in 1870, a similar village was formed at Gogo, so that there are now six in operation.

Great attention has always been given by the Irish missionaries to education. At Surat, the London Missionary Society had organised a superior English school which soon took a high place among the educational institutions of Gujerat, and still maintains a good reputation. In 1866, a High School was opened at Ahmedabad, which has since developed into a College that is affiliated with Bombay University. A large number of ordinary schools for instruction in the vernacular have also been opened, one of which was in 1870, changed into a Training School or Seminary for students for the ministry.

A large number of orphan boys are being brought up in the Christian villages of Borsad and Ahmedabad, while orphan girls are in an orphanage at Surat.

In 1842, the foreign missionaries were formed by the General Assembly into "The Presbytery of Katiawar," in connection with the Presbyterian Church in Ireland, of which it is still one of the constituent Presbyteries, the name being changed by the Assembly in 1863, into the "Presbytery of Katiawar and Gujarat." In 1887, in reply to an inquiry regarding the standing of native pastors, the Assembly instructed its members as follows :—

"1. That it is expedient to place the congregations of native Christians already organised, under native pastors at as early a date as possible.

"2. That recognising the importance of having the Church of Christ in Gujarat not a mere branch of any foreign Church, the Assembly regards it as inadvisable to make the pastors to be ordained, members of the Irish Presbytery of Katiawar and Gujarat; and, further, recognising the necessity of these men having some idea of Presbyterian Church order and discipline, before being launched into work as a new Presbytery, the Assembly instruct that they be affiliated to the present Presbytery, with a right to sit and deliberate in all matters bearing on the well-being of the above Church, till such time as it may be deemed advisable to form them into a separate Presbytery, with separate jurisdiction and independent authority."

39. Calvinistic Methodist Church of Wales.—Previous to 1840, the Welsh Church sent its contributions for Foreign Mission work to the London

Missionary Society, not a few of whose agents have come from its ministry. In 1840, however, the Church established its own Foreign Missionary Society, and selected as the field of its labours the Khasia Hills, a lofty hill district that separates the plains of Bengal from those of Assam. In 1834, the British Government had established at Cherrapoonjee a military station to protect the main road into Assam, while in 1840, the Welsh Church sent its first Missionary to Khasia. At that date the Khasians had neither books nor a written language, so that Mr. Jones and the Missionaries who soon followed him, had the great difficulty of acquiring what was merely a spoken language, and in reducing it to writing.

In 1846, a new station was formed at Jowai on the Jhantia Hills, and in 1849, work was commenced at Sylhet, on the plains of Bengal. Additional missionaries, including some medical practitioners and school teachers, have been sent, with such results that the Mission may be fairly regarded as eminently prosperous.

The field occupied by the Welsh Church is divided into eight districts, each being under the special charge of one or more missionaries. At Cherrapoonjee, is the Normal School, established to train teachers for the schools on the hills. There is also here the Theological Training School for the benefit of native preachers. At Shillong, is the headquarters of the Government of Assam, and here a High School has been built for boys and girls, together with a church building that accommodates 1200 people. At Mawphlang, there is a Medical Mission—an agency of priceless value among a heathen people, who regard all physical ailments as indicating the presence of evil spirits. Large numbers of the people have had their bodily sufferings removed, and at the same time their confidence in ancestral beliefs destroyed. At Khadsawphora the native Rajah is a faithful elder in the Welsh Church, and often takes part in the services. Jowai is the headquarters of the Medical Mission of the Jhantia Hills.

The people in all these stations belong to the various hill tribes of the district, and were in deplorable ignorance when the Mission was commenced. They now possess the "Pilgrim's Progress," the Scriptures, and a considerable number of other books in their own language; and while the civilising power of Christianity is seen in their improved material conditions, the Gospel has had many trophies of its transforming power.

40. Free Church of Scotland.—At the Disruption of the Church of Scotland in 1843, all the missionary agents cast in their lot with the Free Church. This Church thus found itself in possession of a numerous body of trained and experienced missionaries on foreign soil, but with scanty funds for their support, and without school or church buildings of any sort—all these belonging by law to the Church of Scotland. The Free Church accepted the responsibility, and while contributing for home support on an unparalleled scale, proceeded, as a Church now entirely self-supporting, to carry on as extensive Foreign Missions as had been carried on by the whole Church previous to the Disruption. Not one missionary was parted with, nor one station closed, and though necessarily there was for several years considerable anxiety as to the Church's ability to do this, ultimately the Foreign Mission work took its place as one of the great schemes of the Church.

Under the new arrangements, the Mission agents simply removed from one house to some neighbouring one in the same locality, and bought, built, or hired halls of various sorts. Since then, the missionaries have carried on their educational and evangelistic work along the lines laid down by Duff and his co-workers, though largely extending the vernacular, medical, and Zenana work.

In Calcutta, Madras, and Bombay, premises were at once obtained, so that the work was not interrupted for a day. At Madras and Poona, there was no property belonging to the Mission, and there, the Disruption was marked only by a transferring by the missionaries of their ecclesiastical and financial relations from the Church of Scotland to the Free Church.

In 1845, the Free Church, having received from an officer in the British army a liberal gift for the necessary expenses, commenced a new Mission at Nagpoor, then one of the native States. In accordance with the general policy of the Church, schools were at once commenced when, as elsewhere, a caste struggle took place, ending as usual in the triumph of the missionary, Rev. S. Hislop, who refused to recognise it. The schools and colleges in connection with this Mission have been remarkably efficient.

In 1853, on the death of its native ruler, the State of Nagpoor lapsed to the British Crown, an event which put an end to many difficulties with which the missionaries had previously to contend. Since then, the Nagpoor Mission has been considerably enlarged, and a new station opened at Bhandara.

Attention having been called to the existence, below the races with which the armies of England had often fought, of a great substratum of aboriginal tribes, an earnest desire was expressed that to these missionaries should be sent. This substratum resembled a broken and shattered geological formation. Hence the Mission work would require to be to fragments of tribes.

In 1864, such a Mission was commenced among the Santals of Upper Bengal. Pachamba, a number of miles distant from Calcutta, was selected as the location of the Mission, partly because that village is the home of many British mechanics and officials engaged on the East India Railway. Other stations, such as Joondi and Chakai, have since been added.

In 1864, another Mission of a similar character was commenced in the States of the Deccan, Hyderabad, and Berar. This has been followed by very gratifying results. A large number of Christian villages have been formed, and native congregations organised, with numerous agents employed in various capacities.

The Gonds are another of these tribes, the chief city of whose early territory (Chindwara) is about 80 miles north of Nagpoor. In 1865, a Mission was commenced among these people, of whom there are in all about, perhaps, one million.

The missionaries of the Church of Scotland that connected themselves with the Free Church of Scotland were, in 1843, organised into Presbyteries by an Act of the Assembly, declaring that it should be competent for all its missionaries, when three or more could do so, to form themselves into Presbyteries, with full powers, the Missionary Committee to stand to such *in loco synodi*, and specially, that the "Presbyterial Bodies" in India should merge into such Presbyteries, the missionaries taking the place of the chaplains, and having one elder for each missionary, such Presbyteries to be represented in the General Assembly of the Free Church of Scotland by one minister and one elder.

41. Associate Church of North America.—In 1854, the Synod of the Associate Church of North America sent out the Rev. Andrew Gordon to commence a Mission somewhere in North India, with its population of 143 millions. After careful inquiry, and finding that Sialkot (or Sealkote), though a large military station, with a considerable number of civil and military officials, and a native population of about 40,000 souls, was without a Christian missionary, Mr. Gordon selected that city as his field of labour. Around him, in the civil district, was a population of over one million of people, without even a native Christian among them, so that there was ample room for all the additional workers that the Church was likely to send.

In 1855, the Synod sent out two additional labourers, Messrs. Stevenson and Hill, when it was agreed that the three missionaries, in place of taking each a separate station, should remain together in Sialkot, where Mr. Stevenson took charge of a school for non-Christian boys, at which the present attendance is some 400 pupils. In the following year (1856), the missionaries organised themselves into the "Presbytery of Sialkot, subordinate to the Associate Presbyterian Synod of North America," while, before the year expired, they had organised the congregation of Sialkot, consisting of the missionaries and the native assistants, with their families.

In 1858, the Associate Church joined with the Associate Reformed in

forming the United Presbyterian Church of North America, so that, in 1859, the Sialkot Mission was handed over to this Church, by which it has since then been maintained. (*See for continuation*, No. 43.)

42. Reformed (Dutch) Church in America.—In 1819, the American Board sent John Scudder, M.D., to engage in Mission work in Ceylon. Subsequently, Dr. Scudder was transferred by the Board to Madras, where, while working under the Board, he was supported by the Dutch Reformed Church, the denomination with which he had been connected previous to going to Ceylon.

In 1851, Dr. Scudder's son, Rev. Henry M. Scudder, M.D., who had been working with his father at Madras, removed, with the consent of the Board, to Arcot, as an out-station of Madras, and there opened a dispensary.

In 1852, Dr. Scudder was joined in this field by two of his brothers, who were also working under the Board, and likewise supported by the Dutch Reformed Church.

In 1853, these three brothers, while still working under the Board, organised themselves as "The Arcot Mission of the Reformed Protestant Dutch Church of North America," all their support, and the money needful for the varied expenses of the Mission coming from that denomination. In 1854 Dr. Scudder and his three sons, all being ordained ministers, along with three elders of the native congregation, organised themselves as "The Classis of Arcot," in connection with the Reformed Church in America.

In 1857, the whole Mission was amicably transferred by the American Board over to the Dutch Church, which, having then appointed a Board of Foreign Missions, has since worked it as a denominational Mission under the name of "The Arcot Mission."

43. United Presbyterian Church of North America.—This Church having, in 1859, taken over the Sialkot Mission of the Associate Presbyterian Church, and the whole staff of agents, missionaries, teachers, catechists, and these latter agreeing to the transfer, carried forward the work on the same lines as previously, and without any break. An Industrial School was opened, and, in 1867, a Christian village or settlement was commenced. The results of this latter enterprise were not satisfactory. The colonists leaned on the Mission more than was legitimate, so that, in a few years, the experiment was abandoned. The native Christians connected with the Mission had then to fight their own battle with the world; through doing which, perhaps, they became the more speedily a self-supporting community.

In 1868, there was opened at Gujuranwala a high class school for boys. This has at present an attendance of about 700 pupils with a ten years' curriculum, and ranks among the first literary institutions in the province. Superior schools were also opened for girls, thus preparing the way for the Zenana work of the present time. In 1879, the Girls' Orphanage, which had been closed, was reopened as a Girls' Boarding School for the daughters of native Christians, while several new stations were subsequently opened.

An important change of policy, on the part of the missionaries, now took place: First, While not withdrawing from Educational work, they did withdraw from the Educational system of Missions, and gave themselves almost exclusively to direct Evangelistic work, preaching and teaching from the Scriptures. This they were led to do from noticing, that nearly all their Church members had been won for Christ directly, as the fruit of preaching; while though thousands of boys might pass annually through their schools, and receive much religious and Scriptural instruction, yet deplorably few of these boys ever came to avow themselves to be Christians. Second, They formally abandoned the system of Christian villages. Better for the native convert, they thought, to remain in his early home, where his life and conduct would be thoroughly tested, and where his influence and example would be felt by his former friends; and Third, They gave up the system of having "chief stations," employing in its place a territorial plan. In place of drawing converts into or gathering them around some important city, the missionaries preferred going to the villages of the district personally, and

preaching to the people there. Hence, in 1884, the very title "Principal Station," was dropped, and the whole field divided into "Mission Districts," irrespective of the civil divisions of the locality, each "Mission District" consisting of a group of stations locally connected for missionary purposes, each of these stations being valued, not for its political or military or social influence, but altogether for the number of Christians residing within it, and the character of the influence which these might exert.

In 1886, some of the missionaries took up a position, as to the reception and baptism of natives, somewhat different from that held by many agents of other Churches. Holding that Baptism is the entrance door into the visible Church, these regard it as their duty to baptize at once, all who publicly declare their belief in Christ as their Saviour, and to admit such into full membership in the Church. Teaching and instructing in the truths of the Christian system, is now considered to be the duty, for the most part, of the missionary as pastor of the native Christian, rather than as the evangelist, calling on men to accept of Christ and Christianity.

44. United Presbyterian Church, Scotland.—After the mutiny of 1857, this Church resolved, in 1858, to begin missionary work in India. Careful inquiry was made as to a suitable place, and Rajpootana, a region in the centre of North-Western India, which had been ceded to Great Britain in 1818, with a population of 11,000,000, was selected. The Rev. Williamson Shoolbred (now Dr. Shoolbred) was sent out as the first missionary, and began his work at Beawr in 1860. To this district, the United Presbyterian Church has wisely restricted its labours, preferring to evangelise one district thoroughly rather than scatter its missionaries all over the continent. The languages used in this district are the Hindu, the Urdu, and the English. Hence, in rapid succession, stations have been opened, and missionaries located at important towns, like Nusserabad (1861), Ajmere (1862), Todgurh (1863), Jeypore (1866), Deoli (1871), Oodeypore (1873), Ulwar (1880), and Jodhpore (1885). Medical and Zenana Mission work, as well as schools and orphanages, combined with great evangelistic activity, have rendered this Mission very efficient. In 1869 Rajpootana suffered frightfully from the great famine. Two of the Mission agents devoted themselves with self-sacrificing energy to the help of the sick and dying, and specially to the gathering in of hundreds of orphans who were left in destitution. This had a marvellous effect upon the people, and gave the missionaries generally a firm place in their confidence.

The natives who are trained for the ministry attend the classes in the Theological Seminary at Saharanpore, under the charge of the American Presbyterian Mission.

45. The Presbyterian Church of England.—In 1862, this Church began a rural Mission at Rampore Bauleah, in the district of Rajshaye, Bengal. They were led to this particular field by the interest taken in it by a company engaged in the production of silk and indigo. In a population of seven millions of Hindoos and Mohammedans, there was not a single missionary among them.

The Rev. Behari Lall Singh, a native Christian, educated in Dr. Duff's College, was put in charge, and soon after, commodious Mission premises were built or purchased. He laboured faithfully, and with some measure of success, till his death in 1874.

In 1877, the Rev. Donald Morison, M.D., was appointed to the station as a medical missionary, and, with his earnest and indefatigable wife, who engages in Zenana work, a wide-spread influence has been produced in the district. There are two dispensaries, schools, colportage, and bazaar preaching, besides periodical tours through the district. Two of the converts are employed as evangelists, and three ladies are engaged as Zenana visitors, besides Mrs. Morison.

46. United Original Seceders.—In 1871, the United Original Secession

Church of Scotland sent out the Rev. George Anderson to labour among the Gonds in Central India. Having fixed on the populous town of Seoni as the centre of missionary operations, Mr. Anderson speedily began preaching in the town bazaar, and in towns and villages in the neighbourhood. He was aided in the work by a well-educated Christian native. In 1878, a church building was erected, in which services have been conducted regularly, both in English and in the vernacular. In 1881, the Rev. Edward White was ordained as a second missionary to India. After four years of most successful work in Seoni, Mr. White returned home on account of his wife's health. At present, the Synod has only one European missionary, a native catechist, and a Zenana worker employed among the Gonds. In addition to the stated services among the converts, regular village preaching, and Zenana work, the Mission supports an Orphanage with twenty-one inmates, under the care of a Christian matron. The Public School for Girls has recently been made over to the Mission, and liberty has been obtained to impart religious instruction to the scholars. Both schools are in receipt of a grant-in-aid from the Government. A well-qualified teacher, lately baptized as a professed convert, has been appointed to conduct a school ten miles from Seoni; and two young men will shortly be sent out from Scotland, one as an ordained missionary, and the other to do the work of an evangelist.

47. Presbyterian Church in Canada.—For several years members of the Canada Presbyterian Church had been contributing liberally to the maintenance of evangelical work in India. In 1874, these contributions were largely devoted to the support of two ladies sent out by the Foreign Mission Committee, and working at Futteghur, under the direction and control of the missionaries of the American Presbyterian Church. In 1876, the Canadian Church resolved on having in India a Mission altogether under its own direction. After careful inquiry, Indore, one of the Native States of Central India, and then under British protection, was selected as the special field of labour. At that time, no Protestant missionaries were labouring in Indore, though the Cowley Fathers (Romanist) were already traversing the streets of its chief city. The missionary interest of the Church was greatly strengthened by this direct engaging in missionary work, so that the contributions having increased, a considerable number of agents, male and female, have been sent out, including two fully-trained medical practitioners, both ladies. Many of the important cities in Central India, such as Mhow, Neemuch, Rutlam, and Ujjain have since been occupied by the missionaries, while an influential High School is carried on in the city of Indore.

In 1886, in reply to an application of the missionaries, the General Assembly adopted the following Resolutions:—

"1. Authorises and instructs the missionaries of this Church in Central India to constitute themselves into a Presbytery, to be known as the Presbytery of Indore, and orders that the names of the missionaries aforesaid, after the formation of this Presbytery in India, shall be no longer on the rolls of Presbyteries in Canada.

"2. That the membership of the Presbytery of Indore shall consist of ordained missionaries, pastors of congregations, and one elder from each charge within bounds.

"3. Appoints place of meeting, etc.

"4. And finally, that the Presbytery shall have Synodical powers."

48. General Synod of the Reformed Presbyterian Church in North America.—For several years after the loss of its Presbytery of Saharanpur, in 1869, by the General Synod, the Mission work of the latter was in abeyance. In 1883, however, by an arrangement with the Presbyterian Board, the Synod's interest in certain properties held by the Presbytery of Saharanpur was transferred to that Board, the Synod receiving in exchange the sum of $2000, with the Mission and all its buildings, at Roorkoo. In that year, therefore, the General Synod resumed its work in Northern India.

The Mission and its staff consists at present of one foreign missionary at Roorkoo, along with the Native congregation and session in that place, together with four village schools and several preaching stations. A second foreign missionary is now completing his medical studies in the United States, and will at once proceed to Roorkoo, when the Reformed Presbytery of Northern India will be ecclesiastically organised.

CHINA.

China is supposed to have received its earliest knowledge of Christianity through the Nestorians, whose monks entered it in 505 A.D., returning in 551, with a present of silk-worms for the Emperor at Constantinople. The Nestorian tablet discovered at Shensi in 1625, bears a Syriac inscription fixing the date of its construction at 781 A.D.

The Roman Catholic Mission in China dates from 1288 A.D., when Pope Nicolas IV. sent the Franciscan priest John Corvino, the earliest known representative of the Papacy, to that country. The Mongol dynasty welcomed the visitors, so that a considerable number of Franciscans soon followed. When, however, the Mongol Dynasty was replaced by the Ming in 1368 A.D., both Nestorian and Roman Catholic Missions fell under disfavour, and may be said to have closed.

In the beginning of the 16th century, Xavier sought to reach China. From various causes he failed to do so, but in 1580 A.D., the Jesuits obtained a footing at Macao. In 1594, these priests assumed the dress of the Chinese literati, and defended conformity to and adoption of Chinese usages and beliefs to such an extent, as to provoke the opposition of the Dominicans, by whom such conduct was declared to be sinful. On an appeal to Innocent X. the Jesuits were condemned, a condemnation to which they paid no attention. Ultimately the strife between the two Orders became so embittered that, in 1718, the Chinese Emperor ordered the withdrawal from China of all Christians except such as he specially permitted to remain, while in 1724, all missionaries except those whose services were required by the Government for scientific purposes, were required to leave China. China thus became again a Dark Continent, knowing only its three systems of Confucianism, Taoism, and Buddhism.

Protestant Missionary work in China dates from 1807, when the London Missionary Society sent out the Rev. Robert Morrison, a native of Morpeth in England. Mr. Morrison landed at Macao, but subsequently removed to Canton, where he became the translator for the East Indian Factory. While thus employed, finding it impossible to engage openly in evangelistic work, he occupied himself in preparing and translating the New Testament and the Shorter Catechism into Chinese, carefully instructing at the same time, any of the natives that might come to him.

In 1813, he was joined by the Rev. William Milne, who removed however in 1815 to Malacca, where Morrison established an Anglo-Chinese College, and set up a printing office. By their joint labour, the Old Testament was translated and for the first time printed in the Chinese language. The publications of the Malacca Press were of the greatest service to various parts of the Malayan Archipelago where missionary work was being conducted by different Societies and agencies. Forty-six agents of different Societies were at this date working among the Chinese outside of China, while a few were even living in China itself, but were there only on sufferance, having no Treaty protection.

In 1842, came the war between China and Great Britain, when, by the Treaty of Nanking, the five ports of Canton, Amoy, Ningpo, Foochow, and Shanghai were opened to foreign trade and residence. Immediately, the various missionaries who had been working among the Chinese at Penang, Singapore, Borneo, Batavia, Malacca, removed to China itself, and Mission work in China began.

In 1857, came the second war between China and Great Britain, closing with the Treaty of Pekin, or rather of Tien-Tsin, in 1860, when ten other ports, and practically the whole land, became open to foreigners of every nationality—a permission by which missionaries of different Societies have readily profited.

49. Netherlands Missionary Society.—As early as 1827, this Society had sent out Charles Gützlaff as a missionary chaplain to Batavia. Landing in Java, Gützlaff soon made himself acquainted with the Chinese language, and then left Java that he might labour among the Chinese in Singapore. After a short stay in Siam, in 1831, he removed to Macao, and there engaged in Mission work of various forms. Starting for Tien-Tsin in native dress, and assuming a native name, with a considerable quantity of religious books, he disposed of all his stock, and returned in safety. For several years he continued to make similar journeys, and by his success awakened great interest in Missions in China. At length, in 1842, Hong-Kong, as a Treaty port, became open to Christian missionaries. Gützlaff continued to labour on in China till his death in 1851, while his work in Hong-Kong is now carried on by the Bâle Mission.

50. Presbyterian Church in the United States of America.—In 1838, the Presbyterian Church sent out agents to Singapore to work among the Chinese residents in that city, and to use that place as a centre of Christian work.

As the result of the Treaty between England and China in 1842, certain ports became open, and in 1843, the Presbyterian Mission was removed from Singapore to China. In 1844, work was commenced at Ningpo by the Rev. Dr. M'Cartie, who opened a dispensary in a large Taoist temple. In the following year several additional missionaries arrived, and several converts having been made, a congregation was organised. Schools for different classes soon followed —boarding and day for boys and girls, industrial for women, a Presbyterial Academy for the sons of native Christians (whose Principal is a convert), and a Theological Training Class all followed in due time, while the number of missionaries increased, so that in 1849, there was organised the Presbytery of Ningpo in connection with the American General Assembly.

One of the stations of the Ningpo Mission is Haugchow. In 1859, this city was visited by the Rev. J. L. Nevius, but as the Treaty of Pekin (1860) did not allow foreigners to reside in the interior of China, Mr. Nevius was compelled to return to Ningpo. Next year, however, Hangchow was opened to the missionaries, and in 1865, the city was permanently occupied by Rev. D. D. Green. An important "Boys' Boarding School" was opened here, and strengthened in 1877, by the union with it of a similar school from Ningpo, while several churches now exist in and around the city.

The work at Shanghai was commenced in 1850, while a native church was organised in 1860, followed, in 1865, by the formation of the Presbytery of Shanghai. Schools, both day and boarding, for different classes, have been largely employed, several dispensaries have been opened, while the native converts not only support their own pastors, but contribute to the support of several native catechists and helpers and teachers who work under the Mission.

A very important element in the work at Shanghai is its Mission Press. This was set up at Macao in 1844, and in 1846, removed to Ningpo. In 1856, the managers adopted a system by which a few elementary type-characters can be combined so as to form any of the ordinary Chinese words, and thus have effected an immense saving of time, labour, and money in producing books in the Chinese language. Typefounding, electrotyping, and bookbinding were soon added to the institution, so that the Mission Press is not only the largest establishment of the kind in Asia, but employs a numerous body of workmen, furnishes the missionaries with the distinctive literature they need, and yields a handsome surplus every year to the Mission Board. In 1860, the Press was removed from Ningpo to Shanghai, where it remains to-day.

Evangelistic work was commenced in Suchow in 1868, by a private European Christian, but in 1871, his work was taken over by the Board, and a

Mission formally opened in the city; while in 1876, Nanking was formally occupied as a Mission Station.

In 1843, Mission work was commenced at Canton, or rather at the neighbouring Portuguese settlement of Macao, because of the difficulty of obtaining at Canton suitable sites for Mission premises. In 1845, this difficulty was overcome, and the Mission removed from Macao to Canton, where the usual forms of Mission work—preaching, Bible circulation, day and boarding schools, caring for the sick, and training of young men for the ministry—have since then been carried on. In 1848, the Presbytery of Canton was organised, and in 1851, a Dispensary was opened. In 1856, during the war between China and England, the Mission buildings were all burnt, and the Mission itself for a time broken up. In 1858, Canton was taken by the English, when the Mission was resumed, and has since continued and prospered. The first church of native members was not organised until 1862, but at present there are seven churches under this Mission.

In 1861, the province of Shantung was visited by the Rev. Dr. Nevius, and a Mission located at Tungchow. In 1862, a native church was formed in the city, and, as in 1864, several additional missionaries were placed in this field, the Shantung Presbytery was organised in 1865. In 1886, a Boys' Boarding and Day School was established, which has since become the Tungchow High School. This Institution is now regularly organised as a College, with a full course of study, and an average attendance of nearly 100 students. Its educational advantages are so obvious that on a recent occasion, native Chinese officials have given money for the purchase of prizes.

Cheefoo, an important city of Shantung, was occupied in 1882. A large Boys' Boarding School in this city is an important auxiliary to the Tungchow College, while a training class of students for the University is regularly conducted.

Pekin, the imperial capital of China, is also its educational centre, so that men from every part of the empire may be met with there. In 1863, the Rev. Dr. Martin established a Mission in this city, but, after several years of efficient work, was appointed President of the Tung-wen College, and resigned his connection with the Board. Several Missionaries had in the meantime arrived in Pekin, so that in 1871, the Presbytery of Pekin was organised. This step led to the further action of organising in the same year the five Presbyteries on the Chinese field into the Synod of China, as a constituent part of the American Presbyterian Church.

51. Presbyterian Church of England.—The English Presbyterian Church began its Mission in China in 1847, by sending out the Rev. Wm. C. Burns to Hong-Kong. After a stay here of twelve months, Mr. Burns proceeded in 1850 to Canton, but failed to obtain premises suitable for a Mission. In the meantime Dr. James Young, a Christian physician at Hong-Kong, was accepted as a missionary for Amoy, where he had opened schools and a dispensary. In 1851, he was joined by Mr. Burns, whose evangelistic zeal soon took the form of itinerating among the native villages; and thus brought the Gospel to masses that would otherwise have remained without it. By a subsequent division of the field, the territory north of Amoy was to be occupied by the American missionaries, and that south of it by those of the English Presbyterian Church.

In 1856, a Mission was opened at Swatow, although this port was not legally open until 1860. After a long struggle—great opposition by the people, and prosecution by the authorities—the Gospel won its trophies; many became obedient to the truth and preachers of the faith they had once destroyed, while a roll of martyrs testified to the zeal and sincerity of the Swatow Christians.

In 1871, work was commenced among the Hakkas, a race whose ancestors came from Northern China, but which now occupies the hill districts of a large portion of Southern China. The Hakka people, as a whole, are noted for mental vigour, and were perhaps the originators of the great Taeping rebellion, whose leader, indeed, was a Hakka. The Hakka territory borders

on the west and north of the Swatow Mission, so that the Missionaries were led by the very force of circumstances, to engage in evangelistic work among them. A number of converts has already been made, and several congregations of them organised.

About a day's sail from Amoy is Formosa, an island half the size of Ireland, and containing three millions of people. In 1863, the missionaries visited this island, and were led to arrange for planting a Mission there. In 1865, Dr. J. L. Maxwell, a medical graduate from Edinburgh, went to Tai-wan-foo, the capital of Formosa. Dr. Maxwell's efficiency as a physician soon aroused such enmity, especially from the literary classes, that the missionaries had to retire to a little town called Takao. There they laboured with great success, till bands of converts were organised in a number of the neighbouring towns and villages. At length in 1867, Dr. Maxwell returned to Tai-wan-foo, which since then, has been the central station of the Mission. From 1870 to 1875, a wonderful work of grace was experienced in Formosa, and hundreds of the mixed race—Chinese and Malay, called the Pe-po-hoan and Sak-hoan tribes, to distinguish them from the savage aborigines, the Hoan—accepted the Gospel and united with the Church of Christ. This work spread all over the southern and western portions of the island ; and though subsequently, the missionaries required to consolidate rather than extend, the permanent results were very gratifying. No part of the Mission work of the Church has been so prosperous as that on the Island of Formosa.

In 1863, the missionaries at Amoy united with those of the Dutch Reformed Church in forming a local Presbytery known as the Presbytery of Chang-chew and Chinchew, while in June, 1881, thirteen native elders, with whom were associated six missionaries, met at Swatow and formed themselves into a Presbytery for the management of the affairs of the Native Church. The following is part of the resolution by which the Presbytery was constituted :—

"At present those who have come from the West to preach the truth and to plant the Church, whether ministers or elders, inasmuch as they are Presbyters and have had the care of planting the Church—therefore ought to have a part with us in Presbytery and Church business. But the native Church must be self-governing, self-supporting, and self-propagating. Therefore, in the future, when the Church becomes strong and its members numerous, all responsibilities must revert to the native office-bearers that the people of our native land may all be led into the way of salvation. This is what we earnestly desire."

In both these Presbyteries, the ordinary membership consists of the pastors and elders of the Native Churches, while the foreign missionaries have seats simply as assessors. The Presbyteries are consequently wholly unconnected with any foreign Church.

52. Reformed Church in America.—In 1829, the American Seamen's Friend Society sent the Rev. David Abeel to China, that he might act as chaplain to the American seamen visiting Whampoa and Canton. After a short interval, Dr. Abeel transferred his services to the American Board, and, being a minister of the Dutch Reformed Church, was supported by that denomination. In 1842, he was stationed at Amoy. In 1844, at Dr. Abeel's urgent request, the Dutch Church transferred two missionaries that had been labouring in Borneo to Amoy, and in 1848, the first Church for native Protestants was built in that city. In 1857, the Amoy Mission of the American Board was transferred to the care of the Dutch Reformed Church, by which it had previously been supported.

The missionaries now memoralised their Synod for leave to form a Classis unconnected with the American Church. The Synod did not favour this latter point, and directed the Classis to become connected with the Particular Synod of Albany. But at this stage the missionaries withdrew their memorial.

The relations between the missionaries of the English Presbyterian and the Dutch Reformed Churches have from the beginning been most intimate, so that to a certain extent, their native congregations are of a union character, and the native catechists and evangelists are jointly supported. In

1862, the American Synod again urged the formation of a Classis at Amoy. To this the missionaries replied by forming in union with the agents of the English Presbyterian Church, the native Tai-hoe or Classical Presbytery, the first organised on Chinese soil. In 1863, the first native pastors were organised by the Tai-hoe, and inducted to the pastoral charges of native congregations in Amoy that possessed native Sessions.

From the commencement the training of young men for the ministry has been carefully attended to, the students receiving support by acting as helps and catechists in connection with either of the Churches.

In 1870, the Thomas de Witt Theological Hall was built at Amoy, having a considerable number of dormitories for the use of students who were being trained for the ministry. As the English missionaries have also their Hall, an arrangement has been effected by which the teachers teach in both institutions, and the students are examined on common subjects.

53. United Presbyterian Church of North America.—In 1859, the United Presbyterian Church of North America commenced a Mission at China, as a memorial of the ecclesiastical union which had taken place in 1858. The Rev. J. C. Nevin was accordingly sent to Canton, where in 1868 he was joined by a second agent. Difficulties of various kinds, however, arose, so that after twenty years of labour the Mission was closed, and Mr. Nevin transferred to Los Angelos in California, where he is now labouring among the Chinese residing there.

54. United Presbyterian Church, Scotland.—In 1860, there existed in England, having its office in London, the Medical and Evangelical Society for China. Branches or Auxiliary Societies existed in Glasgow, which contributed largely to the support of Dr. Parker, the agent of the Society at Ningpo. When the London Society had to close its work for lack of funds, the Glasgow branch offered to bear for three years all the expenses of supporting Dr. Parker, if the United Presbyterian Church, Scotland, would commence a Mission in China. This the Church agreed to do, and in 1862 commenced its work at Ningpo.

In 1870, a station was opened at Chefoo, and in 1873, Manchuria, where the Rev. William Burns of the English Presbyterian Mission had previously been labouring, was entered. This field was found to be so important and accessible, that in 1885, the whole Mission was transferred to that country, Dr. Williamson alone remaining at Shanghai, giving himself to the preparation of Christian literature for the Chinese. Stations have been opened at Newchwang, Haichung, and Liao-yang, forming the southern, while Moukden and Tieling, form the northern centre of the work. The Mission so far, has been wonderfully successful, and the missionaries are anticipating an advance into Korea, for which preparation has been made by a Korean translation of the New Testament, the work of Mr. Ross, one of the missionaries. The recent advance of the Irish Presbyterian Mission into Manchuria, and their proposal to share the field at Moukden with the United Presbyterians, has led to the counter suggestion to unite the staffs of the two Missions ecclesiastically in a Presbytery, which should form part of a native Chinese Church.

55. Presbyterian Church in the United States.—About 1860, the Rev. E. B. Inslee, a member of the Presbytery of Mississippi went at his own charges to China to labour there, though unconnected with any Missionary Society. He toiled on till 1867, when the Presbyterian Church of the United States, accepted him as its agent, and commenced a Mission at Hangchow. In 1868, three additional agents were sent out. Two schools were opened in 1869, and a Mission was commenced at Güchow. Death and sickness, however, soon afterwards so reduced the staff of workers that in 1871 Güchow was transferred to the China Inland Mission, by which it has since been carried on, while the Presbyterian Church has sought to concentrate its missionary strength on Hangchow.

In 1872, several new workers having reached the field, a new station was

opened at Soochow, while in 1882 there was opened at Chinkiang, the "Stuart Robinson Mission" from funds given for that purpose. In 1887, the city of Tsinkiang-pu was occupied.

The four principal stations of the Mission are in the Province of Kiang-su and Chekiang, and lie on the Grand Canal, extending over a distance of about four hundred miles.

In 1874, in compliance with directions from the General Assembly, the missionaries formed themselves and their converts into the Presbytery of Hangchow in connection with the General Assembly, but in 1876, in reply to a letter from the Presbytery, the Assembly directed the dissolution of the Presbytery, in order that the native Christians might be formed into native organisations, and for the following reasons :—

1*st*, Because missionaries are Evangelists sent out by and responsible to the General Assembly.

2*d*, Because connection of Native Churches with a foreign organisation is abnormal, and may result in questions coming before the foreign Court with which it is not competent to deal.

3*d*, Because such connection tends to foster and maintain in our Foreign Mission fields, the ecclesiastical divisions of the Home Churches.

And 4*th*, Because the self-support and self-government of Native Churches will be best promoted when foreign missionaries are not members of the Presbytery.

56. Presbyterian Church in Ireland.—This Church entered the Mission field of China in 1870, selecting Manchuria as its field of labour, and locating its missionaries at Newchwang, the burial place of William C. Burns. A great deal of itinerating work has been done, and arrangements are being made for opening several stations in the interior. The Scottish United Presbyterian Church, having proposed Presbyterial co-operation on this field, the Assembly has most favourably entertained the proposal.

57. Presbyterian Church in Canada.—In 1626, the Dutch Government being then in possession of Formosa, appointed George Candidius as pastor to a Dutch settlement that had been formed, and also to labour among the natives. In 1631, a second missionary was sent to Formosa, who is said to have made many converts, and to have baptized some 6000 adults. Schools were now opened, the people were taught to read, the Psalms were translated into the Formosan language, and about fifty native preachers were labouring for the good of their countrymen. Other missionaries succeeded, and the work went on. The Gospels were translated, and even a catechism for the Formosan Churches was printed at Amsterdam.

Before the close of the century, a notable Chinese pirate and freebooter invaded the island, and having massacred and expelled all the Dutch, sought to become its ruler. He was compelled, however, to surrender it to the Chinese Emperor, who has since then been its acknowledged ruler.

In 1871, the Canadian Church commenced a Mission in China, selecting the Island of Formosa as the special field of labour, and sending there the Rev. G. L. Mackay. The English Presbyterian Church had for some years previously carried on a very efficient Mission in the south and west of the island, so that Mr. Mackay went to the northern part, and made his home at Tamsui. Possessed of considerable medical knowledge, Mr. Mackay has combined medical skill with evangelistic zeal to a remarkable degree, while the fruits of his organising power are seen in the large number of native congregations that have been formed. Many of these worship in edifices of stone erected by the people themselves, and are ministered to by native pastors and teachers that have been trained by Mr. Mackay.

In 1874, a medical missionary was sent out, and through his labours special prominence was given to medical and hospital treatment of the sick.

In 1879, an extensive and well-planned institution was erected at Tamsui, through funds given in Canada as a memorial offering for the purpose. This has been named the Mackay Hospital, and has been a valuable assistant to the missionary not only as providing for the relief of the suffering, but as an

institution in which Chinese students may be instructed in the Western art of healing.

In 1882, during a visit to Canada, Mr. (now Dr.) Mackay received in response to his urgent appeals, about $7000, with which there has been built, also at Tamsui, a large Training School for native students who seek to become teachers or pastors. This building is known as Oxford College, in recognition of the share taken by Oxford Co., Ont., in contributing the funds. A well-equipped girl's school has also been opened at Tamsui.

During the past year steps have been taken to open in the Province of Honan a new branch of the Chinese Mission. This movement was inaugurated by the students and *alumni* of Knox College, Toronto, and of the University of Queen's College, Kingston. These have pledged themselves each for the salary of one missionary to be sent out by the Foreign Mission Committee of the Church. Under its direction and control the Rev. Jonathan Goforth and his wife, who represent Knox College, have already sailed for China, their departure being hastened by the recent calamitous flood in Honan, while the Rev. J. F. Smith, having completed a full medical course, and been ordained, has gone as the representative of Queen's University.

58. Established Church of Scotland.—This Church commenced a Mission to China in 1878, sending a medical practitioner to Hankow. Colporteurs and other agents were soon employed, while at Ichang a dispensary was opened that has been fruitful of much good. There are now in addition to the physician, two ordained ministers and a small native congregation at Ichang, with native catechists, and several schools.

KOREA.

59. Christianity was probably made known to Korea by the Portuguese traders that in the beginning of the Sixteenth century sailed over the Eastern Seas. The information thus given was soon enlarged by the Jesuit priests that attended the Japanese army in its great invasion of Korea in 1591-92. During the absence of these troops from Japan a fierce persecution of the Christians in that country took place. The Christian element in the army was shattered, and the priesthood failed to plant in Korea that religion whose profession had cost so many lives.

In 1777, certain tracts, issued by the Romish priests at Peking, found their way to Yang-kun, in Korea, and led to the acceptance of Christianity by a number of its natives. A persecution of the Christians soon followed, while, side by side with the persecution, there began a formal organisation of the Romish hierarchy. The loyalty of the Korean Christians to their Divine Master was soon to be sorely tested, for, in 1791, more than one met a martyr's death rather than deny their faith in Christ.

Thus far the diffusion of Christian truth had been the work of Koreans alone; but, in 1794, a Chinese priest succeeded in eluding the vigilance of the guards, and in crossing the borders. By his efforts Romanism made rapid progress, and, though he was speedily beheaded, his labours encouraged many to be steadfast in their profession. For the next forty years the Christianity of Rome, despite the efforts of the civil authorities to arrest or crush it, continued to spread in Korea until, in 1832, a Romish hierarchy of French priests was, by the Pope's appointment, set up in the Korea. Again persecution arose, and the Christians were massacred without mercy. The more relentless the authorities, the more zealous the Christians, till, despite all the losses, by 1857, there were nearly 20,000 Romanists in Korea.

In 1886, came the last great outburst of heathen rage. This was soon followed by an opening of the country to foreign trade. Treaties were now made with several nations. Legations arrived from different countries, and, in 1884, the Presbyterian Board of the U.S.A. sent to Seül its first agent,

an ordained medical practitioner, while others have followed in his footsteps. The laws against Christianity, indeed, still remain unrepealed, but plainly the "Hermit nation" is now open for the missionaries of the Cross.

JAPAN.

60. Japan was made known to the Western world by Vasco de Gama, who visited this country in the Fifteenth century. His reports of its religious condition fired the zeal of Francis Xavier. That earnest spirit proceeded thither in 1540, and was the first Christian missionary on the islands. As a "teacher of religion," Xavier was allowed to go freely through the country, being at the same time, however, under the protection of Portugal, then the mistress of the Eastern Seas.

For ten years he continued his labours, making many converts, and baptizing by the thousand, so that when he died, there existed in Japan a numerous body of Romanist Christians.

In 1598, the Dutch East India Company was organised, and, trading with Japan, was allowed the island of Hirado, as a depot for its commerce.

Owing to their political intrigues the Jesuits were soon regarded by the Japanese with great jealousy. This jealousy was for commercial purposes fanned by the Dutch. At length, in 1622, there burst forth a fierce persecution of the Christians, which led finally, in 1639, to their expulsion from the islands. The Hollanders, having confined themselves to commerce, were allowed to continue trading, but only on complying with most degrading requirements, and for two hundred years occupied the island of Deshima, just opposite the present Nagasaki. By the Dutch this island was called Pappenberg or Papist's Hill, as containing the precipices down which the Romish Christians had been hurled. For two centuries the Dutch traders visited Pappenberg every year, but during all that time no Bible landed in Japan, and no voice reached its people proclaiming the name of Jesus. Japan was a land absolutely sealed against the Gospel.

In 1854, Commodore Perry, at the head of a United States naval expedition, when exacting reparation from the Japan Government for certain outrages, secured that two ports—Shimoda and Hakodate—should be opened to the Western world. Subsequently additional concessions were made to other Powers, till now Japan is open to all nations, and is as eager to receive as formerly to repel, Western civilisation.

In 1857, Bishop Boone, Missionary Bishop of the Protestant Episcopal Church in the United States, was informed that Christian Missions might be commenced in Japan. His Church at once took up the matter, and in the spring of 1859, although the country was not actually open to foreigners till July of that year, sent two of its missionary agents from China to Nagasaki. To the Protestant Episcopal Church therefore belongs the honour of being the first Protestant Church to enter Japan.

At first, however, the state of the law and of public sentiment forbade any avowedly Christian Mission work. The missionaries had therefore to be content with learning the language, distributing books, giving explanations to inquirers, and so on, but no more. So discouraging were their circumstances, that in 1872, they both left, and for a season the Mission had no representatives in Japan.

The Protestant Episcopal Church, however, having led the way, other Churches hastened to take part in the work, and have done so in the following order:—

1859		Protestant Episcopal Church.
,,	*Oct.*	*Presbyterian Church of U.S.A.*
,,	*Nov.*	*Reformed Church in America.*
1860		American Free Baptist (transferred in 1872 to the American Baptist Missionary Union).

1862	Roman Catholic Church.
1869	Church Missionary Society, England.
,,	American Board of Com. of For. Miss.
1871	Woman's Missionary Union of America.
1872	American Baptist Missionary Union.
1873	Methodist Episcopal Church, U.S.A.
,,	Society for the Propagation of the Gospel, England.
1874	Edinburgh Medical Mission.
,,	*United Presbyterian Church, Scotland.*
1876	Evangelical Association of North America (transferred in 1882 its Osaka work to the Cumberland Presbyterian Church).
1877	*Cumberland Presbyterian Church.*
1879	Baptist Missionary Union, England.
,,	*Reformed Church in the United States.*
1880	Methodist Protestant Church, U.S.
1885	Presbyterian Church in the U.S.

¶ 60-65. Presbyterian Missions in Japan.—In October 1859, the Presbyterian Church, U.S.A., sent Dr. Hepburn to Japan. There he acted as a medical missionary, and while thus preparing the way for other labourers, carefully collected the materials for his great dictionary of the Japanese language.

In May 1866, for the first time, Protestant baptism was administered in Japan, and at Yokohama the first convert to Protestant Christianity proclaimed his faith in Christ, and was received into the Christian Church.

In 1872, the first Protestant place of worship in Japan was opened for public service, a congregation having been organised by the Rev. James Ballagh, of the Dutch Reformed Church. The contributions for this building included, a sum of $1000, from the native Christian Church at Honolulu, Sandwich Islands. The building covers the piece of ground on which the first treaty was made between Japan and the United States.

(What follows has been written for this Report by the Rev. Dr. Imbrie of Tokio.)

Sketch of the "United Church of Christ in Japan."

On March 10, 1872, there was organised in the city of Yokohama, the first Protestant church in Japan. It consisted of eleven members, ten of whom had received baptism from the Rev. James H. Ballagh, of the Reformed (Dutch) Church in America, or from the Rev. David Thomson, of the Presbyterian Church in the United States of America. The organisation adopted a simple evangelical creed, and called itself the "Church of Christ in Japan."

In September of the same year (1872), a convention of missionaries and others was held in Yokohama to devise means for the translation and publication of the Scriptures. At that convention the following resolution as to the organisation of Churches was adopted :—

"*Whereas* the Church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom, and much more in Pagan lands, where the history of the divisions can not be understood: And *whereas*, We as Protestant missionaries desire to secure uniformity in our modes and methods of evangelisation, so as to avoid as far as possible the evil arising from marked differences; we therefore take this earliest opportunity offered by this convention to agree, that we will use our influence to secure as far as possible identity of name and organisation in the Native Churches in the formation of which we may be called to assist, that name being as catholic as the Church of Christ, and the organisation being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

Shortly afterwards a second church, in fellowship with the Church in

Yokohama, was organised in the city of Tokyo, under the pastoral care of the Rev. David Thomson.

Before long, however, it became evident that the resolution of the Convention had not been sufficiently explicit to prevent differences of interpretation; and finally, the following was the result:—The Mission of the Reformed Church and a part of the Mission of the Presbyterian Church were co-operating with the two congregations already named; the remainder of the Mission of the Presbyterian Church were co-operating with a Presbytery formed in 1873, under the name of the Presbytery of Japan, in connection with the Synod of China; and the Congregational brethren were organising Congregational churches. For the time being, therefore, the hope of the Convention was frustrated.

The question then naturally arose whether it might not be possible to unite in a single body all who were presbyterial in government and creed: and after much, more or less, formal conference, in May 1876, a letter was addressed by the Mission of the Presbyterian Church to the Mission of the Reformed Church, in which it was said:—"We have long entertained the hope that a plan might be devised by which our respective Missions could become fellow-labourers in a common Presbytery, not connected ecclesiastically with any foreign body, and which would receive the warm approval of the Churches which we represent."

To this letter the Mission of the Reformed Church replied most cordially, and on May 16, a meeting was held in the city of Yokohama. After a full and free interchange of views two steps were taken: First, a committee of four was appointed to prepare Standards of government and doctrine to be subsequently submitted to the Missions; Secondly, this committee was authorised to confer with the Mission of the United Presbyterian Church of Scotland, and to invite it to appoint two representatives to act with the committee. To this the Scotch brethren assented; and the co-operating parties were organised as a body, bearing the title of the "Council of the Three Missions." Ten years later (1886) the Mission of the American Presbyterian Church (South) and that of the Reformed (German) Church entered the body, and the title was then changed to that of the Council of the United Missions.

The standards of doctrine prepared by the Committee were the Westminster Confession and (Shorter) Catechism, the Canons of the Synod of Dort, and the Heidelberg Catechism: the system of government prepared is that which obtains in the Churches to which the Missions belong. These standards were accepted by the Council of the Three Missions, and adopted by the Church of Christ in Japan, and by the Presbytery of Japan.

These standards having been adopted as a Constitution, the union was consummated in the Kaigan Church, Yokohama, on October 3, 1877. The title agreed upon for the new Church was Nihon Itchi Kirisuto Kyōkwai, or "The United Church of Christ in Japan," whose Supreme Court was a Presbytery or Chin Kwai.

It followed as a matter of course, that steps should be taken to provide for the training of a ministry; and immediately, there was organised in the city of Tokio the Union Theological Seminary. The arrangement was that each Mission should delegate a member to this work; the three so delegated were to be known as the Permanent Instructors. This Theological School has been of the greatest service. It has educated almost every minister in the Church, and is steadily supplying the Church with theological literature. So successful was this co-operative work in theological education, that in 1883, the Academy of the Reformed Mission in Yokohama was removed to Tokyo, and united with the one in that city belonging to the Presbyterian Mission, the new organisation taking the name of Union College. Finally, in 1886, the Union College and the Union Theological School were united as different departments of the Meiji Gakiun, the institution being under the care of a Board of Directors, seven of whom are foreigners appointed by the Council of the United Missions, and seven of whom are Japanese nominated by the Synod. The object of the institution is not to

obtain converts, but to train leaders for the Church, both ministers and laymen.

The progress of the Church is certainly one for which we should be thankful. The original *Chū-kwai* (presbytery) grew rapidly until in 1881 it became necessary to divide it into three,[1] and form a *Dai-kwai* (Synod); and then it became necessary to make the three *Chū-kwai* five.[2]

In 1886, the Dai-Kwai received into its fellowship the missionaries of the Presbyterian Church in the United States, and of the German Reformed Church—a blessed closing up of the ranks.

As has been already said, the endeavour of the Convention of 1872 to form a single Church failed. There have, however, always been some who believed, or at least hoped, that the prayers then offered would yet have a fulfilment. At present it seems likely that a step in that direction may be taken.

In the spring of 1887, the Synod of the United Church and the General Conference of the Congregational Churches both met in the city of Tōkyō. Committees were appointed to confer with regard to the possibility of organic union, and the following was agreed upon by both bodies as a basis in accordance with which standards of doctrine and government should be prepared:

"The Nihon Kumi-ai Kyôkwai and the Nihon Itchi Kirisuto Kyôkwai, led by an earnest desire for Christian unity, have determined to come together and form one Church of Christ to be known as the Nihon (Rengo) Kirisuto Kyôkwai. And in the persuasion that truth is in order to godliness, they hereby adopt the following doctrinal basis of union.

"The Word of God contained in the Scriptures of the Old and New Testaments is the only infallible rule of faith and practice. But in various ages of the Church it has become necessary that godly men should set forth in order the great doctrines of the Holy Scriptures. Among these creeds and confessions that have come down from ancient times are those commonly known as the Apostles' Creed and the Nicene Creed. Besides these, there have come down from more recent times those statements of doctrine and principles commonly known as the Westminster (Shorter) Catechism, the Heidelberg Catechism, and the Plymouth Declaration.

"All these creeds and confessions are, in this Church, held in veneration. We believe them to have served a high purpose in the history of the Church in time past, and we believe also that they are still to be regarded as of great value for the instruction of believers.

"In particular does this Church acknowledge her indebtedness to those confessions of the post-Reformation period which have appeared in the great Churches with which this Church is historically connected, and in constant fellowship with which it is our earnest desire to carry on that work which the great Head of the Church has in His good providence committed to our care.

"But though these symbols are all to be held in veneration, they are not to be regarded as equally binding upon the ministry of this Church. While it is required of ministers that they accept and subscribe to the Apostles' Creed, the Nicene Creed, and the Nine Articles of the Evangelical Alliance; it is required of them with regard to the Westminster Catechism, the Heidelberg Catechism, and the Plymouth Declaration only that they approve of them for substance of doctrine.

"The same spirit that has led these two Churches to unite and form the Nihon (Rengo) Kirisuto Kyôkwai will gladly receive overtures from other Churches of Christ that are able to accept the Apostles' Creed, the Nicene Creed, and the Nine Articles of the Evangelical Alliance as the doctrinal basis of agreement."

The following is agreed upon by the foreign members of the Joint Committee as a correct statement of the outline of Church polity reported by the committee, and which the General Conference of the Kumi-ai Churches and

[1] The Tobu, or Eastern Chin-Kwai; the Hokob-bu, or Northern Chin-Kwai; the Sei-bu, or Western Chin-Kwai; each meet twice a year, while the Dai-kwai meets only occasionally.

[2] First Tokio, Second Tokio, Chinzei, Naniwa, Miyagi.

the Synod of the United Church of Christ have directed the committee provided for below to elaborate in detail and submit for approval :—

1. "Individual Churches shall be free to manage their own internal affairs, either directly or by a *Shokwai* (Session).

2. There shall be three Assemblies, to be known respectively as *Bukwai* (district Conference or Presbytery), *Daikwai* (Great Conference or Synod), and *Sōkwai* (General Conference or Assembly): or by other names to be agreed upon.

3. A *Bukwai* shall consist of the ministers (whether ministers other than pastors shall have the right to vote, being as yet undetermined) and a representative from each church within its limits. In the case of churches organised with a *Shokwai* (Session), the representative shall be an elder ; in other cases, a delegate. *Bukwai* shall organise new churches ; issue licenses to preach ; ordain and discipline ministers ; and decide appeals from the decision of a *Shokwai* or a church (in accordance, however, with the principle set forth in section 6).

4. A *Daikwai* shall include the ministers and churches belonging to three or more *Bukwai*. It shall have the direction of evangelistic work carried on within its own limits : and shall decide appeals in cases originating in *Bukwai*.

5. The *Sōkwai* shall be composed of ministers and laymen from all the *Bukwai* in the Empire. It shall decide constitutional questions, and appeals in cases originating in *Daikwai*. It shall also have the general oversight of evangelistic work, and the general care of interests common to the whole Church.

6. Instead of a system providing for a series of appeals, there shall be opportunity for a single appeal only. In order, however, to secure a body whose decision will be regarded as uninfluenced by local feeling, each *Daikwai* at its annual meeting shall choose a committee, composed of members from its several *Bukwai*, to be known as the Committee of Appeal. And when, in the judgment of one-third of a *Bukwai*, it shall appear wise that an appeal from the decision of a *Shokwai* (Session), or of a Church should not be heard by the *Bukwai* itself, the matter shall be referred for decision to the Committee of Appeal."

Each body then appointed a committee of ten to prepare in detail standards of government and doctrine. This joint committee of twenty appointed a sub-committee to prepare a draft ; and in the month of February 1888, seventeen members of the joint committee met in the city of Osaka. The draft prepared by the sub-committee was considered for five days, when a unanimous agreement was reached. The work of the joint committee will now be presented to the two Churches, and, if adopted by them, the two Churches will become one. And that the Spirit of God may bless us we bespeak the prayers of the Alliance.

BURMAH.

66. Rangoon.—There was formed in 1871 a Presbyterian Church in Rangoon for the benefit of its Presbyterian residents. The congregation, which is self-supporting, is under the special care of the London Presbytery of the Presbyterian Church of England. Lately, it has engaged in Mission work among the Chinese population in the city, and already some forty adherents have been gathered.

MALAYA.

67. Penang.—In 1853, the Presbyterian residents in Penang and adjoining province of Wellesley, having built a church and manse, applied to the Free Church of Scotland for one who should not only minister to the English-speaking congregation, but act as missionary among the Chinese and other heathens in the district. In 1854 a minister was sent out, but the congregation has since then been disbanded.

68. SINGAPORE.—In 1819, Singapore became an English possession, and shortly afterwards there was commenced a Mission to the Malays. China was at that period closed to all foreigners, but as many of its people flocked to Singapore, several missionary Societies sent agents to labour among the Chinese there.

In 1842, China was, to a limited extent, opened to foreigners, when the different Societies removed their agents from Singapore to China itself. The work among the Singapore Chinese was thus greatly reduced. One catechist was still maintained by the Presbyterians. In 1840 two additional agents were sent there, but these soon afterwards joined another body. In 1882, the English-speaking Presbyterian congregation took charge of this Mission, which has now four small chapels, and about one hundred adults connected with it.

In 1854 there was organised at Singapore a congregation of English-speaking Presbyterians. In 1872 this became connected with the London Presbytery of the English Presbyterian Church, with which it is now connected.

SIAM.

69. Christianity was probably first made known in Siam by the Portuguese in 1511. Half a century later, commercial and political relations existed between Siam and France. The political manœuvring of the Jesuit priests, however, who were by this time established in the country, soon led, as in Japan, to cessation of all intercourse with France and a bitter persecution of the Christians. Since that date, a considerable number of "Christians" have existed in Siam. The Christianity is of the lowest type; and while the reported number of adherents surpasses that of the Protestants, there is no reason for believing that it is by any means as large as the figures printed might lead one to suppose.

Since 1830, the Jesuits have shown special activity, and now number their adherents by the thousand—not so much of the Siamese, as of the "rabble" that roams free in every country. They have now a bishop, a vicar-general, and about twenty priests; a printing press at Bangkok, several chapels, and a school; while at one place, they have a College of the Sacred Heart of Jesus.

In 1810, the Calcutta Bible Society arranged for the translation of the Gospels into Siamese, but the project fell to the ground; and the first Christian work for the benefit of Siam was done by Mrs. Ann Judson, who in 1818, translated into Siamese, the Gospel by Matthew, and a Burmese Catechism, prepared by Dr. Judson, her husband. These were printed at the Serampore press, and were the first Christian books printed in the Siam language. In 1828, Gützlaff, then representing the Netherlands Missionary Society, visited Bangkok—the first Protestant missionary to do so—but mainly as a labourer among the Chinese. In 1831 the American Board commenced a Mission in Siam carrying it on until 1849, when the last of its agents was transferred to China, and the Siam Mission handed over to the American Missionary Society, by which it was subsequently discontinued.

In 1832, the American Baptist Board approved of the conduct of one of its Burmah missionaries, who removed to Siam, and thus commenced the Baptist Mission in that country.

In 1840, the Presbyterian Board sent the Rev. William Buell and his wife to labour among the Siamese in Bangkok. Serious illness compelled Mr. Buell to leave Siam in 1844, and for three years the Presbyterian Mission was suspended. In 1847, however, work was resumed, and two missionaries—one a medical practitioner—sent out, since which date the work has been continuous. In 1849, the first Presbyterian congregation was organised in Bangkok—a congregation that now supports a native preacher at Ayuthia, and several of whose members have become ministers. At that date the King of Siam showed such hostility to the foreign missionaries that these at last began to think of leaving the country, when in 1851, the king died, and under

his successor a new era commenced in the experience of the missionaries. The new monarch had been a priest for twenty years, devoting himself to study, so that when he ascended the throne he was unquestionably the most widely informed and the most liberal man in Siam. One of his first acts after accession to the throne was to request that the Mission ladies would visit the palace, and give regular instruction to its female inmates. This "request" was gladly acceded to, and for three years, instruction carefully given, both in secular and in religious knowledge.

By degrees the object sought by the missionaries was being secured; schools were well attended; Christian literature was circulated; the preaching services were well attended, and as a number of missionaries were now on the ground, in 1858 the Presbytery of Siam was formed.

At length in 1859, after twelve years of toil, the first Siamese convert made a public profession of his faith in Christ, and was baptized.

In 1861 a Mission was commenced at Petchaburee, an important town about eighty-five miles south-west from Bangkok. In commencing this Mission the missionaries "builded better than they knew," for they were thus brought into contact with a large colony of Laos people, and ultimately led to open a Mission in the Laos country itself. At Petchaburee, an Industrial School was opened, which has since exercised a wonderful influence over the women of that city, so that nine associated schools have since been opened, several of which are conducted by native teachers. In 1863, a congregation was organised, that is the largest to-day in Siam, and from which colonies of members have gone out to open stations at other centres of influence. The work at Petchaburee has the special feature of a Training School for candidates for the ministry, in addition to the numerous schools and its hospitals.

In 1878, Mr. M'Farland, who had been so long an efficient member of the Mission Board, resigned his connection with it, to assume the Presidency of a National College for higher education, which the King had recently founded at Bangkok. The Mission continues to widen out the sphere of its work, and the civilising power of Christianity is beginning to exercise in Siam an influence hardly less remarkable than has been shown in Japan.

NORTH LAOS.

70. In 1867, missionaries from Bangkok opened a station at Cheung-Mai, the capital of Laos, a country lying north and east of Siam and tributary thereto, though having its own despotic ruler. At first they were courteously received, but in a couple of years the King's attitude towards them changed, and a fierce persecution arose. Native Christians were put to death, and the missionaries themselves were in uncertainty as to the path of duty. The unexpected death of the King, however, in 1870, and a complete change of policy on the part of his successor, encouraged them to remain. In 1878, the King of Siam issued an edict of toleration for all his dominions, including the Tributary States, since which the missionaries in Laos have been unhindered in their work. Already, several congregations of native Christians have been organised, boys' and girls' schools, day and boarding, opened, medical work largely conducted, while in 1883, the Presbytery of North Laos was formed.

DUTCH EAST INDIES.

71. During their occupation of various islands in this Archipelago, the Portuguese and Spaniards had sought earnestly to introduce and build up Romanism among the natives. When, therefore, the Netherlands came into possession, motives of policy led to the encouragement of Protestanism. The maintenance of the Protestant religion being thus an important consideration in the eyes of the shrewd Calvinist conquerors, chaplains were sent to

all the trading centres, and educational and evangelistic work among the natives liberally supported. Promising young men were sent to Holland to be educated for a native ministry, and even a Theological Seminary was established for the same purpose. The Dutch East India Company having gone out of existence toward the close of last century, Missionary Societies were speedily formed to care for the religious interests of the settlement.

The oldest of these is the Netherlands Missionary Society, formed in 1797, and having its offices at Rotterdam. For the first sixteen years of its existence, it did no direct work. It simply obtained agents for the London Missionary Society, by which these were sent to South Africa, Ceylon, and Java. Between 1815 and 1820 the Society sent some fifteen agents to the East, but most of these became ministers or chaplains of the Colonial Church, thus taking places previously filled by ministers of the Holland National Church. At last, in 1826, it forbade its agents to become pastors of settled congregations, insisting on their remaining missionaries to the heathen. In its constitution the Netherlands Society still resembles the London Missionary Society or the American Board in being undenominational in its character, though supported and practically controlled by the National Reformed Church.

Attention having been directed to the fact that comparatively little Christian Mission work was being done in Java, a Society was formed in 1856, as a branch of the Netherlands Society, with special reference to that island, and hence known as the Java Committee. The desire for a more positive theology led to the formation in 1858, of the Netherlands Missionary Union, but as a reaction from its strictness, there was formed in 1859 the Utrecht Missionary Union, with which a large part of the Evangelical ministers of the National Church became connected. In the same year there was formed the Netherlands Reformed Missionary Union on a doctrinal basis, substantially identical with that of the Utrecht Society.

The early project of having in the Archipelago a Seminary for the education and training of native preachers and teachers having been revived, there was formed in 1873, a Society specially concerned with the founding and maintaining of such an institution. An important Seminary has since then been opened in Java, at Depok, a district half-way between Batavia and Buitensorg. In this Seminary, a large number of the native workers in the different islands have received their education.

About 1835, there had taken place in Holland a great religious movement, that resulted in the formation of the Christian Reformed Dutch Church. In 1872, this Church organised a Board of Missions known as the Society of the Christian Reformed Church, which since then has also conducted Foreign Mission work at different places in the Archipelago.

During the last thirty years the Dutch Colonial Government has taken steps for the gradual absorption into the Colonial Reformed Church of the several Mission congregations and stations throughout the Archipelago. This has led to the grouping of a number of these congregations, and placing them under the care of a European agent, who is assisted by native pastors. These European agents are educated in Holland, and trained specially for such work. They have no connection with the Holland National Church, nor, from lack of higher education, would they be received into its ministry. These ministers, known as *hulp-predikers* (help-preachers), go out as agents of the Home Societies, but are appointed to their charges and supported by the Colonial Government.

Once a year these European help-preachers meet in Conference or Synod, to consider matters affecting the interests of their congregations, and to examine candidates for the ministry. There now exist nearly half-a-dozen of these Synods.

The course of training which these help-preachers receive includes the study of Theology, Natural History, History and Ethnography of the Netherlands East India Possessions, with the Malay and Javanese languages, that they may converse easily with the natives. They enter the Mission House when about fifteen years of age or upwards, and spend some five or

seven years there. At the close of their course, they are examined by a Committee appointed by the Government, and consisting of ministerial and lay members. This Committee subsequently recommends to the Government the persons who become *ministers* for the Dutch Protestant Congregations in the Indies, and *hulp-predikers* or Mission ministers. Both of these classes are salaried by the Government and receive their appointments from, and are subject to the direction of, the Board for the Superintendence of the Protestant Churches in East India, and having its office at Batavia. This Board represents both the Reformed and the Lutheran Protestants.

Owing to the recent action of the Government, native congregations, though the fruit of Mission labour, are being gradually withdrawn from the care of the Mission Societies. They are included and in a sense form part of the Colonial Protestant Church, but their special ministers, the hulp-predikers, all of whom are Europeans, are expected to do Mission work among the Pagans and Mohammedans in the vicinity of their groups of congregations. The Missionary Societies, therefore, do preparatory work. They evangelise and educate the heathen. They gather them into congregations, and when these are fully organised with their native pastors, elders and deacons, then, the Government takes them off its hands, enrolls them in the Colonial Church, and henceforth charges itself with their supervision and support.

The natives, who are called pastors, are really only assistants to the hulp-predikers. They are allowed to conduct marriages, but do not administer the Sacraments. There are a few native hulp-predikers who are trained by the European hulp-predikers, partly at Amboyna and partly at Tomohon, in Minahassa. Their course of study extends over three or four years, and includes a familar acquaintance with the Old and New Testament Scriptures, Church History, with preaching and catechising. They live in the compound with the hulp-prediker, so as to be under his influence, but have their separate dwellings.

In the congregations still under the Missionary Society, the hulp-prediker in charge has his native pastors or assistants, who discharge their duties under his supervision, and often act as schoolmasters. These assistants are trained by the missionaries themselves—those in Java, by the Missionary in whose work they assist; in Minahassa, at the Training or Normal School.

The more important fields of the Dutch Missionary Societies in the East Indies may be arranged as follows, but it must be remembered that there are many more localities than those here named; that year by year the Government is assuming Mission congregations into the Colonial Church, and that detailed statistics of the separate fields cannot be procured :—

Sumatra, ...	Java Committee.
Java—	
Batavia, . . .	Java Committee.
,, . .	Christian Reformed Society.
Surabaja, ...	Java Committee.
,, . . .	Christian Reformed Society.
Bagalien, . . .	Netherlands Reformed Mission Union.
Soonda (West Java), .	Netherlands Mission Union.
Malang, Kediri, Samarang, East Java,	Netherlands Mission Society.
Depok, . . .	Depok Seminary Society.
Soomba, ...	Christian Reformed Society.
Timor, Residency of, .	
Celebes—	
Peninsula of Minahassa,	Netherlands Mission Society.
Island of Almaheira, .	Utrecht Mission Society.
,, Amboyna, .	Netherlands Mission Society.
,, Booroo, .	Utrecht Mission Society.
New Guinea, . . .	Utrecht Mission Society.

AFRICA.

From 1752 to 1783 Count Zinzendorf and his successors sought to have Christian fellowship with the reputed Christian Church in Egypt and Abyssinia. After many years of toil and suffering, the effort was abandoned, for not only were the Copts steadfastly opposed to the Gospel, but political disturbances rendered the field unsafe, and so, North-Eastern Africa was left in its ignorance.

EGYPT.

In 1825, the Church Missionary Society commenced a Mission in Egypt, sending thither five agents who had been trained at Bâle. These itinerated through the country, visiting the Coptic schools, and distributing copies of the Scriptures, going in 1830 as far as Abyssinia. Notwithstanding the efforts of the Missionaries, this latter field had to be abandoned, and the Society restricted its work to Egypt. Boarding and day schools and even a Seminary were then established at Cairo, for the purpose of educating Coptic boys for the priesthood of their own Church. Considerable numbers attended the schools, and not a few professed faith in Christ. The Mission, however, languished, and at length, in 1862, it was given up.

In 1882, owing to the occupation of Egypt by the British troops, the C. M. S. re-entered the field, and has at present a Mission in effective operation, though on a very limited scale.

72. United Presbyterian Church.—In 1844 the General Associate Reformed Synod of the West (now merged in the United Presbyterian Church of North America) commenced in Damascus a Mission intended for the Jews. In 1887 this Mission was handed over to the Irish Presbyterian Church, by which it is still carried on.

Meanwhile, in 1853, members of the American staff had gone to Cairo to labour among the Copts,[1] of whom there are about three hundred thousand in Egypt. By 1860 nearly all the members of the Damascus Mission had removed to Egypt, while many additional labourers have since then been sent out from the United States. The field occupied by the Mission is the valley of the Nile from Alexandria to Asyoot. From one end of this district to the other there is a line of colporteurs, catechists, native preachers, schools, and churches, so that the Mission is perhaps one of the best organised of all Protestant enterprises. From the outset the missionaries engaged in direct evangelistic work, seeking the conversion of individuals, and some years passed away before a single school was opened. In a short time, however, a church was formed, which before ten years, contained upwards of sixty communicants. In 1856, the "Ladies' Association for Promoting the Christian Education of Jewish Females in Alexandria" (having its headquarters in Paisley, Scotland) opened a school in that city, but when the United Presbyterians commenced work in the same place, this school with its staff of teachers was transferred to them.

In 1865, Dr. Hogg left Alexandria to commence work at Asyoot, in Upper Egypt, encouraged to do this by the remarkable results that had followed the Bible distribution work, in 1856, and in 1860, of the Earl of Aberdeen. Dr. Hogg sought from the very commencement to secure a native agency, and so in 1870, he organised the Asyoot Literary Academy. This was soon changed into a College and Seminary, in which a large number of native teachers and preachers have already received an excellent education.

[1] A few of these people profess the Greek or Roman faith, but the majority of them are Jacobites or Eutychians. The Church is Christian only in name, and is governed by a Patriarch in Egypt, who appoints a Metropolitan for Abyssinia.

With the exception of the solitary agent of the Church Missionary Society at Cairo, Miss Whately's Schools in the same city, and the Church of Scotland Jewish Mission in Alexandria, the United Presbyterian Mission is the only Protestant Mission in Egypt, whether to its Moslems or its Copts.

The Presbytery of Egypt was organised in 1860, and is composed of the Foreign Missionaries with the pastors and elders of the native congregations. The Presbytery is a constituent part of the General Assembly, but being called a Mission Presbytery has no connection with any American Synod.

73. Alexandria.—Church of Scotland.—In 1858 the Church of Scotland took over from "The Glasgow Society of the Friends of Israel" its Mission to the Jews in Alexandria, and since then, has conducted it efficiently. While the Mission was intended specially for the House of Israel, the presence of a large number of Presbyterian residents, civilian as well as military, has resulted in the formation of a kind of chaplaincy with English services every Sabbath Day. Schools for boys and girls have been formed, Bible distribution and colportage work is carried on, while a Bethel Mission that searches out the sailors in the harbour has its services regularly every Sabbath.

ALGERIA.

74. In 1830, the city of Algiers was occupied by a French army, and in 1833 the occupation was declared to be permanent. For forty years there was war with hardly any cessation, between the invaders and various native tribes. During those years, many schemes were suggested for the political organisation of the province, but the exigencies of war pushed all these aside, so that it was only in 1871 that the military *régime* ceased, and the long promised civil government established. This was followed by the recognition by the French authorities of the Reformed Church, so that there are now in Algeria three Presbyteries—Alger, Constantine, and Oran (*circonscriptions synodales*), in connection with the National Reformed Church of France, having thirteen separate congregations under their charge.

Vaudois Settlement.—In 1881, a number of the Vaudois Protestants of the Upper Alps, living at Dormilhouse and the Val Freissinière, removed to Trois-Marabouts, a district of the Province of Oran in Algiers. There they have formed a settlement that bids fair to be greatly for the temporal advantage of the settlers. At present their religious interests are ministered to by the pastors of the French Reformed churches of Oran and of Tlemçen.

75. Algiers.—In 1887 the United Presbyterian Church, Scotland, built a place of worship at Algiers for the benefit of the English-speaking residents and visitors there. Services have been conducted according to the Presbyterian order during last winter.

76. Kabylie.—This is a portion of the territory to which the vague name of Algeria is given. It is occupied almost exclusively by Berber tribes (whence *Barbary*) representing the aboriginal element in the population of North Africa. At an early date these people occupied the whole of North Africa, and whether under the Numidian Jugurtha or the Carthaginian Hannibal, cost Rome immense bloodshed and treasure. During the Christian era, North Africa gladly embraced the Gospel. The Church can never forget the names of Tertullian, Cyprian, Augustine, who were Berbers, or repay the debt that is due to their descendants. All social order in North Africa perished under the invasion of the Vandals in the fifth century, while Christianity itself was blotted out by the Saracens of the seventh. The Koran was everywhere accepted, and, bit by bit, many Berber tribes were driven by successive invasions of Arabs up into the mountains, while Algiers and Morocco formed themselves into independent States. Writhing under the wrongs they had suffered, the Berber tribes now began in turn to prey on others, and the

corsairs of Algiers soon revenged the sorrows of their race. At last, in 1816, England bombarded Algiers, and secured the abolition of Christian slavery, while in 1830, France occupied and then annexed the Province. These Berber tribes of Kabylie number more than two millions. They are Mohammedans of the Sunnite branch, and are noted for their intelligence, energy, and steady industry. The opposition of the French authorities to evangelistic work among the Mussulmen has hitherto prevented any direct Mission work among them. In 1886, Mr. H. S. Mayor, an independent missionary residing at Moknea, in the Grand Kabylie, was accepted by the Société des Missions Évangéliques as their agent in Kabylie, and since then, has been labouring in that country. An orphanage for young children is being formed.

MOROCCO.

77. In 1886, the United Presbyterian Church, Scotland, and the English Presbyterian Church agreed to form a Union Mission to the Jews in Morocco, the Mission to be under the management of the English Church, to which money would be contributed by the Church in Scotland. After suitable inquiries, Rabat has been selected as the field of work for the missionary, who is already at his lonely post—the only representative of our Churches among the vast Jewish and Mohammedan population of North-Western Africa.

WEST AFRICA.

SENEGAL.

78. Senegal has, with little interruption, been a French possession since its discovery in the fourteenth century. Within the last thirty years, however, its value to France has been strikingly exhibited.

Some years ago the Société des Missions Évangéliques planted a Mission at Senegal. Several missionaries have gone out. Stations have been formed, schools have been opened, and a Christian settlement or village has been organised. A dispensary has been commenced, while preaching services are conducted every Sabbath, but as yet, the missionaries require the assistance of an interpreter.

SIERRA LEONE.

79. In 1783, the project was formed in England of establishing at Sierra Leone a free negro settlement "for the purpose of checking and putting down the slave-trade and of diffusing the principles of the Christian religion among the natives." A trading company, the St. George's Bay Company, having already a settlement, in 1787, a number of negroes were sent there by the British Government. In 1791, the St. George's Bay Company became incorporated as the Sierra Leone Company, and on this a charter of justice soon afterwards conferred the powers of exercising sovereign authority in the settlement. In 1807, England abolished the slave-trade, and next year Sierra Leone was transferred by the Company to the Government, as a locality suitable for a residence of recaptured negroes. Since that date, Sierra Leone has remained a Crown possession.

In 1797, the Glasgow Missionary Society, which had been formed in 1796, sent out to Sierra Leone two Presbyterian agents to labour specially among the native tribes in the locality. One of these soon returned to Scotland and gave up Mission work, while the other proved very unsuitable, and so the enterprise failed. In September of the same year, the Society sent out two

other agents for the Foulah country, but both of these died shortly after landing. These experiences so discouraged the Society that the attempt to work at Sierra Leone was abandoned.

While the experience of the Glasgow Society was thus disappointing, that of the Edinburgh Society was not less so. In 1797 it also sent two agents to Sierra Leone to the Soosoo tribes, residing about one hundred miles in the interior. After a short but disappointing experience, one of the missionaries was murdered, while the other returned to Freetown, and became a chaplain in the colony. After a few years he resigned his chaplaincy, returned to Scotland, and published several books in the Soosoo language. Subsequently he was re-engaged by the Society, and sent to the Caucasus to care for a band of Scottish colonists that had been induced by grants of land from the Russian Emperor Alexander to settle at Karass, about midway between the Black and the Caspian Seas. On the accession of Nicholas, the concessions previously enjoyed were withdrawn, and the Society was compelled to relinquish its Mission.

LIBERIA.

Liberia was organised as a colony by the United States Government in 1816, and became a Sovereign State in 1847. In 1819, President Munroe directed that all recaptured slaves should be sent to Sherbro on the West Coast of Africa. At the same time, the American Colonisation Society, organised in 1817, and having as its object the return of the coloured people to their fatherland, decided that the persons it sent to Africa should be landed at the United States Station. In 1820, the ship *Elizabeth*, having on board a number of manumitted coloured people, sailed from New York for Sherbro. Ten days after starting, those on board formed themselves into a Society according to the discipline of the Methodist Episcopal Church. Sherbro, however, was soon found to be very unhealthy, and the survivors of the early settlers were removed to Sierra Leone. In 1821, the United States Government, having discovered a more healthy district, purchased a large tract of land from the natives, so that not until April 1829, may Liberia be said to have been planted.

The Moravian Brethren were the earliest Protestant missionaries to this Western Coast of Africa. From 1737 to 1871 they persevered in their efforts, but by that time the loss of life had become so serious as to lead to a discontinuance of their Mission.

In 1823, the Baptists commenced a Mission at Liberia, being the earliest American missionaries to engage in this field.

In 1825, the Bâle Society sent a number of agents to Liberia, but sickness and death so weakened the staff, that the Mission was after a short time removed to Sierra Leone.

In 1833, the Methodist Episcopal Church (U.S.) sent a number of agents to the same field. The labours of these brethren were so successful that in 1836, their Annual Conference was changed into a Mission Conference.

80. Presbyterian Church, United States of America.—In 1834, the American Board commenced a Mission at Monrovia, the capital of Liberia, sending there the Rev. J. B. Pinney. Mr. Pinny was to labour among the aborigines rather than among the American colonists, but disputes between these two parties became at length so keen, that the missionaries had to confine their labours to the American colonists, leaving the aborigines in their heathenism. A number of additional agents soon followed, sent out by the Western Society of Pittsburgh, but the death losses were so great that within a year the Mission was suspended. In 1839, it was resumed, and, though the death losses continued to be very heavy, the Presbyterian Board, to whose care it had been transferred, has persevered, so that at length, in December 1848, the Presbytery of Western Africa was organised and attached to the Synod of Philadelphia. In 1849, the Alexander High School

for the training of native teachers and ministers was opened at Monrovia. Since that date, this institution has been merged in the College, an educational establishment of a high character, and largely supported by special contributions.

81. Cumberland Presbyterian Church.—This Church once had a Mission in Liberia. Among the manumitted slaves sent thither in 1852, by the American Colonisation Society was a young man named Weir, who wished to become a preacher. Through the influence of friends he obtained a secular appointment, and by its salary supported himself, while yet acting as a minister. In 1857, he returned to America, to get both men and money for carrying on his work. The Cumberland Church took up his appeal, appointed him its missionary, and authorised him to raise money for a church building. Considerable interest was awakened by Mr Weir's visits. Local societies were formed to raise money, and it was decided to open a station at Cape Mount, a sea-coast town, where Weir had settled, and where there was no church.

In 1861, Weir returned to Liberia, but, owing to the civil war, little money could be sent him. In 1868 he revisited America, but the Church was unable to assist him, so that the Liberian Mission was abandoned, while Mr. Weir joined the Congregationalists.

OLD CALABAR.

82. In 1841, the members of the Presbytery of Jamaica, in the West Indies, were strongly urged by their people to send the Gospel to the African fatherland. Agents having been sent to inquire as to a locality, the king and chiefs of Calabar invited the missionaries to settle there, and promised them all the land they would require.

The project included at first the formation of a Christian colony from Jamaica, which in 1847 united with the Relief Synod in forming the United Presbyterian Church, Scotland, but this was given up. In 1844, the United Secession Synod of Scotland, by which the members of the Jamaica Presbytery were supported, resolved on engaging in this Mission, and appointed a committee to co-operate with the Jamaica Presbytery in the matter. In 1846, the first agents sailed in a small vessel, the *Warree*—agents, not of a missionary society, but of a Church, and, having landed at Creek Town, were well received.

Several additional agents having been sent out, and a large number of stations opened up along the Old Calabar River, and throughout the district that that river drains, it was resolved in 1858 to form a local Presbytery. The missionaries were all licensed to preach and ordained by the Church in Scotland, but had no seat in any of its Presbyteries, and were under the supervision, not of a Presbytery, but of a Mission Board. Up to this date they had met in monthly conference for counsel as to the work of the Mission, but that they might enjoy the privileges, and be able to discharge the duties of a Presbytery, they now organised themselves into the Presbytery of Biafra. This body is a wholly independent and self-governing Presbytery, having the Westminster Confession as the doctrinal bond of union.

In 1880, the Church in Scotland agreed to recognise the Presbytery of Biafra, and all similar Presbyteries (as standing in a federal relation to the mother Church) as Missionary Presbyteries, whose members, whether European or native, would have the privilege of occupying seats in the Synod should they be in Scotland during its session. Beyond this the Presbytery of Biafra has no ecclesiastical connection with the Home Church, though continuing to receive its financial support from its Mission Board.

83. Jamaica Presbyterian Church.—In 1885, the Synod of this Church resolved to take an active part in the Mission work at Old Calabar. Accordingly it agreed to support two agents in that field, placing them under the control of the Mission Board of the United Presbyterian Church in Scotland.

CORISCO.

84. In 1849, the American Board commenced a Mission on the Spanish island of Corisco, which lies nearly a degree north of the Equator. It was thought that the insular location of the Mission would secure healthiness of climate, and give the missionaries greater facilities for their work. Unhappily neither of these expectations has been realised.

Still, a native congregation was organised in 1856, and other missionaries having arrived, the missionaries and the native ordained pastors and elders were in 1860, organised into the Presbytery of Corisco, forming part of the Synod of New Jersey.

Fifty miles farther north than Corisco is Benita, an interesting field, occupied in 1865, and yielding much fruit. A native church was organised here in the same year, and a second one in the same locality in 1878. In 1870, these two Missions became one, under the united name of the Corisco and Benita Mission.

In 1874, a Mission was opened at Ogove, about sixty miles south of the Equator, as a base of operations for a move into the interior; and in 1879, a native church was formed at this place.

GABOON.

85. Presbyterian Church, U.S.A.—In 1834, the American Board sent out agents to Cape Palmas, on the Liberian coast.

Difficulties having arisen from various causes, this Mission was in 1842, transferred to Baraka, on the Gaboon River, which lies just north of the Equator. In 1843, France took possession of this section of the African coast, so that a French Jesuit Mission, near Baraka, opened under Government patronage, has since that period been carried on in the district. By 1847, the missionaries had reduced the Mpongwa language to writing and published a grammar and vocabulary, while in 1859, the American Bible Society issued several portions of the Scriptures in the same language.

In 1870, the American Board transferred the Gaboon Mission, which had been largely supported by the New School Presbyterian Church, to the Foreign Mission Board of the Reunited Church, by which it has since been maintained.

In 1842, a small Congregational Church had been organised at the Gaboon, but in 1871, this was reorganised and placed under the Presbyterian Board.

86. Société des Missions Evangéliques.—The territory between Corisco and north bank of the Congo River has recently been declared to be a possession of France. In consequence of this, the French Government has forbidden the use of the English language in the Mission schools, and requires the exclusive use by the American Presbyterian missionaries of the French language in their intercourse with the natives. With this requirement the Presbyterian Board has not, under the circumstances, felt at liberty to comply, and has finally arranged to transfer a number of its schools to the care of the Société des Missions Évangéliques of Paris, the Board continuing to contribute to their support. A number of duly qualified teachers have been sent to what is thus sometimes called the Gaboon and at other times the Congo Mission, while the authorities of the Colony have promised a grant of 1500 francs to each of the schools which may employ a French teacher. One of these teachers has been placed at Libreville, the capital of the Gaboon; and two others at Kongoué, a station on the Ogowa. An artisan is placed also at Kongoué that he may be of service to the French agents as they arrive.

SOUTH AFRICA.

Dutch Reformed Church of South Africa (Cape Colony).

87. The earliest European settlers in South Africa were the Dutch, of whom a little band landed from three vessels that anchored in Table Bay on the 6th April 1652. For a few years the colonists had the service only of a catechist, though occasionally visited by Dutch ministers on their way to or from the East India Colonial settlements.

In 1665, they received their first minister, John Van Arckel, while in 1685, a second minister was settled over a congregation at Stellenbosch, a village a few miles north of Cape Town.

In 1684, the Protestant community in South Africa was increased by the addition of some eighty French refugee families that were sent out by the Netherlands East India Company. To each of these a grant of land in the district of the Drachenstein was given, and a church built under the leadership of their pastor, Pierre Simond. To the locality thus settled the name of "French Mountain" is still given; but though the French names that are universal reveal a Huguenot ancestry, the French language is entirely unused, the Government having in 1729 forbidden its further use.

The growth of the settlement was not rapid, for not until 1746, did there exist in the district more than five congregations of the Holland Reformed Church. At that date, the ministers formed themselves into a semi-official Classis, to meet once a year. This movement was regarded by the Home Church with the utmost disfavour, so that in 1758, the Government, yielding to the wishes of the Classis of Amsterdam, ordered its suppression.

During the next half-century, notwithstanding the general increase of the population, only five additional congregations were formed, the ministers of the whole ten being not missionaries to the heathen, but Government Chaplains in a national territory.

In 1804, a Constitution was conferred on the Church in the Colony, by which a General Assembly might be held every second year, the Government being represented at its meetings, and its approval declared necessary to render the proceedings valid. No action, however, was taken in this direction until 1824, when the number of ministers having increased to thirteen, it was agreed that a Synod or General Assembly should be held every five years.

During 1820-1825, a number of ministers were brought out from Scotland to furnish that evangelical teaching for the pulpits which the Holland Churches had become less careful about giving. These brethren rendered great service by infusing into the Cape Church many of the better features of Scottish religious life, and in strengthening the hands of those who were contending for greater ecclesiastical freedom from the control of the State. The struggle on this latter point, which had been carried on for so many years, was brought to a close only in 1843, when the Government repealed all clauses in the Constitution of 1804, that seemed to be at variance with absolute independent jurisdiction by the Church.

After lengthened deliberation, the Church in the Colony organised in 1859, at Stellenbosch, a Theological Seminary to furnish ministers for the ever-enlarging Holland Church. This institution has been of the greatest service to the Church, and has at present between thirty and forty students in attendance.

Dutch Reformed Mission Church in Cape Colony.

For a number of years past new congregations have from time to time been formed under the auspices of the Church in the Colony, and within the boundaries of territorial parishes. As these congregations could not be admitted into the legal corporation, they have lately been organised into a separate Church, in closest connection with the mother Church, but still forming a distinct and independent organisation.

Dutch Reformed Church in Natal.

Owing to a variety of causes, there had been in 1837, an emigration of Boers and others, from Cape Colony into what is now Natal. Shortly afterwards, the Rev. Dr. Lindley, who had been a missionary among the Zulus, visited Natal, and remained for a little while among the Boers. As the fruits of his labours, several congregations were formed, and thus there came into existence the "Dutch Reformed Synod of Natal," a country that, in 1843, had become a British Colony.

Dutch Reformed Church of the Orange Free State.

Reasons similar to those which had occasioned the emigration of the Boers to Natal, led others of them into a different district of the country that lay considerably west of Natal. Troubles having arisen between the Boers and the native inhabitants, the British Government interfered, and appointed a President for the maintenance of law and order. As the troubles continued, the territory was, in 1848, occupied by British troops, and under the name of the Orange River Sovereignty annexed to the Empire. In 1854, however, it was handed back to the Boers, by whom it has since been governed as a Republic under the name of the Orange River Free State.

Several ministers had accompanied the emigrating Boers of 1837, and thus a number of congregations were soon formed that have since become organised into the "Dutch Reformed Church of the Orange Free State."

One of the requirements of the Dutch Church is, that a portion of the Heidelberg Catechism be expounded during public worship on each Sabbath of the year. In 1862, one of the ministers in his exposition denied that he was bound by the doctrines of the Catechism, and stated specifically his dissent from the sixtieth question. The Church Courts took action in the matter, and suspended the objector. The latter appealed to the Civil Courts, where, on technical grounds, he was sustained. Other difficulties followed, when the Courts declared that the legal corporation, known as "The Dutch Reformed Church in South Africa" could denote only the congregations within Cape Colony. Previous to this, the congregations in Natal and in the Orange Free State had united in forming the Classis of Transgariep in connection with the Synod of Cape Colony. On this decision of the Law Courts, the congregations both in Natal and in the Orange Free State withdrew from their connection with the Synod, and formed themselves for legal purposes into the independent Churches of their respective territories, while for ecclesiastical purposes, they still remain one body, with the supreme power vested in a Synodical Commission.

Dutch Reformed Church of the South African or Transvaal Republic.

While the territories of Natal and of the Orange Free State were peopled under the circumstances that have been stated, another section of the emigrants went still further north and settled beyond the river Vaal, thus laying the foundations of the present Transvaal Republic.

Among the church-going people in this community, doctrinal differences became so marked that, in 1858, two Presbyteries were formed, one of which had neither doctrinal sympathy nor ecclesiastical connection with the Synod of Cape Colony, the other consisting of ministers and people that claim to be the representatives of the Synod. The financial aid contributed to the former body by the Transvaal Government ceased in 1875, in which year the Cape Parliament abolished all State endowments of the Church in South Africa. Since that date, the Reformed Church in all its branches has been altogether a self-supporting Church.

Christian Reformed Dutch Church of South Africa.

This Church consists of persons who since 1830 have withdrawn from the Dutch Reformed Church in South Africa, and is in ecclesiastical sym-

pathy with the Christian Reformed Church of the Netherlands. It consists of a General Synod composed of a Presbytery in Cape Colony—one in the Orange Free State, and one in the Transvaal.

The Christian Reformed Church in South Africa carries on Mission work at St. Januario on the coast, but no information or details have been received.

Mission Work.

The earliest Mission to the heathen people of South Africa was that commenced in 1737, by Georg Schmidt, of the United Brethren. Schmidt made his home among the Hottentots at Bavian's Kloof, now Gnadenthal or Genadendal, and, after several years of labour, received some of that people into the Christian Church. His labours, however, were so unwelcome to his Dutch neighbours, that in 1743, he was forced to return to Holland. For fifty years nothing was done for these native Christians, who yet continued regularly to assemble for worship, as Schmidt had instructed them. At length in 1792, the embargo on missionary work was removed, when three Missionaries at once proceeded to the locality. There they were gladly received by the descendants of Schmidt's converts, so that in 1797, a church building was erected.

In 1798, the London Missionary Society sent four agents to South Africa. One of these was Dr. J. T. Vanderkemp,[1] to whose labours among the Hottentots and Kaffirs must be ascribed much of the success which the Gospel has since had among these people. The labours of Philips, Moffat, Livingston, and others have secured for this Society imperishable glory from its African Mission field.

In 1814, the Wesleyan Methodist Missionary Society, having been refused permission to open a Mission in Cape Town, sent its agents to Lesser Namaqualand, where they still continue working.

Subsequently, however, this prohibition was withdrawn, and since then, the Wesleyans have laboured with signal success, especially in East Cape Colony (formerly British Kaffraria), where their agents have to a great extent been Colonial ministers as well as missionary agents. The chief fields at present occupied by the Methodists are the Transvaal, Swaziland, Bechuanaland, and Zululand.

KAFFRARIA.

88. The Glasgow Missionary Society.—In 1820, the first Presbyterian missionaries went to South Africa. The earliest agent went out as chaplain to a body of Scottish emigrants, and, along with a mechanic, an elder of the Scottish Church, was also employed by the Glasgow Missionary Society to work among the Kaffirs on the Chumie.

In 1823 these two were joined by another minister, when on the 1st of January 1824, the three formed themselves into "The First African Presbytery." On the same occasion they opened a new station, which they called Lovedale, in honour of the Rev. Dr. Love, of Glasgow. By 1827, half a dozen additional agents had been sent out, some ministers and some mechanics, and connected with different Churches in Scotland, so that the missionaries were able to open stations at Pirrie and Burnshill. The Mission was progressing favourably when the great Kaffir War of 1834-5 broke out, when it was found necessary in 1841 to remove the Lovedale

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1 Dr. Vanderkemp was the son of a minister of the Dutch Church in Rotterdam. Having been for some years in the army, he resigned his commission to devote himself to Christian work. He studied medicine at Edinburgh, and was subsequently sent by the London Missionary Society to Kaffraria. It was his translation of the Appeal of the London Society into Dutch, that led to the formation in 1796 of the Netherlands Missionary Society.

Mission to the banks of the Chumie River, about 650 miles north-east from Cape Town, and about 40 miles distant from King William's Town, the capital of Kaffraria.

In 1837, because of what is known as the Voluntary Controversy, the Glasgow Missionary Society divided into the "Glasgow Missionary Society adhering to the Church of Scotland," and the "Glasgow African Missionary Society." The agents in South Africa also took sides. They continued, however, to meet in Presbytery until 1842, when the Presbytery formally divided.

89. Church of Scotland.—On this division taking place, there was an amicable division of the various stations, and Lovedale, Pirrie, and Burnshill were assigned to the missionaries adhering to the Church of Scotland. These brethren at once organised themselves as the Presbytery of Kaffraria, and in 1843 decided to connect themselves with the recently formed Free Church of Scotland.

90. Free Church of Scotland.—The Presbytery now became known as the "Free Church Presbytery of Kaffraria."

A special feature of this Mission has always been its great Educational Institution at Lovedale. The humble Mission School of 1824 has gradually had department after department added to it, until, in 1861, to its Educational and Industrial Training Schools there was added, a Theological Seminary for the training of a native ministry. Through this latter department especially, Lovedale Institution has rendered valuable service to the cause of Christ in Kaffraria. It is at this Seminary that the native agents of a number of the Missionary Societies in South Africa receive their education. Lovedale has now become a model institution, whose main features have been reproduced in other localities.

In 1844, the General Assembly sanctioned the adoption of the Glasgow Missionary Society's Missions, and the work in Kaffraria became one of the Foreign Missions of the Church. It has prospered greatly, so that a number of stations are now open. In 1846, the Free Church opened a station at Cape Town, but in 1849 this was transferred to the care of the Colonial Committee.

In 1868 the Transkei Mission, with stations at Cunningham, Blythswood, Duff, Main, and Somerville, was opened also for the benefit of the Kaffirs. The advantages conferred upon this people by their great school of Lovedale led the Fingoes to desire the establishment of a similar institution among them. Accordingly, Blythswood, a station about 120 miles north of Lovedale, was opened, the Fingo tribes subscribing about £4000 sterling towards the initial expenses. At all the stations a considerable number of native agents, male and female, are employed, who render very valuable assistance to the resident missionary.

In 1867, the Free Church commenced to the Zulus of Natal a mission at Pietermaritzburg, and at Impolweni, some sixteen miles distant.

A special branch of these Missions is known as the "Gordon Memorial Mission" of North Natal, on the border of Zululand. This Mission was commenced in 1874, and is supported by the interest of money given by the Dowager Countess of Aberdeen in memory of her son, the Hon. H. H. Gordon. In 1880, the control of this Mission was handed over to the Free Church, which, in consequence, regards it as part of its work. A farm of 3000 acres has been brought into cultivation in the district of Umsingu, and industrial training of the natives is a prominent feature of the work.

91. Glasgow African Missionary Society.—On the occurrence of the divisions mentioned above, the stations of Chumie[1] and of Iggibigha were assigned to those members of the late African Presbytery that adhered to

[1] Mission work at Chumie had been commenced in 1820 by Mr. Brownlee, an agent of the London Missionary Society. By Mr. Brownlee this station was given over to the Glasgow Missionary Society.

the Glasgow African Missionary Society. Thus those stations which had previously been supported mainly by the United Secession and Relief Churches in Scotland now became their distinctive Mission.

On the union of these Churches in 1847, under the name of the United Presbyterian Church, these stations were all accepted as the Kaffrarian Mission of the Church, and in 1850 were formed into the United Presbyterian Presbytery of Kaffraria, which is partly Colonial and partly Kaffir, and one of the Mission Presbyteries of the Church.

United Presbyterian Church, Scotland.—The work at the above stations had been disorganised by war, but was again getting into order, when the Kaffir war of 1850 broke out. By this disastrous event, the Mission buildings were all destroyed, and the Mission itself completely broken up. After about three years of interruption, work was resumed at Glenthorn in Cape Colony, while the Gaikas having been removed to Emgwali, work was commenced there in 1856. Since then, additional labourers have been sent out, and new stations opened, while the Ladies' Kaffrarian Society has sent out teachers to educate the Kaffir girls. This branch of the work has been vigorously pushed, and with happiest results.

In many cases the European agents, both of the Free and of the United Presbyterian Churches, minister to the English-speaking colonists who may be residing in their neighbourhood. This Colonial work is of the highest importance. But for these services, the settlers might be without religious ordinances altogether, while at the same time, these English-speaking congregations will probably serve an important purpose in the ecclesiastical future of South Africa. They form at present an infant self-governing Church, and in a few years may assume, like the churches in other British colonial possessions, an independent position, and take their place among the Presbyterian Churches of the world. Were the Churches of British and of Holland origin united into one body, the Presbyterian or Reformed Church of South Africa would be a most influential organisation.

92. Natal.—In 1867, the Free Church Mission in Natal among the Zulu people, having several resident missionaries and teachers, with a large staff of native workers, led to a Colonial movement, and to the existence of the Presbytery of Natal—a Colonial Presbytery aided by, but not subject to nor forming part of, the Free Church of Scotland.

Société des Missions Évangéliques.

93. Basuto Land.—In 1829 the Société des Missions Évangéliques of Paris was led, largely through the efforts of Dr. Philip, of the London Missionary Society, to undertake a Mission to South Africa. Three agents were sent out, one of whom, however, remained in Cape Colony as pastor of a Huguenot settlement.

After several changes of location, Basutoland, called by the missionaries *Lessouto*, and situated just west of Natal, was selected, and there the missionaries have been wonderfully successful. For thirty years, they were protected by the distinguished Moshesh, chief of the Basuto Kaffirs. Their chief station was, and still is, at Morija, at the base of the great natural fortress of Thaba Bosio. There Moshesh assisted them by every means in his power, so that schools and churches soon became numerous in the territory.

Shortly after the organisation of the Orange Free State, which lies next to the Basuto district or Lessouto, and its recognition in 1854 by Great Britain as an independent State, Basuto-Land was invaded and taken possession of by the Boers; and in 1866, the French missionaries were all expelled. At length, in 1870, the British Government interfered, and, on the entreaties of Moshesh himself, assumed a protectorate over the Basutos. The missionaries at once returned, the native Christians rallied, and large additions have since been made to the number of Christian converts. Valuable Normal Schools, both for girls and boys, with Industrial Depart-

ments, have been instituted, giving great promise of future progress. The teachers trained in these Normal Schools have already greatly distinguished themselves in the general competitions of the district.

The agents of the Société des Missions Évangéliques are the messengers not of a Church but of a Union Society. They are, therefore not organised into any Presbytery or Classis, and work simply as missionary brethren. The missionaries connected with each principal station meet in conference for mutual counsel and encouragement, always working under the direction of the Society in Paris.

No attempt is made to organise the native converts into a Church. These simply form a Christian Society gathered around the resident missionary, who is the head and leader of the community.

The missionaries are alive to the dangers of this condition, and have organised at Morija a Theological Training School for the education of a native ministry as the best means for securing a self-supporting Native Church. They are now contemplating the introduction of a liturgy into the congregations, while the Catechism is being revised with a view to its larger usefulness.

At Morija is also a Bible Training School for the education of catechists and evangelists; while a printing press not merely aids in teaching a mechanical art, but renders valuable service by furnishing the missionaries and others with books, tracts, etc., that they may require.

The missionaries assemble in an Annual Conference, instituted in 1872, to which the name of Synod of the Churches of Lessouto has been given. This Synod consists of delegates from the Sessions or Consistories of each station, which again consist of elders and preachers.

But the Basuto Mission is itself a Missionary Church. One of its members went on a preaching tour in the Metabele country, and decided on commencing Mission work among the Banyai people on the banks of the Zambezi. The Basuto Native churches subscribed most liberally towards the enterprise, but on their first attempt to reach the Banyai, the missionaries were hindered by the Boer Government in the Transvaal. On their next attempt they succeeded in passing, but on reaching the Banyai had such a series of difficulties and losses that they were compelled to return.

Again an effort was made, and this time with success, and the Mission was planted at Sesheké. Shortly afterwards a second station—Séfula—was opened still further north, and in the heart of the valley of the Barotsi people. At this point the missionaries have halted,—for to-day, soon to advance still further into the interior.

94. Zambezi.—The missionaries in this field were formed in 1887 into a Synod, on the plan of that of Lessouto.

TRANSVAAL.

95. Mission de la Suisse Romande at Spelonken.—During 1854, the Free Church of the Canton de Vaud considered the question of commencing a Foreign Mission. No action was taken till 1869, when two young men placed themselves at the disposal of the Church for such a work should it be undertaken. Still, the Church delayed, and in 1872 the Paris Evangelical Missionary Society secured the services of these young men for work at Lessouto, Basuto-Land. The Vaudois Church now undertook their support, and regarded them as their agents.

In 1873, the Paris Society sought to extend its work towards the Transvaal. A suitable locality was found at Spelonken, in the north-east of that State, with a people mainly of the Magwamba tribe. Having no European agents, it transferred the district to the Vaudois Church, which then, in 1874, decided in engaging directly on Foreign Mission work.

In 1875, the Vaudois Church had two agents at Valdezia in the Spelonken district of the Transvaal. In 1879, a second station—that of Elim—was opened, while in 1881, a third, and in 1882 a fourth, missionary joined the labourers already in the field.

In 1883, the Free Evangelical Churches of Geneva and of Neuchâtel joined with the Vaudois Church in this Mission undertaking, and the name of the Society was changed to that of "The Mission of the Free Churches of French Switzerland." Its affairs are conducted by a council of twelve representatives from the three co-operating Churches, and having its office at Lausanne.

The missionaries at Spelonken are not yet organised into a Presbytery, but meet in "Conference," which directs the work of the Mission under the instructions of the Board in Switzerland.

96. Dutch Reformed Church.—The Dutch Church in South Africa carries on Evangelistic or Mission work at six stations, having twelve or more branch stations. At these the evangelists act also as school teachers, and while there are thousands passing through the schools, the numbers have not been reported. The communicants are several hundreds in number.

There are not as yet any Presbyteries on these foreign fields, but the evangelists and missionaries at Zoutpansberger meet at stated periods in congress, while those in the Transvaal meet at Pretoria to confer in reference to the Mission. These conferences or reunions have no ecclesiastical character. The Mission at Zoutpansberger itself, aided by funds from the mother Church in the Colony, carries on a Foreign Mission among the Banyai, a native tribe living to the north of the Transvaal.

EAST AFRICA.

97. Livingstonia.—In 1875, Dr. Stewart of Lovedale, who in 1861 had joined Livingstone in exploring the Zambezi, organised a Mission on Lake Nyasa, taking with him for this purpose six of the young men who had been trained at Lovedale. In this enterprise he received assistance from several of the Scottish Churches. The Reformed Presbyterian Church took part of the current expense. The United Presbyterian Church gave a Medical Missionary, Dr. Robert Laws, whose salary it paid, while the pioneer agents of the Foreign Mission of the Established Church accompanied the explorers on their first journey. Lake Nyasa having been reached, Cape Maclear, now an out-station about midway on the lake, was selected as the site of the future station. Subsequent experience has led to the selection of Bandawè, on the western side of the lake, while the name Livingstonia is given to the Mission. The work carried on by the missionaries is somewhat similar to that pursued at Lovedale, industrial training going on side by side with evangelistic and educational labours. A numerous staff of workers is now actively engaged, and many localities, from Chikusi's, on the south, to Chirenji, half-way to Lake Tanganyika, surrounded by populous native settlements or villages, have been formed into stations, at which evangelistic services are held every Sabbath, and schools, both for boys and for girls, in operation.

In 1888, the existence of the Mission was imperilled by the Arab slave-traders of Zanzibar, who sought to take possession of the country west of Lake Tanganyika, and of the whole of Nyasa-land. The terrified natives fled for refuge to the Mission settlement. The Karonga station of the African Lakes Trading Company at the north end of Lake Nyasa, was then besieged for several days by the Arabs. These were ultimately driven back, but simultaneously with this danger came the action of the Portuguese in refusing to allow the Zambezi to be navigated by other than Portuguese. Both the Established and Free Churches have appealed to the Government for the protection of their Mission property and workers, and the British Government has now insisted on the opening of the Zambezi to all traders.

98. Blantyre.—In 1874, the Church of Scotland commenced a Mission in Eastern Africa. Its pioneer agents accompanied those of the Livingstonia Mission, and eventually selected as the scene of their labours a place on the river Shiré, to which they gave the name of Blantyre. From time to time additional agents have been sent out, so that there is now a full staff of European agents along with several artisans, whose services are of the utmost value in training the natives in industrial labour. The Mission in fact commenced as an industrial undertaking, hence farming and trading have both been engaged in, so as to make it self-supporting. Numerous day schools have been opened, several under the charge of European teachers, while several English residents connected with trading companies have helped in the formation of the Blantyre congregation. A printing press is a valuable adjunct to the Mission, and the missionaries are already looking out for material for a future native ministry.

99. Mauritius.—Mauritius, formerly Isle of France, became an English possession in 1811. On its capture the English Government agreed to its people retaining, as in Canada, their language, their religion, and their laws, and hence, Mauritius is practically a French island to-day. In 1812, the London Missionary Society sent agents to labour among the Creole population. A native congregation was soon formed that became Independent or Congregational in polity, and that received a considerable part of its support from the Government, which subsidised all Churches. Subsequently, a Presbyterian chaplain to the troops was stationed at St. Louis. In 1875, the London Society withdrew its Mission, while about the same time the Government materially reduced its grant to the Mission congregation. In 1876, the whole Mission joined the Church of Scotland, which thus became possessed of about ten congregations or stations, though there were only two ministers. The supervision of the work is now in the hands of the Colonial Committee of the Church of Scotland. The congregations are composed chiefly of natives of the island, and represent very many nationalities, about two-thirds of the whole population being of Hindoo origin.

AMERICA.

North American Indians.

100. The Presbyterian Church in Canada has efficient Missions in Manitoba and the North-West. The tribes among which it labours, consist of about 30,000 souls, and are chiefly Crees, Assiniboines, and Sioux, with many cross-breeds, the result of intermarriages.

101. Presbyterian Church in the United States of America.—The total number of Indians in the United States, including Alaska, is about 300,000, while in Canada there are about 30,000 or 40,000 more. Missions to various tribes of Indians have been in operation since the early part of last century. At first the agents, such as David Brainard, were appointed and supported by "The Society in Scotland for Propagating Christian Knowledge." Subsequently, separate Synods of the American Church supported missionaries, while occasionally the General Assembly would assist.

No records have been preserved of Mission work among the Indians during the Revolutionary War, or for some years subsequently, but with the opening of this century, several Synods are again found supporting teachers and preachers among different tribes. From 1812 to 1838, Missions to the Indians were carried on by the American Board, and the contributions of the Presbyterian Church were given to it, but when the Western Foreign Mission Missionary Society was formed, and later, the Presbyterian Board itself, Missions to the Indians formed a distinct evangelistic work of the Presbyterian Church.

At different periods the Missionaries have laboured among different tribes,

such as the Chippewas in Michigan, begun in 1838. In 1871, the congregations of converted Indians in this State were placed under the care of the local Presbytery, and the Mission as such ceased.

There are about 5000 of the Seneca tribe living on reservations in New York State and in Pennsylvania. Mission work was begun among these in 1811, and has continued to the present time. Under the elevating influences of Christianity the tribe has increased one-third, while a number of Christian congregations have been formed.

The following is a list of the tribes among which Mission work has been conducted by the Presbyterian Church, U.S.A. :—

Weas.	Ney Perces.
Chippewas.	Spokans.
Senecas.	Creeks.
Iowas.	Seminoles.
Omahas.	Choctaws.
Otoes.	Chickasaws.
Kickapoos.	New Mexico Mission.
Winnebagos.	Soc and Fox.
Dakotas or Sioux.	

102. The Presbyterian Church, U.S., has an Indian Presbytery connected with its Synod of Arkansas. The tribes among which what may still be called Mission work is conducted are chiefly the Choctaws and the Chickasaws.

103. The Cumberland Presbyterian Church has a Mission among the Chickasaw and Choctaw tribes, and also among the Cherokees.

Missions to the Chinese and Japanese in the United States.

104. In 1852, the Presbyterian Church, U.S.A., commenced in San Francisco a Mission to the Chinese, which has been carried on ever since. At a number of towns on the Pacific, coast stations have been opened. In every case schools, day and night, have been opened, and while at every station there is a Sabbath school, there are preaching services nearly every Sabbath at each of them. Mission work is also conducted in New York City and at Chicago.

105. The United Presbyterian Church, in 1878, opened a Mission to the Chinese at Los Angeles, which is still carried on.

106. The Synod of the Reformed Presbyterian Church has a Mission at Oakland for the benefit of the Chinese in that city.

Similar work is carried on in many cities throughout the United States.

MEXICO.

Mexico, the land of the Aztecs, contains a population of about ten millions of Indian, European, and mixed races, but all Romanist. Conquered by Cortez in 1520, Mexico was regarded as merely a treasure-house for Spain and for the Papal Church. Its resources were considered as belonging to these Powers, and its people were their slaves. At length, in 1821, Mexico declared itself free of the Spanish connection, and in 1857, proclaimed Freedom of worship for the professors of any religion. In 1873, further legislation separated absolutely the Church from the State, and prohibited Congress from passing laws dealing in any way with religion. Marriage was declared to be a civil contract, and the monastic estates were secularised on behalf of public education.

The first Protestant work for Mexico was undertaken by a lady, Miss Rankine, who in 1854, opened a Protestant seminary on the Mexican border.

In 1857, Mexico proclaimed religious liberty, and in 1860, an agent of the Bible Society commenced his work at Matamoras. In 1864, he was joined by Miss Rankine, who in the following year collected a large sum of money in the United States for the educating of native colporteurs and catechists.

In 1866, the American and Foreign Christian Union, an undenominational Society, sent the Rev. Henry C. Riley to the city of Mexico. Through his efforts there was soon gathered a Mexican congregation in close connection with the Episcopal Church of the United States. This solitary congregation soon grew into a Church, of which Mr. Riley became the Bishop. A large body of communicants was formed, and for a season the "Church of Jesus Christ in Mexico" promised to become a powerful organisation. Differences subsequently arose between Bishop Riley and the Church authorities in the United States, which led to the severing of his connection with them.

107. Presbyterian Church in the United States of America.—In 1872, the Presbyterian Board sent its first band of agents into Mexico. There they found a number of believers, non-prelatical in their preferences, who at once attached themselves to the missionaries. A work of organisation was commenced, congregations of professing believers alone were formed, ordinances were scripturally administered, and an orderly Church life began its course. From the very commencement of their work, the missionaries have sought most diligently to secure a native ministry, and so Theological training began as soon as possible. This has gradually grown into a regular Theological Seminary, which is now at Tlalpan.

This branch of the Mission labour has been very successful. To-day there are nearly 4000 communicants connected with the Presbyterian Church in the city and province of Mexico alone, and these are ministered to almost exclusively by native pastors trained and educated by the missionaries.

In 1884, the Presbytery of Mexico was formed, consisting of the American missionaries and the ordained native ministers. Of these latter only one is a pastor, having charge of the congregation of *Divino Salvador*, in Mexico itself, the remainder ranking us "Stated Supplies." This Presbytery forms part of the Synod of Pennsylvania, U.S.A.

What Mexico, the capital, is to the southern provinces of the Republic, Zacatecas is to the northern. Hence, in 1873, a Mission was opened in this city. The usual system of Church work was adopted—schools, colportage, and evangelistic efforts were all employed; and many congregations of professing believers have since then been gathered. In 1883 a Presbytery was organised at Zacatecas, the first on Mexican soil. This Presbytery consists, as does that of Mexico city, of the American missionaries and the native ministers, and is also in connection with the Synod of Pennsylvania, U.S.A.

108. Presbyterian Church in the United States.—In 1874, the Presbyterian Church in the United States commenced a mission at Matamoras, at the mouth of the Rio Grande River. Religious liberty having been proclaimed, there were no legal hindrances to the missionary's work, but the irreligion and vice that existed after centuries of the dominance of Rome were fitted to dishearten the lonely agent of his Church. Preaching services were instituted, then came school-work, Bible instruction, ranch visitation, so that, in 1875, the missionary had the joy of receiving into the Church the earliest fruits of his labour, when there was formed a regular congregation with a native Session. In 1876, a brick church was built at Matamoras, the first Protestant Church of Northern Mexico. Naturally, its opening services occasioned the greatest interest both in Matamoras and in the neighbouring Texan city of Brownsville. Other stations were successively opened up in suitable localities as additional missionaries arrived, while, in 1879, a faithful and experienced native catechist was ordained to the full work of the ministry. Another station was now opened at Victoria, about one hundred miles south of Matamoras, where schools were opened, and a congregation soon gathered, and placed under the charge of the native pastor. Victoria itself then became a centre of

activity, and preaching services were organised in many of the surrounding districts.

Five regularly organised congregations, having about four hundred adult members, with three ordained pastors now existing, the missionaries in 1884, formed these into the Presbytery of Tamaulipas, taking its name from that of the State. This Presbytery consists, in accordance with the regulations of the Presbyterian Church, U.S., exclusively of the native ministers and elders, the American missionaries being regarded simply as evangelists, and retaining their membership in their Home Church.

109. The Associate Reformed Synod of the South commenced its work in Mexico in 1880. Tampico was selected as the home of the missionary, who acts rather as a superintendent of Missions than as a pastor of any particular congregation. During the last few years the work has been very successful; nearly ninety families are connected with the Mission, while native workers are very efficient in reaching their countrymen. There are now two American ordained ministers, and one native ordained, so that it is expected that there will be formed this year the Presbytery of Tampico.

110. The Cumberland Presbyterian Church began its Mission in Mexico in 1886. At first Chihuahua was the residence of the missionary, subsequently he removed to Aguas Calientas, a city nearly three hundred miles north-west of the city of Mexico. Property for a church building has been secured, and a second missionary has gone out to the same field. The work is as yet only in its initiatory stage, so that the reports of work done are very brief.

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Note.—It may be desirable to mention here that, in February 1888, there was held in the city of Mexico, a Conference of the missionaries of all Protestant Churches working in that country. About ninety missionaries, representing eleven different Churches, attended, when it was reported that there were in Mexico about 177 organised congregations, embracing more than 12,000 communicants, and ministered to by 48 foreign missionaries with 44 assistants, and 146 Mexican preachers with 145 native teachers and helpers. The special object of the Conference was to secure more co-operation among the different missionaries, and a greater unifying of the modes of working. Resolutions were adopted looking to common action on matters of special interest, such as respecting each other's discipline, non-intrusion into fields already occupied by any mission agency, and especially, the establishment of an undenominational Christian College of the highest class, alike for the proper education of a native ministry, and for meeting one of the greatest wants of the Mexican youth.

GUATEMALA.

111. Bordering on Mexico is Guatemala, with a population of about two millions. Visited by Columbus in 1502, it was declared a Spanish dependency in 1524, and remained such till 1821, when it declared itself independent, and became part of the American Federal Republic. From this it seceded in 1851, and became an independent State. In 1873, the Jesuits were expelled, their estates confiscated, and religious liberty guaranteed to all. The way was thus opened for Christian work.

In 1882, the Presbyterian Board sent an agent to Guatemala, the first Protestant minister in the country. The object contemplated was twofold—that of providing religious ordinances for the English-speaking residents, and that of engaging in evangelistic work for the benefit of the natives. Both of these ends have to some extent been realised; a native congregation has been formed, while a Mission service for the English-speaking people is held every Sabbath day.

HONDURAS.

112. In 1502, by landing on Honduras, Columbus first placed his feet on American soil. The territory remained subject to Spain till 1823, when it successfully revolted, and joined the Union of Central America. After many political changes, it is at present an independent Republic.

On the northern side of the Gulf of Honduras is Belize, "Her Majesty's Settlement on the Bay of Honduras." This territory once belonged to Spain, but having been occupied at an early date by English logwood and mahogany cutters, has gradually come to be recognised as an English dependency.

A number of Scottish settlers being among the residents, the local Government in 1850 granted £500 for a site and £500 for the building of a Presbyterian church in Belize, the chief city of the settlement, with £300 a year toward the salary of a minister. Application having been made to the Free Church, this at once sent out a minister. In 1878, the Government grant for salary was discontinued, so that while the minister's duties are as onerous as ever, the financial condition of the congregation is more straitened than formerly.

DARIEN.

113. One of the interesting yet melancholy chapters of Presbyterian history is the effort to found a Scottish Colonial Settlement on the isthmus of Darien. In 1695, the Scottish Parliament gave a charter to a commercial partnership known as the Darien Company, In 1698, 12,000 Scottish settlers landed on the isthmus, accompanied by three ministers commissioned to the Settlement of New Caledonia by the General Assembly. Shortly after landing the three ministers formed themselves into "The Presbytery of Caledonia," the first classical Presbytery on the American Continent. These ministers had been appointed not only as chaplains to the settlement, but as missionaries to the native tribes, and may legitimately be held to be the first Foreign Mission of the Church. In 1701, disasters befell the settlement, leading soon to its overthrow, so that very few of the people ever succeeded in regaining Scotland. Of the ministers, one went to Jamaica, where he died; a second went to Charlestown, S.C., and became pastor of the Puritan Church there; while the third returned to Scotland, and died in 1722.

SOUTH AMERICA.

South America, despite the race differences among its population, is practically a unit in religion, and that religion is—Romanism. Spain and Portugal having divided the land between them, introduced, and have since then steadfastly upheld the Romish Church. The revolt of the South Americans, however, against Spanish rule has generally been accompanied with a strong anti-clericalism, so that in almost each of the existing Republics there is now perfect freedom of worship—with the attitude of the Governments unfriendly rather than otherwise toward Rome.

UNITED STATES OF COLOMBIA.

114. The north-western portion of South America, formerly called New Granada, threw off the Spanish yoke in the beginning of this century, and in 1819, the Republic of Colombia, embracing Venezuela and Ecuador, was formed. Many political changes have taken place since then, all tending to a more complete breaking down of the power of the Romish Church.

In 1856, the Presbyterian Board sent its first missionary to Bogota. Notwithstanding the protection of the Government, many difficulties arose from the violent opposition of the clerical party. In 1860, the Jesuits were banished, the monastic orders put under control, and many steps taken to limit the political power of the Church of Rome. Missionary after missionary has since then been sent out by the Board, yet evangelistic work has been one of extreme difficulty. Schools have been established, a hospital opened, and, in 1861, a native congregation formed, so that the labours of the past are now beginning to bear fruit. Protestantism is approved by the people, because of the political tendencies of its teaching, but practically rejected because of its demands for a holy self-denying life.

PERU.

115. The Presbyterian Board has one Station in Peru, having a minister resident at Callao.

CHILI.

116. Chili, in the south-west of South America, once formed part of the dominions of the Incas of Peru. Conquered by Pizarro in 1531, it remained in connection with Spain until 1810, when it threw off the Spanish rule, and after years of fighting secured, in 1818, its own political independence. Romanism is the prevailing religion, but all denominations are protected by law.

Evangelical work in Chili was conducted by the American and Foreign Christian Union from 1850 down to 1873, when the work in Chili was transferred to the Presbyterian Board.

The necessity of a native ministry for work among the immense Spanish population is so obvious, that a Training School and Theological Seminary for this purpose has been organised at Santiago, in connection with the "Institute Internacional." Day schools have also been opened, and a native congregation organized. In addition to this Spanish work conducted by the Board, there is a Union church for the benefit of the English-speaking people. Toward the expenses of this church, a small sum is annually given by the Presbyterian Board in view of its local importance, as a help to Spanish work, so that its minister is in connection with the Mission.

In 1850, the Seamen's Friend Society and the American and Foreign Christian Union sent the Rev. D. Trumbull to Valparaiso. There he has continued in charge of the English-speaking Union Church, working for the Chilians chiefly through the press. In 1882, the Rev. W. E. Dodge became co-pastor, the two ministers counting themselves members of the Mission. This Union church consists largely of Scottish residents, and worships in a building once belonging to a German congregation that has gone out of existence. The Christian activity of the Union Church is most fruitful. Its members are the chief supporters of a local Bible Society that has already circulated some 25,000 copies of the Scriptures, a sailors' Mission, a Y. M. C. A., and similar institutions, through which the personal piety of its own members has been advanced, and a blessed influence exerted on the irreligious all around.

In 1867, the Board sent out the Rev. A. M. Mervin, to take special charge of the Spanish work in Valparaiso, and in 1869, a Native church was organised.

In 1884, the Presbytery of Chili was formed in connection with the Synod of New York.

GUIANA.

117. Established Church of Scotland.—What is called British Guiana, consisting of Demerara and Essequibo, was formerly part of the Dutch possessions, but after many changes of masters, became British in 1803. The total population is under a quarter of a million, and is of very mixed origin, many being East Indian coolies, who have come to work on the sugar plantations. Episcopacy may be called the State religion, but there is also a Presbyterian establishment. The Colonial Government pay £5000 a year for the support of ten Presbyterian chaplains from the Church of Scotland. These ministers have services mainly for the English-speaking residents connected with the plantations. They are appointed to their positions by the Crown on the recommendation of the Colonial Committee of the Church of Scotland. In 1868, the ten ministers formed themselves into the Presbytery of Guiana, under the following agreement:—

"We, the undersigned ministers of the Church of Scotland, holding parochial charges in British Guiana, along with the elder of St. Andrew's Church, hereby resolve to form ourselves into a Presbytery, for the purpose of regulating and controlling all matters ecclesiastical and educational, connected with the Church of Scotland in the colony."

This Presbytery claims to be recognised as the Supreme Judicatory of the Church of Scotland, as by law established, in British Guiana. There are two Mission stations, one commenced in 1843, and intended for the native Indians who number about 6000, and are of the same origin as the Red man of North America.

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118. Dutch Guiana, or Surinam, lies east of British Guiana, and has a population of about 50,000. The early settlement of this country was effected by the great Dutch Trading Companies, which invited colonists to settle in the new world. Among those settling at an early date were many French Huguenot families that had taken refuge in Holland, but were now induced to seek homes in the new colony. A French Church was formed at Parimaribo, and the country became a favourite resort of the persecuted Protestants. To the district in which these lived was given the name of Providence, a name it still bears. These French settlers sought earnestly to evangelise the Indian inhabitants of the country, employing more than one minister in such work, while successive Synods of the Walloon Churches in Holland collected a special fund to sustain the missionaries labouring among the wilds of Guiana.

The Dutch Reformed Church in Guiana or Surinam is simply a Colonial Church, whose ministers are chaplains appointed and supported by the Netherlands Government. The ministers are "called" by the congregations desiring their services. The Colonial Government then sends a requisition to the Colonial Department in Holland, which then issues the Commission.

After twenty years' service, Colonial ministers receive a retiring pension from the Holland Government, or, in case of sickness, one proportional in amount to their years of service.

These Colonial congregations are kept in connection with the Holland National Church by means of the "Committee for the East and West Indian Churches," which consists of ministers and elders, and has its office at the Hague. The congregations in Surinam take no part in Mission work of any kind. For the Indians in the colony no evangelistic work is conducted by any denomination. For the negroes, much is being done by the Moravians, who claim to care for some 20,000 people, and have four congregations in Paramaribo, six in country districts, and some in the interior among the so-called Bush Negroes, or Maroons, descendants of former runaway slaves. The Romanists work also among the negroes, and in number of adherents claim to approach the numbers of the Moravians.

BRAZIL.

Brazil was discovered in 1500, and colonised by the Portuguese in 1531. It remained a dependency of that country until 1822, when it declared itself an independent State, adopting the monarchical form of government under the sovereignty of the eldest son of the King of Portugal. The population is composed of whites, negroes, and Indians, with great admixture of races. Romanism for centuries ruled in every department of public and private life leaving its invariable fruits, until of late the government has been compelled to interfere, and by arresting, trying, convicting, and imprisoning several bishops for long terms, has weakened if not broken, the power of the Church. Romanism is still by law the national religion, but there is the freest toleration for all others.

Brazil must ever have an interest for the Reformed Churches, as having been the scene of the earliest attempt at Huguenot colonisation, an attempt that ended so sadly. Nicholas Durand de Villegagnon, a man of rare gifts and prowess, but restless and discontented, who had avowed himself a Protestant, secured the co-operation of Coligny in an attempt to found a Huguenot settlement in Brazil. To Henry on the throne, Villegagnon spoke of the glory and profit to France, to Coligny he spoke of an asylum for religion and of a refuge for those persecuted by Guise. In 1555, two vessels sailed from Havre. Having entered the harbour of Rio Janeiro, the colonists landed on a little island, where they built huts and threw up defences. In 1557, they were joined by two other vessels, having on board two ministers from Geneva, sent out by Calvin. Villegagnon soon wearied of his two-faced position, and quarrelling with the ministers, drove them from the colony. One of these fell into the hands of the Portuguese, and afterwards, when the French were expelled, was beheaded on the site of the present Rio de Janeiro. Some of the Huguenots were placed on ships returning to France, but with provisions so scanty and in vessels so unseaworthy, that plainly Villegagnon did not intend that they should ever reach that country, while the Calvinists remaining in the colony were for most part beheaded. Subsequently Villegagnon, leaving the unhappy settlers to their fate, fled from the settlement, which in 1558 was captured by the Portuguese, who soon obliterated all traces of its existence.

119. The Presbyterian Board commenced, in 1859, a Mission in Brazil, by sending to Rio de Janeiro a Presbyterian missionary to visit that country. In 1862, the first Presbyterian congregation in Brazil was organised, which has since then continued to grow by additions every year. In 1863, Sao Paulo, the important capital of the province of that name, was occupied, while the number of missionaries having increased there was formed in 1865, the Presbytery of Rio de Janeiro, not a native Presbytery but in connection with the Synod of Baltimore of the Presbyterian Church, U.S.A. At Sao Paulo, the seat of a National University or Law School, a Theological Missionary School has been established, while vigorous tract and colportage labours are carried on by the Mission. At Bahia and many other places, stations have been commenced, schools opened, preaching services held, tract and Bible distribution carried on, all the usual methods of Christian work diligently followed, and results are limited only by the fewness of the labourers.

120. The Presbyterian Church in the United States began its Mission in the southern Brazil in 1869, having its chief station at Campinas, with a number of other places at which missionaries are working very effectively. In 1887, there was formed the Presbytery of Campinas and West Minas, a Presbytery having no connection with any other body.

In northern Brazil a Mission was commenced in 1873, at Pernambuco, while stations were subsequently opened at Ceara and Maranhao.

For several years past a strong desire has been manifested by the Brazilian missionaries of the two Presbyterian Churches to unite in one ecclesiastical organisation, which should really be an independent Brazilian Church, each missionary retaining his financial relations to the Mission

Board of his own Home Church. A basis of union has already been prepared and adopted by the Presbyteries of the Churches, and the following is a copy of the Constitution on which it has been now decided that the two Presbyteries shall unite in August of this year (1888).

PLAN OF UNION.

[*Translation.*]

I. Of the Organisation.

Sec. 1.—The Presbytery of Rio de Janeiro shall dissolve its connection with the Presbyterian Church in the United States of America.

Sec. 2.—The ministers in Brazil belonging to the Presbyterian Church in the United States, together with the Churches under their care, shall dissolve their connection with their respective Presbyteries. *N.B.*—It would be better they should be formed into a Presbytery or Presbyteries.

Sec. 3.—This being done, they shall meet together with the ruling elders and delegates of the Churches at a place and time previously agreed upon, and shall constitute themselves into a Synod, which shall be called the Synod of the Presbyterian Church (or Church of Christ) in Brazil, and shall have under its jurisdiction all the Presbyterian Churches actually existing in the country, and which may in the future be organised by the Presbyteries belonging to the Synod or which may be aggregated to them.

Sec. 4.—The symbols of faith of the Church thus constituted shall be the Confession of Faith, Catechisms of Westminster, and the Book of Order, published in the *Imprensa Evangelica* in 1881. (This is a translation of the Book of Order of the Southern Church.) (Modifications of this latter—the Book of Order—may be previously made by a two-thirds vote of the Presbytery of Rio de Janeiro and the consent of two-thirds of the other ministers referred to, or by an equal vote of the Presbytery or Presbyteries they may form.)

Sec. 5.—After being constituted, the Synod shall organise its members and the Churches under its care into three or more Presbyteries, defining their territorial limits, and determining the ministers and churches which shall belong to each of them.

For civil and financial reasons the actual Presbytery of Rio de Janeiro shall continue to be one of the Presbyteries of the Synod (as it is a corporate body); its membership may be modified and its territorial limits may be defined; but the Synod shall have no right to review or modify the records or acts of said Presbytery which may antedate the organisation of the Synods. (This latter provision will of course apply to all Presbyteries erected prior to the organisation of the Synod.)

Sec. 6.—The Synod shall have the prerogative in the future, when it shall judge necessary and convenient, of dividing itself into two or more Synods, and a General Assembly shall be constituted according to the determinations of the Book of Order.

II. Of the relations between the Presbyterian Church in Brazil and the Churches in foreign countries which actually sustain, or in the future may come to sustain, missionaries in Brazil, or render their aid in the work of evangelisation.

Sec. 1.—The said Churches in foreign countries shall choose the branches of work and labours of evangelisation they may wish to maintain or aid in this country, with the understanding, however, that nothing shall be done contrary to the expressed will of the superior judicatory of the Church in Brazil.

Sec. 2. They (the Churches referred to) shall nominate their own agents (or local commissions) for the administration in the part which pertains to them, of the labours referred to, and for the disbursement and fiscalisation of the pecuniary aid they may furnish.

Sec. 3.—The aforesaid agents, whether ministers or private members of the Church, shall belong respectively to the Presbyteries or to the Churches

within whose limits they may reside and labour, as Sec. 2 of Chap. xv. of the Book of Order determines. The Churches in foreign countries shall have no ecclesiastical jurisdiction over the Churches in Brazil. [Here enters the additional clause adopted at the last meeting, viz.: The Presbyteries, however, as far as may be compatible with their ecclesiastical prerogatives, shall respect the disposition the aforesaid Churches or their local commissioners may wish to make of the missionaries or other evangelical labourers they may sustain in Brazil.]

(*N.B.*—As the affairs of the Church in Brazil will naturally follow the determinations of the Book of Order, any previous agreement in this respect is unnecessary.)

III. The Churches in foreign countries which may render aid (to the work in Brazil), shall regulate amongst themselves their necessary mutual relations, and by means of their respective Boards or Executive Committees shall combine in regard to the works and labours they may undertake and in regard to the localities or territories they may respectively occupy.

The above is a translation of the basis already adopted by the two existing Presbyteries, one connected with each branch of the Presbyterian Church in the United States. So far there are no other Presbyterian bodies represented by missionaries in Brazil.

A. L. BLACKFORD,
Chairman of the Committee of the Presbytery of Rio de Janeiro.

BAHIA, 12*th October* 1887.

The subject came before the General Assembly of the Presbyterian Church, U.S., at its meeting in 1887, when the following resolutions were adopted, thus formally sanctioning the proposal :—

"In respect to the overture from the Presbytery of East Hanover, wishing a uniform practice to be indicated in transferring a missionary to a Presbytery in a foreign land, it is the clear conviction of this Committee that no minister can constitutionally be, at the same time, a member of two Presbyteries. Hence, the transfer to a foreign Presbytery involves the complete severance of previously existing Presbyterial relations, precisely as at home.

"In answer to memorials from several of our missionaries in Brazil, who have united with the representatives of six Native congregations in organising the 'Presbytery of Campinas and Western Minas,' and who desire to know whether the Assembly will approve their combining with the Presbytery of Rio Janeiro belonging to the Assembly of the Presbyterian Church of U.S.A. in forming the Synod of Brazil, in answer also to an overture from the Presbytery of Chesapeke favouring this movement, it is recommended,—That the Assembly give its approval to the formation of a Brazilian Synod formed of Presbyteries which shall be separated from both the Assemblies in this country, and constituting in Brazil a distinct and independent Church free from foreign control. It is further advised that our missionaries, as soon as these native Presbyteries can be safely left, push forward as rapidly as possible into the destitute regions beyond, fulfilling the Evangelist's office in them."

In the General Assembly of the U.S.A. the local question of a Brazilian Church was not under consideration, but the Committee appointed in 1886, to consider the whole question of the connection of the foreign missionary to the Home Church, and to the Native Church, and again, of the Native Church to the mother foreign Church, made a report the importance of whose recommendations—adopted as they were by the Assembly—entitles these to to be placed here on record :—

"I. That in order to build up independent, National Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields, the more general and complete identification of our missionaries with the native ministers and churches and other foreign missionaries on these fields is of the

most vital importance, and needs to be pushed forward as rapidly as is consistent with a due regard to the interests of all parties and these unions.

"2. That in countries where it is possible satisfactorily, to form Union Presbyteries, the further organisation of presbyteries in connection with this General Assembly is discouraged; and in countries where there are now Presbyteries in connection with this General Assembly, but where it is possible to form Union Presbyteries, it is strongly urged that the steps be taken as rapidly as this can wisely be done to merge the membership in Union Presbyteries, and to dissolve the Presbyteries of this General Assembly.

"3. That in the case of our ordained foreign missionaries who are not in full membership of Union Presbyteries covering the territory where they reside, it is urged that, so soon as practicable, they become full members; and also, that when our foreign missionaries are full members of these, or as rapidly as they become such, they are urged to ask letters of dismissal from their Presbyteries to these Union Presbyteries; and it is hereby ordered that so soon as these letters are accepted, they cease to be regular members of these Presbyteries.

"4. That in case any missionary thinks it undesirable to make this transfer of ecclesiastical relationship, the decision as to the question shall be left to the Home Presbytery to which he belongs, before which body, if so desired by it, he shall bring his reasons for the delay, and the Presbyteries are requested to use patience in dealing with such cases.

"5. That each Home Presbytery shall from year to year, in its statistical report, place on a supplementary roll to be published with the remainder of the report in the Minutes of the General Assembly, the names of all ordained missionaries who, having been sent out by it, are still engaged in our foreign Mission work, but who, by joining Union Presbyteries in harmony with the Reformed doctrine and the Presbyterian polity, have severed their former membership with the Home Presbytery."

At its meeting, May 1888, the General Assembly of the Presbyterian Church in the U.S.A. cordially approved of this Union, and appointed a large and influential deputation to go to Brazil to be present on this memorable occasion.

ARGENTINE REPUBLIC.

121 British Churches.—In 1825 a little band of farmers from the south and west of Scotland formed a settlement a few leagues from Buenos Ayres. Their minister was a Mr. Brown, who subsequently became Professor of Biblical Criticism in the University of St. Andrews. After a few years the settlement broke up, and many of the people, with their ministers, removed to Buenos Ayres. There a church was built, and in 1838, Scotch National Schools were founded. Of these, Mr. Rae, a graduate of Aberdeen, became headmaster in 1840, and on removing in 1848 to Monte Video, was succeeded by Mr. (now Dr.) Smith, the pastor emeritus of the congregation. As a consular town, the British Government made an annual grant, which has been of great service to the congregation.

About 1850, the British Government appointed a Presbyterian minister as Consular Chaplain at Buenos Ayres, and since then, has paid his salary. Out of the labours of this minister, the Rev. Dr. Smith, there has grown a strong and influential congregation. Dr. Smith being connected with the Church of Scotland, the Buenos Ayres congregation, and in fact, all the other Presbyterian Churches in the Argentine Republic, have come under the care of the Colonial Committee of that Church. The number of these Churches is at present three, with a considerable number of preaching stations, where services are conducted more or less frequently. These congregations, however, are Colonial in their character rather than missionary.

122. The Foreign Mission Board of the Presbyterian Church, U.S.A., sent an agent in 1853 to Buenos Ayres, to labour among the Portuguese, the first

Presbyterian Missionary in South America. There he laboured till 1860, when for various reasons the Mission was discontinued, and has not been resumed.

123. At Colonia, Banda Oriental, is a large Waldensian settlement, with two congregations, having services in French and in Spanish. The ministers in charge have lately connected themselves with the Methodist Episcopal Mission, so that it is probable that the congregations may also join that body.

124. At Chubut, in what was formerly Patagonia, but is now the Argentine Republic, is a Welsh settlement. As these people have no ordained minister, and do not know English, they will require to learn Portuguese, and then will probably fall in with the Methodist Episcopal Church. In the meantime services are occasionally held at several of their settlements.

JAMAICA.

125. The Glasgow Missionary Society sent its first agents to Jamaica in 1820. It happened that all these agents belonged to the United Secession Church, so that in 1831, the Society asked that Church itself to send out missionaries to Jamaica. This the Synod did in 1834, agreeing then, however, merely to undertake the supervision of the work, all the expenses to be provided for by private individuals or particular congregations.

In 1836, the missionaries thus sent out in concert with those already in the island, formed themselves into the "Jamaica Missionary Presbytery," on the following basis:—

"That the undersigned hold the Scriptures of the Old and New Testament as the only rule of faith and manners.

"That we acknowledge the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of our faith, it being understood, however, that every one is at liberty to hold his own opinions in reference to such passages as may be supposed to teach or involve intolerant or persecuting principles in matters of religion. We hold the Presbyterian form of Church Government . . . together with the Directory, as a compilation of excellent rules, and agree on these grounds to unite and form ourselves into a Presbytery, in the name of the Lord Jesus Christ, the alone King and Head of the Church, to be called 'The Jamaica Missionary Presbytery.'"

In 1841, the Scottish Synod established at Bonham Spring a Theological Seminary for the training of a Native ministry. In 1852, this institution was removed to Montego Bay, where it has since remained.

In 1847, the Scottish Missionary Society formally transferred all its stations in Jamaica to the United Presbyterian Church, while in the following year, the missionaries on the island formed themselves into four Presbyteries, and constituted these "The Synod of the Presbyterian Church of Jamaica." This Synod has no ecclesiastical connection with the Church in Scotland, and is wholly an independent body. Remaining so in 1884, it was received into the membership of the Alliance.

126. The Established Church of Scotland.—In 1820, the British Government appointed a Presbyterian chaplain at Kingston, where a considerable body of troops were always stationed, while commerce led to Jamaica a considerable number of persons that had been connected with the Established Church of Scotland. This Church therefore made arrangements for securing the services of the chaplain for the Presbyterian residents, and at the same time sent out several ministers to take charge of the Presbyterians on the plantations. There thus exist in Jamaica three Colonial charges of the Scottish Church, with their support coming partly from local sources and partly, from the grants of the Colonial Committee.

In 1852, the Kingston congregation was formed, and called Mr. Radcliffe,

who was the British chaplain at the time, to become its minister. Mr. Radcliffe still continues in charge.

In 1869, the Jamaica Legislature abolished all State grants for ecclesiastical purposes, protecting all life-interests.

TRINIDAD.

127. In 1836, the population of Trinidad was reported to be about 45,000, one-fourth of whom lived in Port of Spain. In 1840, came the Emancipation of the negroes, subsequent to which great difficulty was experienced in procuring sufficient labour for the plantations. Labourers were brought from the West Indian Islands and from China, but the results were not satisfactory, so that in 1845, coolies were brought from India. Such success has attended this movement that there are now about 60,000 Hindoos or persons of Hindoo extraction on the island, about one-third of the whole population.

In 1836, Roman Catholicism was practically the Established Church of Trinidad, there being a bishop and no fewer than ten priests supported by annual grants from the local Treasury, while there were no Protestant Churches except one Episcopalian and one Wesleyan Methodist at Port of Spain.

A few years later, keen discussion took place on the subject of State religious endowments, when the principle of concurrent endowment on the basis of population, was finally adopted by the Government. Under this arrangement, the Romanists receive about £6000, the Episcopalians £3000, and the Wesleyans about £500 a year, while the Presbyterians and the Baptists have persistently refused to accept any of the money that might be assigned to them.

The first Presbyterian minister in Trinidad was sent out by the United Secession Church in 1836. When he landed at Port of Spain, he at once commenced services in what had been a theatre. This building was, however, soon required for an hospital, and in 1838, the little congregation erected a place of worship for themselves, giving it the name of "Greyfriars."

In 1840, another agent was sent to Arouca, while in 1845 several additional agents having arrived, a number of other stations were opened.

128. The Synod of the Associate Church of North America.—This Church resolved in 1842, on commencing a Foreign Mission in South America, but subsequently selected the island of Trinidad. Several agents were sent out to Savannah Grande, as the special locality. Sickness and death kept reducing the Mission band, until in 1851, the last agent returned to the United States, having placed the property in charge of a minister of the Scottish Free Church, who was labouring in the locality. In 1854, this minister resigned his charge, when the Mission was carried on for a few years as a joint enterprise with the Free Church of Scotland, and then given over altogether to its care.

Since that date this congregation has been transferred to the Canada Presbyterian Church, and its work is now carried on at Princetown.

129. On the Union in 1847 of the Relief and Secession Churches, the Trinidad Mission of the latter was at once adopted by the United Presbyterian Church, and has continued so ever since.

130. The Free Church of Scotland was led to Trinidad in the following manner. In 1852 Dr. Kalley was labouring as a medical missionary in Madeira, when a wonderful work of grace ensued, so that some 1500 of the natives renounced their Romanism and embraced Protestantism. A civil as well as a social persecution followed, so severe, that some 800 of the converts fled from Madeira and sought safety in Trinidad and in Brazil. The Rev. Mr. Hewitson, who had been assisting Dr. Kalley, followed the refugees to Trinidad, where, at Port of Spain, he formed them into a congregation in connection with the Free Church of Scotland. The congregation has retained

its Portuguese character, though only the English language is now used in its service, and is still considered as one of the Foreign Stations of the Free Church.

131. The Presbyterian Church in Canada commenced its Mission in Trinidad in 1867. The Rev. Mr. Morton had been on a visit to the island, and finding that there were some 25,000 coolies from Hindostan working on the plantation, and yet for whose spiritual welfare no mission was carried on, brought the matter before the Presbyterian Church in Nova Scotia, with which he was connected. That Church heartily entered into the proposal, and sent Mr. Morton himself to Trinidad as its first missionary.

132. The Cumberland Presbyterian Church began in 1873 a Mission on Trinidad. There had been held out the prospect of such valuable local help if a Mission were commenced in Venezuela, that the Assembly had agreed to do so, and had taken Trinidad mainly as preparatory. Shortly after, the agent (Rev. Dr. Anderson) reached Trinidad he took charge of the congregation of San Fernando, whose minister, connected with the United Presbyterian Church of Scotland, was at home on furlough. In 1875 Dr. Anderson became agent for the American Bible Society, and as the promised local help in Venezuela appeared to be very unreliable, the effort to plant a Mission there was abandoned, and in 1876 Dr. Anderson returned to the United States.

In 1872 all the Presbyterian ministers on the island met and organised themselves into a Presbytery, assuming the name of "The Presbyterian Church of Trinidad." The members of this body reserve, as individuals, their right of appeal from its actions to the Home Church, with which they may be connected. They also reserve the right of being dealt with in accordance with the rules and regulations of their respective Home Churches.

The Scottish members of the Presbytery do not belong to any Home Presbytery. A few years ago, the Canadian Assembly allowed its missionaries to be enrolled in Home Presbyteries. Its Trinidad missionaries earnestly opposed this action, on the ground that no one can be a constituent member of two Presbyteries at the same time. This dual relationship, however, was sanctioned by the Assembly, though the missionaries have declined to avail themselves of the permission.

WEST INDIA ISLANDS.

133. Antigua.—A number of Scottish residents on this island, who built a Church called St. John's Church, applied in 1875 to the Free Church for a minister. The Rev. Wm. Allan, having been sent out, died in 1879, since which time, owing to local depression, no successor has been appointed.

134. Bahamas.—A self-supporting Presbyterian congregation has existed for a long time at Nassau, but, in 1872, along with its minister, was received into membership in the Belfast Presbytery of the Irish Presbyterian Church.

135. Grenada.—To this island the Colonial Committee of the Church of Scotland had sent a minister in 1865. In 1887, the local Government ceased all further payments for Church purposes, and the congregation found itself unable to maintain a minister. In 18 , however, the Colonial Committee again sent out a minister, who not only acts as pastor of the English-speaking Presbyterians, but labours zealously among the large Coolie population on the cocoa plantations.

136. St. Vincent.—

137. St. Thomas is one of the Danish West India Islands, but, at an early period in its history, became largely settled or frequented by Dutch merchants. In 1666 it received a considerable number of English settlers who had been driven away from St. Christopher, at that time a French possession, and then again in 1687, of Huguenot families, driven into exile by the Revocation of the Edict of Nantes. The island has remained in the hands of Denmark since 1671, but the former presence and influence of the Dutch

connection is attested by the existence on it to-day of a Dutch Reformed congregation.

138. BERMUDA.—Perhaps the earliest Presbyterian Church in the Western Hemisphere was that organised in 1617 at Bermuda, and now known as Christ Church, Warwick. The island was, at that date, under the control of the Virginia Company of London. In 1615 this Company sent out the Rev. Lewis Hughes as chaplain. Mr. Hughes had fallen under the displeasure of Bancroft, but, being a Puritan of the radical stamp, there would be no opposition to his going to Bermuda. There he found a Scottish minister named Keith already in office, but differences arising between the two ministers, Keith removed in 1617 to Virginia. Hughes, being then alone, ceased to use the Book of Common Prayer, and, as he tells us, "when the Governor was out of town," began "a Church Government by ministers and elders, making bold to choose four elders of the town publicly, by lifting up of hands and calling upon God." He then prepared an Order of Service, which is similar to that followed in our non-liturgical Presbyterian Churches. In 1619, however, King James insisted that the Book of Common Prayer be used, and the Presbyterian service was given up.

At present there are two Presbyterian Churches in Bermuda, each receiving pecuniary support from the local treasury, but no particulars of their strength have been received.

139. FALKLAND ISLES.—The Falkland Isles, having frequently changed owners, were finally taken possession of by Great Britain in 1833. The islands are occupied chiefly as sheep farms, and a number of the shepherds have gone from Scotland. In 1861, the Established Church of Scotland sent out some Bibles and Psalm-books to the settlers, but were unable to send a minister or teacher. The application was renewed in 1870, with the offer of £100 a year toward the minister's salary, but again no one would go. An application was then made to the Free Church, which in 1872 sent out a minister, by whom the first Presbyterian Communion service ever conducted was held in 1879. A minister-teacher is still residing there, and of great help to the lonely settlers.

AUSTRALASIA.

NEW SOUTH WALES.

140. In 1802, about a dozen Presbyterian families settled at Portland Head on the banks of the Hawkesbury. There they built a stone church, and maintained public worship every Sabbath. For twenty-one years these settlers thus lived without ever once seeing the face of an ordained minister of the Gospel. In 1823, the Rev. J. D. Lang (afterwards Dr. Lang) began his ministry in New South Wales, and visiting the Hawkesbury settlement, dispensed the communion according to Presbyterian usage, for the first time on Australian soil. In 1824, the Scots Church in Sydney was built, and then for eight years longer, Dr. Lang remained alone, noted for almost apostolic activity. In 1831, he brought out from Scotland five ministers, and in 1832, the Presbytery of New South Wales was formed, with all Australia for its territory.

By 1835-40, Dr. Lang had secured the presence in the colony of about twenty ministers, so that in 1840, there was formed the Synod of Australia in connection with the Church of Scotland. In 1842, however, as the result of a secession under Dr. Lang, there was formed the Synod of New South Wales, holding the voluntary principle. In 1843 the Scottish Disruption took place, leading, in 1846, to a division of the Synod of Australia. The majority of its members decided to retain their connection with the Scottish Establishment, while a minority, sympathising with the Free Church, formed the Synod of Eastern Australia. Mr. Forbes, who had been minister of the Scots Church, Melbourne, resigned that position, and formed a Free church in that city,

but one that should be voluntary in principle, while two other ministers desired to remain neutral, holding that a Colonial Church should not identify itself with any of the contending parties in the disputes of the Churches in Scotland. In 1847, Mr. Forbes and some brethren who had shortly before joined him from Scotland, formed the Presbytery of Australia Felix. One of the two ministers who had advocated neutrality subsequently removed to Moreton Bay, and there laid the foundations of the Presbyterian Church of Queensland.

Owing to the gold discoveries in 1850, there was a sudden and large immigration into New South Wales. Existing congregations were increased, and new ones formed, while a number of ministers were sent out by the Irish and the Scottish Churches. In 1854-5, efforts were made to effect a union among these parties, but not until 1864 were these successful. In that year, the Synod of Eastern Australia joined with the Synod of New South Wales (Dr. Lang's), forming the General Synod of the Presbyterian Church of New South Wales, and then in 1865, this General Synod joined with the Synod of Australia in connection with the Church of Scotland, and formed the present General Assembly of the Presbyterian Church in New South Wales.

A portion of the Synod of Eastern Australia did not, however, enter the Union, and continues to claim to use the title of Synod of Eastern Australia.

The New South Wales Church maintains one agent on the New Hebrides, two native Chinese ministers, and one Chinese divinity student labouring among the Chinese settlers within the Colony itself.

VICTORIA.

The city of Melbourne was in 1835, a collection of huts on the banks of the Yarra River, in the district of New South Wales, then called Port Phillip. In 1836, Presbyterian services were for the first time held there by the Rev. James Clow, E.I.C., the retired chaplain of a Highland Regiment. In 1838, the Established Church of Scotland sent the Rev. James Forbes to Melbourne, while in 1842, the several ministers by that time in the Colony, formed themselves into the Presbytery of Port Phillip or Melbourne. On the division of the Synod of Australia in 1846, Mr. Forbes resigned his charge of the Scots Church, Melbourne, and proceeded to form a Free Church congregation in that city, but one that should decline State support in any form. Having been joined by several brethren from Scotland, these ministers formed themselves in 1847, into the Presbytery of Australia Felix.

In 1845, the Rev. Dr. Lang removed from Sydney to Melbourne, and there succeeded in gathering around him a number of ministers holding the voluntary principle, so that, in 1850, these brethren formed themselves into the United Presbyterian Synod of Victoria.

In 1853, an important union of these brethren took place, resulting in the formation of the Presbyterian Church of Victoria.

The great gold discoveries of this period soon led to an immense influx of population, while the British Churches sent out minister after minister to aid the infant Church, so that thus, along with the union in 1859 of the local Churches, the foundations were laid of the present influential Church of Victoria.

This Church maintains five agents in the New Hebrides, one working among the aborigines of Victoria, and seven Chinese working among the large Chinese population scattered throughout the Colony, but having its centre at Ballarat.

QUEENSLAND.

The northern portion of New South Wales was formed into the colony of Queensland in 1859. The first Presbyterian minister was one who in 1846

at the division of the Synod of Australia, had pleaded for Colonial neutrality, and in 1847 had gone to Moreton Bay. A number of Colonial churches, each representing some distinct point of ecclesiastical polity, gradually came into existence. In 1863, however, most happily, all these united in forming the present Presbyterian Church of Queensland.

SOUTH AUSTRALIA.

The first minister in this Colony landed in 1839; the different branches of the Scottish Churches were soon represented, but these all united in 1865, in forming the present General Synod.

This Church supports one agent on the New Hebrides.

TASMANIA.

Tasmania received its first Presbyterian minister in 1822. At that time, and for many years afterwards, the Colony was merely a Settlement of Great Britain, but since 1839 the country has rapidly prospered.

The Presbytery of Van Dieman's Land was formed in 1835, but soon after, differences of sentiment and of sympathy in reference to the Churches in Scotland were manifested, so that in 1853, there was formed at Hobart Town, the first Free Church Presbytery of Van Dieman's Land. These two Churches have continued apart to the present time, but it may be hoped that the influence of the late federation of the larger number of the Colonial Churches may soon lead all these smaller bodies to draw close to each other, possibly in some organic union.

The Free Church Presbytery maintains a minister on the New Hebrides.

NEW ZEALAND.

141. New Zealand.—Many British Presbyterian settlers went out to the northern island of New Zealand between 1840 and 1850. Ministers in some cases followed their people, and in others were sent out as missionaries by the Home Churches, so that in 1856, there was formed the Presbytery of Auckland, the first Presbyterian Court in the northern island. Since then, owing to the large immigration, many congregations have been organised, and Mission work is carried on among the New Hebrides.

142. The Presbyterian Church of Otago and Southland has grown out of a large Scottish settlement that was planted largely by members of the Free Church of Scotland, in 1845. Not only were the Crown lands disposed of at moderate rates for actual settlers, but in proportion to the number of these were tracts of land set apart for the support of religious ordinances among them. Free Church ministers accompanied or followed the settlers, so that in 1854, there was formed, the Presbytery of the Church of Otago. In 1868, this Presbytery was divided into three others which then formed, the Synod of Otago. With the growth of the colony, new Presbyteries have continued to be formed, and as the Church continues to enlarge, so do its Christian activities.

At present it supports two ordained missionaries on the New Hebrides, while, as within the bounds of the Synod, there are from four to five thousand Chinese; for their benefit, the Church sustains an English-speaking missionary, and a native catechist. As most of the Chinese in New Zealand come from Canton, the English missionary was sent to Canton, that he might acquire its dialect, while the ordinary Chinese catechists are selected at Canton by the Presbyterian missionaries there. The New Zealand Tract Society issues a number of periodicals and tracts in Chinese, which are very useful in Mission work.

NEW HEBRIDES.

143. The New Hebrides form an interesting group of about thirty islands, that lie some two hundred miles north-east from the French colonial possession of New Caledonia. They were first visited in 1606 by the Spaniards, who, landing on the largest, named it Tierra Australis del Espiritu Santo, which is abbreviated to-day to the single word Santo. The re-discoverer of the group was Captain Cook, who, in 1774, landed on nearly every island, assigning to each its particular name, and giving to the whole collection the name it now bears, of the New Hebrides. The group itself is of volcanic origin, and free from the coral reefs which surround so many islands in the Pacific. The people belong, as usual in Western Pacific islands, to the Papuan and Malay races, and though the islands are small, and not far apart, each has one, and in some cases two and even three languages, spoken in different parts of it, wholly distinct in terms used, and in grammatical construction. This multiplicity of languages is a serious hindrance to missionary work.

In 1839, work among the islands was commenced by the London Missionary Society. John Williams, who had been labouring at Samoa, took ten teachers to distribute them throughout the group, but was himself killed by the natives as he was landing on Eromanga. The tidings of his death caused a profound sensation in England, but there was no difficulty in finding men who were ready to go to Eromanga. Several agents landed there, but after a short experience were compelled to seek safety by flight.

The New Hebrides Mission of to-day owes its existence to the United Secession Church of Nova Scotia (now merged in the Presbyterian Church of Canada). In 1848, this little Church sent the Rev. John Geddie to commence a Mission in the South Seas. Having reached Samoa, the missionaries there suggested that he should go to the New Hebrides. With this proposal Mr. Geddie complied, and selecting Aneityum as his home, remained there till his death in 1872. In 1852, he was joined by Rev. John Inglis, D.D., of the Reformed Presbyterian Church of Scotland. Subsequently, this Church sent two more missionaries to the islands. In 1876, these three missionaries went with the majority of their Church into union with the Free Church of Scotland, and the Reformed Presbyterian Mission ceased.

In 1879, the Free Church sent out an agent, and then, one by one, the Churches of Australia and of New Zealand took part in the work.

From the nature of the field it has been found impossible that the British or Canadian Churches, whose agents were on the islands, could exercise any practical supervision over the missionaries, or be competent to determine judiciously the islands that it might be specially desirable to occupy. Hence, the different missionaries have formed themselves into what is called the New Hebrides Mission Synod. Thus, the missionaries, while representing and receiving their support from different Churches—some in Scotland, some in Canada, some in Australia, some in New Zealand—form a body, ecclesiastical in its nature within certain limits, yet locally self-governing. The Canadian members of this "Synod" are also members of Presbyteries of the Canadian Church.

The Christian sympathies of the Churches in Australia have been so drawn out towards the New Hebrides, that it has now been proposed that these Churches should assume their whole oversight, as forming distinctively the Foreign Mission of their Federal Assembly; the Churches in other lands now maintaining agents there, continuing their present contributions, but leaving the control of the Mission wholly in their hands.

FIJI.

144. In 1874, the Fiji Islands were taken possession of by the British Crown. Among the settlers from Australia and elsewhere, who now went to the islands, were a number of Presbyterians who desired services according

to their own usages. Having built a church and a manse at Suva, and guaranteed a large part of a salary, they applied to the Colonial Committee of the Church of Scotland for a minister, and in 1884 the Rev. Wm. Rennison, then of Alloa, was sent out. In 1885, the congregation and minister connected themselves with the Melbourne Presbytery of the Church of Victoria. By the following year, however, the commercial depression led to the removal of many of the Scottish settlers, and the congregation became so depleted, that Mr. Rennison tendered his resignation of the charge. A successor has been appointed, the Scottish Church continuing to assist financially.

TAHITI.

145. Ninety years ago, the London Missionary Society commenced Mission work in the Society Isles at Otaheiti, or, as it is now called, Tahiti—then under its native rulers. The work made most gratifying progress, but in 1849, the islands having been taken possession of by France, Romanism was introduced, adding immensely to the difficulties of the missionaries. The Société des Missions Évangéliques subsequently sent agents to the islands, and in 1884 the French Government recognised the Protestant congregation in the French possessions in Oceania, as an independent community—a Native Church. The ruling body, the Superior Council, consists of all the French pastors and teachers in the islands. At the meeting of this Council in 1886, it was decided to take steps towards engaging in evangelistic work in the Marquesas Islands.

In 1886 the London Society withdrew the last of its missionaries from the Islands, thus leaving the whole work in the hands of the French missionaries, by whom Mission work is energetically pressed.

(*C*) PRESBYTERIES ON MISSION FIELDS.

ASIA.

SYRIA.

Presbytery of Sidon,	. . . . .	organised 1883
,, Beirut,	. . . . .	,, 1885
,, Tripoli,	. . . . .	,, 1888

These are Presbyteries of the Evangelical Native Church, having no connection with any other organisation. The Foreign missionaries, while connected with them, retain their membership in home Presbyteries of the Presbyterian Church, U.S.A.

PERSIA.

Presbytery of Oroomiah, ... organised 1873

This Presbytery consists of the American missionaries, and is a constituent part of the Synod of New York Presbyterian Church, U.S.A.

There are also the

Presbytery or Knooshya of Oroomiah.
,, ,, Barandooz.
,, ,, Nazloo Chi.
,, ,, Tura.

These are Presbyteries or Knooshyas of the "Evangelical Syriac Church," and have no connection with any other organisation.

INDIA.

In connection with the Established Church of Scotland are the following Presbyterial bodies:—

Presbytery of Bengal, Assam, and Burmah,	organised	1834
,, Madras, Mysore, and the Nizam's Territories,	,,	1837
,, Bombay, Rajputana, and Malwa,	,,	1837
,, North-West Provinces,	,,	1877

These are imperfect organisations, partly native and partly foreign in their membership. They have no connection with any Church, nor, from their peculiar constitution, can they ever be anything but what they are at present.

Presbytery of Saharanpur, organised 1838

This Presbytery consists of some American and some native ministers of the Reformed Presbyterian Church, U.S. It has no connection with any other Church, being an independent self-supporting body.

Presbytery of Lodiana,	organised	1837
,, Furrukhabad,	,,	1842
,, Allahabad,	,,	1841
,, Lahore,	,,	1868
,, Kolapore,	,,	1870

These five Presbyteries were formed in 1870 into the Synod of India, a constituent part of the General Assembly of the Presbyterian Church, U.S.A.

Presbytery of Katiawar and Gujarat, organised 1843

Is a constituent presbytery of the Presbyterian Church of Ireland, with the native pastors and elders.

Presbytery of Khasia Hills, organised 1866

This Presbytery is a constituent part of the Welsh Church. The missionaries take an active part in its work, but the native pastors have no standing in the courts of the Home Church, so that it is practically an independent body.

Free Church Presbytery of Calcutta,	organised	1843
,, ,, Bombay,	,,	1843
,, ,, Madras,	,,	1843

These Presbyteries are constituent Presbyteries of the Home Church, while the Foreign Mission Committee stands to them *in loco Synodi*.

Presbytery of Sialkot, organised 1856

This Presbytery is in organic connection with the United Presbyterian Church of North America, of which it is called a Missionary Presbytery.

Classis of Arcot, organised 1854

This Classis is an organic part of the Reformed Church in America.

Presbytery of Rajputana, organised 1880

Is a Missionary Presbytery standing in federal relations to the United Presbyterian Church, Scotland.

Presbytery of Indore, organised 1866

Is a regular Presbytery in connection with the Presbyterian Church in Canada, having, by appointment of the General Assembly, Synodical powers.

Presbytery of Northern India, organised 1888

Is a regular Presbytery of the General Synod of the Reformed Presbyterian Church in North America.

CHINA.

Presbytery of Ningpo,	organised	1849
,, Shanghai,	,,	1865
,, Canton,	,,	1848
,, Shantung,	,,	1865
,, Pekin,	,,	1871

These Presbyteries were formed in 1871 into the Synod of China in connection with the General Assembly of the Presbyterian Church, U.S.A.

Presbytery or Tai-hoe of Amoy,	organised	1863
,, ,, Swatow,	,,	1881

The Presbytery of Amoy, or Chang-chew and Chinchew, is a Union Presbytery, consisting of the Foreign and Native ministers, both of the Dutch Reformed and the English Missions. The Presbytery of Swatow is not connected with any other organisation. In both these Presbyteries, the Foreign Missionaries are associated as assessors.

SIAM.

Presbytery of Siam,	organised	1858
,, North Laos,	,,	1883

Are constituent Presbyteries of the Synod of New York, Presbyterian Church, U.S.A.

NEW HEBRIDES.

This Mission Synod is an imperfect organisation, consisting of the fourteen Missionaries living on different Islands, and having no connection with any other Body.

AFRICA.

EGYPT.

Presbytery of Egypt, ... organised 1860

Is a Mission Presbytery of the United Presbyterian Church of North America, of which it forms a constituent part.

LIBERIA.

Presbytery of Western Africa, ... organised 1848

Is a constituent Presbytery of the Synod of Pennsylvania, Presbyterian Church, U.S.A.

OLD CALABAR.

Presbytery of Biafra, ... organised 1858

Is a Missionary Presbytery standing in a "Federal relation" to the United Presbyterian Church, Scotland.

CORISCO.

Presbytery of Corisco, ... organised 1860

Is a constituent part of the Synod of New Jersey, Presbyterian Church, U.S.A.

SOUTH AFRICA.

Free Church Presbytery of Kaffraria, . . . organised 1843
Local ,, Natal, . . . ,, 1843

Are Missionary Presbyteries partly to the heathen, or partly independent and Colonial, in connection with the Free Church of Scotland.

United Presbyterian Presbytery of Kaffraria, . organised

Is a Missionary Presbytery, partly to the heathen and partly Colonial, standing in a "Federal relation" to the United Presbyterian Church, Scotland. Some years ago, the General Assembly of the Free Church and the Synod of the United Presbyterian Church sanctioned the uniting of their South African Presbyteries for the purpose of forming a Native Church; but the union has not been effected.

NORTH AMERICA.

MEXICO.

Presbytery of Mexico, ... organised 1884
,, Zacatecas, ... ,, 1883

Are constituent Presbyteries of the Synod of Pennsylvania, Presbyterian Church, U.S.A.

Presbytery of Tamaulipas, ... organised 1884

Is a Mexican Presbytery composed exclusively of Native pastors and elders, and having no connection with any other organisation.

Presbytery of Tampico, ... organised 1888

Is a constituent Presbytery of the Associate Reformed Synod of the South.

SOUTH AMERICA.

CHILI.

Presbytery of Chili, ... organised 1884

Is a constituent Presbytery of the Synod of New York, Presbyterian Church, U.S.A.

BRITISH GUIANA.

Presbytery of British Guiana, ... organised 1868

A "Presbyterial Body," composed of ministers of the Established Church of Scotland, who are acting as agents of its Colonial Committee.

BRAZIL.

Presbytery of Rio de Janeiro, ... organised 1865

Is a constituent Presbytery of the Synod of Baltimore, Presbyterian Church, U.S.A.

Presbytery of Campinas, ... organised 1887

Is a Presbytery composed of Missionaries of the Presbyterian Church, U.S.

WEST INDIA ISLANDS.

JAMAICA.

Northern Presbytery of Jamaica.
Southern ,, ,,
Eastern ,, ,,
Western ,, ,,

In 1836, there had been formed the Jamaica Missionary Presbytery, but out of this were formed in 1848 the above four, which were then constituted into the Synod of the Presbyterian Church in Jamaica, in "Federal relation" with the United Presbyterian Church of Scotland, and which, in 1884, was received into the Alliance.

TRINIDAD.

Presbytery of Trinidad, ... organised 1872

Is a Missionary Presbytery, consisting of the Mission agents of different Churches, and is not, as a Presbytery, in ecclesiastical connection with any other organisation.

(*D*) MISSIONARY BOARDS AND THEIR AGENTS.

FRANCE.

Society of Evangelical Missions to the people not Christians. Organised 1822, and supported by the Reformed, Free, and Lutheran Churches of France. *Secretary*, Rev. A. Boegner, 102 Boulevard Arago, Paris.

The Mission House, 102 Boulevard Arago, serves as a Training Institution for intending Missionaries, who have to complete a course of study and preparation extending over three years. At present there are nine students in the School under the following Professors :—

Rev. A. Boegner, ...	Theology.
,, *F. Herm. Kruger*, ...	do.
,, *B. Couve*, ...	French Literature.
Dr. J. de Seynes, ...	Natural History.
,, *F. Charron*, ...	Medicine.

Missionaries.

SENEGAL.

Rev. —— Taylor, ...	Saint Louis.
,, J. Morin, M.D., ...	,,
,, J. Jaques, ...	Kerbala.

ALGERIA.

Rev. H. S. Mayor, ...	Moknea.

SOUTH AFRICA.

Rev. I. Bisseux, ...	Wellington, Cape of Good Hope.
,, A. Mabille, ...	Morija.
,, E. Casalis, ...	,,
,, H. Dyke, ...	,,
,, H. M. Dyke, ...	,,
,, F. Mabille, ...	,,

Rev.	Ed. Jacottet,	Thaba-Bossiou.
,,	J. Martin,	Beréll.
,,	L. Duvoisin,	,,
,,	J. Weitzeker,	Leribé.
,,	H. Dietesen,	Hermon.
,,	P. Germond,	Thabana-Morena.
,,	P. Marzolff,	,,
,,	F. Maeder,	,,
,,	F. Christol,	Bethesda.
,,	F. Ellenberger,	Massitissi.
,,	M. Bertschy,	Sebapala.
,,	C. D. Keck,	Maboutéla.
,,	P. Laubré,	Smithfield.
,,	F. Kohler,	Cana
,,	J. Cochet,	Mafubé-Matatiele.
,,	G. Christmann,	Paballong.
,,	J. Preen,	Kuting.

ZAMBEZI.

Rev.	—— Coillard,	Sesheké.
,,	—— Jeanmairet,	,,

TAHITI.

Rev.	F. Vernier,	Papéeté.
,,	Ch. Vienot,	,,
,,	Ch. de Pomaret,	Taravao.
,,	P. Brun,	Moorea.

NETHERLANDS.

Netherlands Missionary Society (Zendeling-genootschap). Organised 1797. *Secretary* and *Director* of the Mission House, J. C. Neurdenburg, Rotterdam.

Missionaries.

MINAHASSA.

Rev.	A. de Lange,	Tanawangko.
,,	H. C. Kruyt,	Tomohon.

HULP-PREDIKERS, or MISSION PASTORS.

	J. S. De Vries,	
	H. Bettink,	Bonthain.
	H. Rooker,	Tondano.
	H. J. Tendeloo,	Ajermadidi.
	M. Brouwer,	Langowan.
	J. A. T. Schwarz,	Sonder.
	C. J. Van de Liefde,	Amoerang.
	J. Louwerier,	Tomohon.
	J. Boddé,	Koemelemboeaai.
	M. H. Schippers,	Maoembi.
	J. Ten Hove,	Tanawangko.

JAVA.

Rev.	W. Hobzoo,	Samarang.
,,	J. Kruyt,	Kendal-Pajak.
,,	C. Poensen,	Kediri.
,,	J. Kreemer,	
,,	A. Kruyt,	Módjô-warnó.

SOEMBA.

Rev. Brs. Teffer, ... Savoe.
,, J. F. Niks, Assistant, ... Roepang.

The Java Committee. Organised 1855. Secretary, H. F. C. Neumann, jr., Amsterdam. Missions in *Java* and *Sumatra.*

The Netherlands Missionary Union (Nederlandsche Zendingvereeniging). Organised 1858. Secretary, B. J. Gerretsen, Houtuin 39, Rotterdam. Mission in *Java.*

The Utrecht Missionary Society. Organised 1859. Secretary, Rev. A. A. Looijen, Utrecht. Mission in *New Guinea.*

The Netherlands Reformed Missionary Union. Organised 1859. Sec., H. H. Van den Berg, Amsterdam. Mission in *Java.*

The General Missionary Committee of the Christian Reformed Church. Organised 1860. Secretary and Mission House Director, Rev. D. Donner, Leiden.

Missionaries.

JAVA.

Rev. D. Huysing and w., . . Kampong Kwitang, Batavia.
,, A. Bolwijn and w., . . Soerabaija, Java.
,, J. J. Van Alphen and w., . Wangapoe, Soemba.
,, A. Delfos and w., . . .

Central Committee for the Seminary at Depok, supporting 30 Students. Rev. J. P. G. Westhoff, Amsterdam.

SWITZERLAND.

The Foreign Mission Board of the Free Churches of French Switzerland. *President*—Prof. E. Renevier, Lausanne. *Secretary*—Rev. P. Leresche, Lausanne.

Missionaries.

Rev. W. Berthoud and w., . Valdezia, Spelonken, Transvaal, S. Africa.
,, H. Schlaefli and w., . . ,, ,, ,,
M. J. Jacot, ... ,, ,, ,,
Rev. A. Jaques and w., . . Elim Waterfall, Spelonken, ,,
,, E. Thomas and w., . . Schilvuvane Woodbush, Zoutpansberg, Transvaal, South Africa.
,, P. Berthoud and w., . Lourenzo Marques, Delagoa Bay, S.E. Africa.

H. Mingard and w., } Artisans, Elim Waterfall, Transvaal, S. Africa.
Rev. E. Creuz and w., }

UNITED KINGDOM.—ENGLAND.

Missionaries.

CHINA.

Foreign Mission Committee of the Presbyterian Church of England. *Secretary*—John Bell, Esq. *Offices*—7 East India Avenue, E.C. London.

Rev. Geo. Smith, M.A., ... Swatow.
,, H. L. Mackenzie, M.A., ... ,,
,, Wm. Duffus, ... ,,
,, John C. Gibson, M.A., ... ,,
,, Donald MacIver, M.A., ... ,,
,, William Riddell, M.A., M.B., . . . ,,

Rev.	Alexander Lyall, M.B., C.M.,	Swatow.
,,	John F. M'Phun, M.B., C.M.,	,,
Mr.	Wm. Paton,	
Rev.	W. S. Swanson, M.A.,	Amoy.
,,	William Macgregor, M.A.,	,,
,,	Henry Thompson,	,,
,,	John Watson, M.A.,	,,
,,	A. L. M'Leish, M.A., M.B.,	,,
,,	David Grant, M.B., C.M.,	,,
,,	Alexander Gregory, M.A.,	,,
,,	William Campbell,	Formosa.
,,	Thomas Barclay, M.A.,	,,
,,	William Thow, M.A.,	,,
,,	Peter Anderson, L.R.C.S. and P. Ed.,	,,
Dr.	John Lang,	,,
Mr.	George Ede,	,,
,,	Philip B. Cousland, M.B. Ed.,	Chao-chow-foo.

STRAITS SETTLEMENT.

Rev.	J. A. B. Cook,	Singapore.

INDIA.

Rev.	D. Morrison, M.D.,	Rampore Bauleah, Bengal.

AFRICA.

	Robert Kerr, M.D., and w.,	Rabat, Morocco.

THE FOREIGN MISSION COMMITTEE OF THE PRESBYTERIAN CHURCH IN IRELAND. Rev. Wm. Park and D. G. Barkley, Esq., LL.D., Belfast, *Joint-Conveners*; Rev. George MacFarland, *Secretary*. *Office*—12 May Street, Belfast.

Missionaries.

INDIA.

Rev.	John Shillidy, and w.,	Surat, Bombay.
,,	Wm. Beatty, and w.,	Broach, Gujarat, Bombay.
,,	John F. Steele, and w.,	Anand, Kaira, ,,
,,	Robert Boyd, and w.,	Borsad, Kaira, ,,
,,	Robert Gillespie, and w.,	,, ,, ,,
,,	Geo. P. Taylor, B.D., and w.,	Ahmedabad, Gujarat, ,,
,,	R. W. Sinclair, and w.,	Gogo, Surat, ,,
,,	Hugh R. Scott,	Rajkot, Katiawar, ,,
,,	Thomas M'Anlis,	,, ,,
,,	Geo. T. Rea, and w.,	
Miss	Shaw,	Surat.
,,	Roberts,	,,
,,	Moore,	Borsad.
,,	Mary M'George, M.D.,	Ahmedabad.
,,	M'Dowell,	,,
,,	M'Kee,	Surat.
,,	Sullivan,	Borsad.

CHINA.

Rev.	Thomas C. Fulton and w.,	Moukden, Shanghai.
,,	James Carson and w.,	Kirin, ,,
,,	Wilfred Weaver Shaw and w.,	New Chwang, ,,

SPAIN.

Rev.	Wm. Moore and w.,	Puerta Santa Maria.
,,	Señor Diez,	,, ,,

MISSIONS TO THE JEWS.

Rev. John Crawford, D.D.,	Damascus, Syria.
,, John G. Phillips,	,, ,,
,, Stewart Crawford,	,, ,,
Miss Logan,	,, ,,
,, Lynd,	,, ,,
Rev. John C. Aston,	Hamburg, Germany.
,, Arnold Frank,	,, ,,

SCOTLAND.

FOREIGN MISSION COMMITTEE OF THE CHURCH OF SCOTLAND.
J. T. Maclagan, Esq., *Secretary.*
Office—6 N. St. David Street, Edinburgh.

Missionaries.

INDIA (1829).

Rev. Wm. Smith, M.A.,	Calcutta.
,, James Edwards, M.A.,	,,
,, John Morrison, B.D.,	,,
,, James M. Hamilton, B.D.,	,,
,, Gopal C. Laha,	,,
,, Hiralal Dé,	,,
Mr. James Wilson,	,,
Srikanta Biswas,	,,
Badan Chundra Siskar,	,,
Kristi Dhan Mukerjee,	,,
Miss M'Gillewie,	,,
,, C. A. Reid,	,,
,, M. M. G. Niven,	,,
Shristidhar Ghose,	Mattibrooz.
Purna Chundra Sinha,	,,
Kangali Chan Sinha,	Shamnugger.
John Bunyan (Bible Society Colporteur),	,,
Rev. A. Turnbull, B.D.,	Darjeeling.
Miss Reid,	,,
Rev. W. S. Sutherland, M.A.,	Kalimpong.
,, Wm. Harper, B.D.,	Madras.
,, W. Samuel,	,,
,, Benjamin John,	,,
Mr. David Sinclair, M.A.,	,,
Miss Gordon,	,,
,, Munro,	,,
,, Gray,	,,
Mr. C. A. Patterson, M.A., LL.B.,	Velore.
Rev. Henry Rice,	Arkonam and Sholinghur.
,, D. Coomarappen,	,,
,, A. B. Wann, B.D.,	Bombay.
Mr. W. F. Melvin,	,,
Miss Bernard,	Poona.
,, Emily Bernard,	,,
,, Alexander,	,,
,, Plumb,	,,
,, Lettie C. Bernard, M.B.,	,,
Rev. John W. Youngson, B.D.,	Sialkot.
,, Nathû Mal,	Daska.
,, Jawahir Masih,	,,
Jahal Singh,	Hunterpur.

Mr. Bose, ... Wazishbad.
Rev. R. M'Cheyne Paterson, B.D., . . . Gujarat.
,, Wm. Walker, B.D., ... Chamba.
,, Sohan Lal, ... ,,
John Hutchison, L.R.C.P., and S.E., . . . ,,

EAST AFRICA.

Rev. David Clement Scott, B.D., ... Blantyre.
,, Alexander Hetherwick, M.A., . . . Domasi.
,, Robert Cleland, ... Blantyre.
Mr. George Milne, M.B., C.M., ... ,,
,, John Bowie, M.B., C.M., ... ,,
,, Henry Henderson, ... ,,
,, John Hamilton, ... ,,
,, Jonathan Duncan, ... ,,
,, John M'Ilwaine, ... ,,
,, Samuel Tanner, ... ,,
Miss Beck, ... ,,
,, Grace Walker, ... ,,

CHINA.

Rev. George Cockburn, M.A., ... I-chang.
,, Andrew Dowsley, M.A., ... ,,
Mr. George B. Douglas Macdonald, M.B., C.M., . ,,

MISSIONS TO JEWS.

Rev. D. Spence, ... Constantinople.
Mr. Raphael Segura, ... ,,
,, Melitz, ... ,,
,, Jacob Darom, ... ,,
Miss Tucker, ... ,,
Rev. Peter Donaldson, B.D., ... Smyrna.
Mr. Kynegos, ... ,,
,, Paul Robinsohn, ... ,,
Prinski Scott, M.B., C.M., ... ,,
Miss Christina Campbell, ... ,,
,, Menzies, ... ,,
Rev. Peter Crosbie, ... Salonica.
Miss Helen Walker, ... ,,
,, Mary Walker, ... ,,
Rev. Wm. Kean, B.D., ... Alexandria.
,, Hugh Duncan, B.D., ... ,,
Mr. Abraham Kestin, ... ,,
,, Douglas Dunlop, ... ,,
Miss Kirkpatrick, ... ,,
,, Calder, ... ,,
Rev. George Mackie, M.A., ... Beirut.
Mr. William Staiger, ... ,,

FOREIGN MISSION COMMITTEE OF THE FREE CHURCH OF SCOTLAND. Organised 1843. Dr. George Smith, C.I.E., *Secretary;* Rev. J. M. Mitchell, LL.D., *Honorary Secretary;* Mr. Robert Young, *Assistant Secretary. Office*—15 North Bank Street, Edinburgh.

Missionaries.

NORTHERN INDIA.

PRESBYTERY OF CALCUTTA. Organised in 1829 by the Established Church of Scotland, and reorganised by the Free Church in 1843.

Rev. Kenneth S. Macdonald, M.A., and w., . . Calcutta.
,, John Hector, M.A., and w., ... ,,

Rev. A. Tomory, M.A.,	Calcutta.
,, Wm. M'Culloch, and w.,	,,
,, A. Pfelfer, M.A.,	,,
,, John Wall, M.A.,	,,
,, Gooroo Das Maitra,	,,
,, Shib Chunder Bonarji (Honorary),	Calcutta and Simla.
,, Kedar Nath Dè,	Chinsurah.
,, Baikantha Nath Dè,	Mahanad.
,, N. Cottalingam,	Calcutta.
,, Andrew Campbell,	Santalia.
,, J. A. Dyer, L.R.C.S., and P.E., and w.,	,,
,, W. H. Stevenson and w.,	,,
Mr. Henry Stephen, M.A.,	Calcutta.
,, Alexander Thomson and w.,	,,
,, Umesh C. Chatterjea,	,,
,, Prosonno K. Banurji,	,,
,, Poran C. Bose,	Chinsurah.
,, Gosto B. Makkar, B.A.,	Culna.
,, Dino N. Bose, B.A.,	Mahanad.
,, R. L. Maitra, M.A.,	,,
Mrs. K. S. Macdonald,	Calcutta.
Mr. Chatterjea,	,,
,, Stevenson,	Santalia.
Miss Colvin,	Calcutta.
,, Nicolson,	,,
,, Mary E. Warrack,	,,
,, K. S. Pal,	,,
,, Brown,	,,
,, S. M. Bose,	,,
,, M. Nath,	,,
,, Hunter,	,,
,, Sprott,	Santalia.
,, Stewart,	,,
Mrs. N. Christiana,	Culna.
,, Manuel,	Chinsurah.
,, B. Day,	,,
Miss Cardozo,	,,

WESTERN INDIA.

THE PRESBYTERY OF BOMBAY. Organised in 1823 by agents of the Scottish Missionary Society. Transferred in 1835, to the CHURCH OF SCOTLAND, under Rev. Dr. Wilson, and re-organised under the FREE CHURCH 1843.

Rev. Richard Stothert, M.A., and w.,	South Konkan.
,, Dugald Mackichan, D.D., and w.,	Bombay.
,, Robert Scott, M.A., and w.,	,,
,, Robert MacOmish, M.A., B.D., and w.,	,,
,, Jas. F. Gardner, B.D., and w.,	,,
,, Madhavarao B. Nikambe,	,,
,, Dhanjibhai Nauroji,	,,
,, Ganpatrao R. Navalkar,	Alibag.
,, John S. Beaumont, M.A., and w.,	Poona.
,, John Small and w.,	,,
,, D. G. Malhar,	,,
,, Narayan Sheshadri, D.D.,	Haidarabad State.
,, Sidoba B. Misal,	Berar.
,, John G. Cooper and w.,	Nagpoor.
,, David Whitton and w.,	,,
,, Alex. Robertson, M.B., C.M.,	,,

Rev. John Douglas, M.A., and w.,	Bhandara.
,, P. Timothy and w.,	Nagpoor.
Dr. Sandilands, M.B., C.M.,	,,
Mr. John Jack, M.A.,	Bombay.
Dr. Wm. Menzies Alexander, M.B., C.M.,	,,
,, Lazarus Abraham,	Thana.
Mr. Hisamooddeen H. Moonshi,	Bombay.
,, A. Surey and w.,	Bethel.
,, D. M. Surey and w.,	Jalna.
,, James Bremner, M.A.,	Nagpoor.
,, S. Bhewaji,	,,
Mrs. J. C. L. Rebella,	,,
,, Cooper,	,,
,, Bunter,	Poona.
,, Miller,	,,
,, Beaumont,	,,
Miss Gardner,	Bombay.
,, Crawford,	,,
,, Paterson,	,,
,, Christina Paterson,	,,
,, Beaumont,	Poona.
,, A. H. Small,	,,
,, Brooke,	,,
,, Miller,	,,
,, J. Small,	Nagpoor.
,, Jane M. Small,	,,
,, Mavor,	,,

SOUTHERN INDIA.

PRESBYTERY OF MADRAS. Organised in 1837. Reorganised under the Free Church in 1843.

Rev. Wm. Miller, C.I.E., LL.D.,	Madras.
,, Geo. Milne Rae, M.A., and w.,	,,
,, Charles Cooper, M.A.,	,,
,, George Patterson, M.A., and w.,	,,
,, William Skinner,	,,
,, George Pittendrigh,	,,
,, J. Colville Peattie, M.A.,	,,
,, A. S. Laidlaw, M.A.,	,,
,, Adam Andrew and w.,	Chingleput.
,, J. K. Itty and w.,	Madras.
Mr. Appavu Chetty,	Chingleput.
,, Rhagaviah,	Madras.
,, Eswariah,	,,
,, C. Michie Smith, B.Sc.,	,,
,, J. Russel, M.A.,	,,
,, W. B. Morrem, M.A., and w.,	,,
,, J. B. Henderson, M.B., C.M.,	,,
,, M. Russell, M.A.,	,,
,, R. M. Bauboo,	,,
Miss Macphail, L.R.C.P. and S. E.,	,,
Mrs. Theophilus,	,,
,, Govindurajulu,	,,
,, Bauboo,	,,
Miss M. M. Stephen,	,,
,, W. Strachan,	,,
,, S. Rajahgopaul,	,,

KAFFRARIA.

Mission Work commenced in 1821 by the Agents of the Glasgow Missionary Society; organised in connection with the Free Church in 1843.

Rev.	James Stewart, M.A., D.D., and w.,	Lovedale.
,,	Wm. J. B. Moir and w.,	,,
,,	T. Durant Philip, A.B., and w.,	,,
,,	P. J. Mzimba,	,,
,,	Elijah Makiwana,	Macfarlane.
,,	Bryce Ross and w.,	Pirrie.
,,	Wm. Stuart, M.A., and w.,	Burnshill.
,,	Richard Ross and w.,	Cunningham.
,,	John Thomson,	Duff.
,,	Edward Tsewa,	,,
,,	David Doig Young and w.,	Main.
,,	Dundas L. Erskine and w.,	Somerville.
,,	James M'Laren, M.A., and w.,	Blythswood.
Mr.	Alexander Geddes and w.,	Lovedale.
,,	Alexander W. Roberts and w.,	,,
,,	Hector Calder and w.,	,,
,,	J. E. Irving and w.,	Blythswood.
,,	Thomas Brown and w.,	,,
,,	W. W. Anderson and w.,	,,
Mrs.	Muirhead,	Lovedale.
,,	Bennie,	Blythswood.
,,	Mzimba,	,,
Miss	Mary Muirhead,	Lovedale.
,,	Barnley,	,,
,,	Helen Blair,	Pirrie.
,,	J. Ross,	,,
,,	H. B. Ross,	Cunningham.

NATAL, 1867.

Rev.	James Scott and w.,	Impolweni.
,,	John Bruce and w.,	Pietermaritzburg.
,,	James Dalzell, B.D., M.B., C.M., and w.,	Gordon.
Mr.	Naphtali Kumali,	Impolweni.
,,	A. E. Taylor and w.,	Pietermaritzburg.
,,	W. A. Christie and w.,	Gordon.
,,	Wm. Mundell and w.,	,,
,,	W. R. Moodie and w.,	,,
,,	George Bruce and w.,	,,
Mrs.	M'Laren,	Pietermaritzburg.
Miss	Milan,	,,
,,	Fergusson,	Impolweni.
,,	J. K. Lorimer,	Gordon.
,,	M. G. Lorimer,	,,

LIVINGSTONIA, 1875.

Rev.	Robert Laws, M.A., M.D., and w.,	Lake Nyasa,
,,	J. Alexander Bain, M.A.,	Chirenji.
,,	D. Kerr Cross, M.B., C.M.,	,,
,,	George Henry, M.A., M.B., C.M.,	,,
Mr.	Walter Emslie and w.,	Angoni Hills.
,,	John A. Smith and w.,	,,

Mr. Peter M'Callum and w.,	Angoni Hills.
,, George Williams,	,,
,, Maurice M'Intyre,	Bandawè.
,, William Murray,	,,
,, Robert Gossip,	Chikusè.
,, Albert Namalambe,	Cape Maclear.

NEW HEBRIDES SYNOD, 1876.

Rev. James H. Lawrie and w.,	Aneityum.
Mr. William Gunn, L.R.C.S. & P.E., and w.,	Futuna.

SYRIAN NATIVE EVANGELICAL CHURCH, 1872.

Rev. William Carslaw, M.D., and w.,	Shweir, Mt. Lebanon.
,, Khaleel El Ma'aloof,	,,
,, Ibrahim El Haj,	,,

MISSIONS TO THE JEWS.

Rev. Rudolf Koenig,	Buda-Pest.
,, Andrew Moody,	,,
Dr. Lippner,	,,
Mr. Mestitz,	,,
,, Riedel,	,,
Rev. Daniel Edward,	Breslau.
Mr. Land,	,,
,, Meyer,	,,
Rev. Dr. Furst,	Amsterdam.
,, Alexander Tomory,	Constantinople.
,, James Henderson,	,,
,, James Hannington, M.D.,	,,
Mr. Neumann,	,,
,, Christoph,	,,
,, Leitner,	,,
Miss Zoller,	,,
Rev. James Pirie,	Prague.
Mr. Bastecky,	,,
,, Kersch,	,,
,, D. W. Torrance,	Tiberias, Palestine.
,, William Ewing,	,,
Miss Fenton,	,,

SOUTH ARABIA, 1875.

Rev. Wm. R. W. Gardner, M.A.,	Shaikh Othman, Aden.
Dr. Alexander Paterson, M.B., C.M.	,, ,,
Mr. Matthew Lochhead, Evangelist,	,, ,,

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Rev. James Buchanan, *Secretary*. *Offices*—United Presbyterian College, Castle Terrace, Edinburgh.

Missionaries.

KAFFRARIA.

Commenced by the Glasgow Missionary Society in 1821, and assumed by the United Presbyterian Church in 1847.

Rev. Thomas Shearer and w.,	Glenthorn.
,, Alexander Welsh and w.,	Emgwali.

Rev. John W. Stirling and w.,	Buchanan.
,, James Davidson and w.,	Paterson.
,, Peter Davidson and w.,	Adelaide.
,, James M. Auld, M.A., and w.,	Columba.
,, John Lundie and w.,	Malan.
,, William Girdwood,	Jutura.
,, William A. Soga, M.B., C.M., and w.,	Bomvanaland.
,, William Leith and w.,	Somerset.
,, John Dewar,	Tarkastad.
Mrs. Forsyth,	Paterson.
Miss Margaret W. Hope,	Emgwali.

JAMAICA.

Commenced in 1824 by the Glasgow Missionary Society, and assumed by the United Presbyterian Church in 1847.

Rev. James Ballantine,	Hampden.
,, Wm. Young Turner, M.D., and w.,	Falmouth.
,, Quince R. Noble and w.,	Mount Zion.
,, Adam Thomson and w.,	Montego Bay.
,, Robert Gordon and w.,	Mount Horeb.
,, John Smith and w.,	Bellevue.
,, H. Logan M'Millan and w.,	Grand Cayman.
,, Robert Johnston, B.D., and w.,	New Broughton.
,, George B. Alexander and w.,	Ebenezer.
,, Andrew Bailie,	Mount Olivet.
,, J. K. Braham,	Victoria Town.
,, George Davidson,	Bryce Church.
,, Alex. Robb, D.D., Theo. Prof., and w.,	Kingston.
,, James Cochrane and w.,	,,
,, Henry Scott,	Port Maria.
,, James Martin and w.,	Carronhall.
,, John Aird,	Goshen.
,, E. B. Heighington,	,,
,, Henry B. Wolcott, B.A.,	Rosehill.
,, George S. Turner,	Salem.
,, H. Hope Hamilton,	Mount Carmel.
,, Osmond C. Dolphy,	Chesterfield.
,, W. R. Thomson and w.,	Lucea.
,, John M. Macdonald,	Riverside.
,, J. F. Gammon,	Friendship.
,, G. S. Patterson,	Stirling.
,, George M'Neill and w.,	Brownsville.
,, Leonard Miller,	,,
,, Richard Drummond,	Greenisland.
,, James D. Robertson and w.,	Ewing's Caymanas.

TRINIDAD.

Commenced by the Glasgow Missionary Society in 1835, and assumed by the United Presbyterian Church in 1847.

Rev. William Aitken, M.A., and w.,	Port of Spain.
,, William F. Dickson,	Arouca.
,, Stephen H. Wilson, M.A., and w.,	San Fernando.

OLD CALABAR, 1846.

Rev. Hugh Goldie and w.,	Creek Town.
,, H. Gillies Clerk and w.,	,,
Mr. John Morison, Mechanic,	,,
,, John Bishop, Printer,	,,
Miss Edgerley, Teacher,	,,

Miss M. Johnston, Teacher,	Creek Town.
Rev. Wm. Anderson and w.,	Duke Town.
,, Robert M. Beedie,	,,
,, J. F. Gartshore and w.,	,,
Mrs. Lyall,	,,
Miss M. M. Slessor, Teacher,	,,
,, Elizabeth M. M'Phun,	,,
Rev. Alexander Cruickshank and w.,	Ikorofiong.
Miss Jessie F. Hogg,	,,
Rev. James Luke and w.,	Ikotana.
,, E. W. Jarrett and w.,	,,
Miss I. W. Johnstone,	,,
Rev. Asuqua Ekanem and w.,	Ikunteta.
,, Esien E. Ukpabio and w.,	,,

INDIA, 1860.

Rev. Williamson Shoolbred, D.D., and w.,	Beawr.
,, John A. Brown, M.A.,	,,
Mr. Wm. Huntly, M.B., C.M.,	,,
Rev. Wm. Robb, M.A., and w.,	Nusseerabad.
,, Wm. F. Martin, M.A., and w.,	,,
Mr. Wm. Clark, M.B., C.M., and w.,	,,
,, John M'Quistan, Catechist, and w.,	Ashapoor.
Miss L. H. Anderson, Zenana Work,	Nusseerabad.
,, K. Miller, ,, ,,	,,
,, Agnes Jackson, ,, ,,	,,
Rev. James Gray and w.,	Ajmere.
,, John Husband, F.R.C.S.E., and w.,	,,
,, John M'Innes, M.A., and w.,	,,
Mrs. Drynan,	,,
Miss M. Young,	,,
,, I. W. Gow,	,,
Rev. Wm. Robb, M.A., and w.,	Todgurh.
,, George Macalister, M.A., and w.,	Jeypore.
,, John Traill and w.,	,,
,, Alexander D. Gray, M.A.,	,,
Miss E. F. Guillamet,	,,
,, E. A. Gray,	,,
Rev. Wm. Bonnar,	Deoli.
,, James Shepherd, M.A., M.D.,	Udaipur.
,, Alex. P. C. Jameson and w.,	Ulwar.
,, Francis Ashcroft, M.A., and w.,	,,
,, James Somerville, M.D., L.R.C.P.E.,	Jodhpore.

CHINA, 1863.

Rev. Alexander Williamson, LL.D.,	Shanghai.
A. Macdonald Westwater, L.R.C.P.S.E., and w.,	Haichung and Newchwang.
Rev. John M'Intyre and w.,	Manchuria.
,, James A. Wylie, M.A.,	,,
,, John Ross and w.,	Moukden.
,, Dugald Christie, L.R.C.P.E.,	,,
Mrs. Alexander Westwater,	,,
Rev. James Webster and w.,	Tieling.

SPAIN, 1869.

Rev. Cipriano Tornos,	Madrid.
,, Joseph Viliesid and w.,	Jerez.
,, Angel Blanco and w.,	San Fernando.

JAPAN, 1873.

Rev. Hugh Waddell and w., ... Tokio.
,, Robert Davidson and w., ... ,,
,, Thomas Lindsay and w., ... ,,

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SYRIA, 1871.

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ASSAM, 1840.

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,, J. Ceredig Evans, . . . ,, ,,
,, T. Jerman Jones, . . . Shillong, ,,
,, C. J. Stephens, . . . Khadsawphra, ,,
,, C. Griffiths, M.B., C.M., . . Mawphlang, ,,
,, W. Williams, ... Shella, ,,
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,, J. Pengwern Jones, . . . Sylhet.
Miss John, ... Zenana Visitor.

BRITTANY.

Rev. W. Jenkyn Jones, ... Quimper.
,, Evan Jones, ... Pont L'abbe.
,, —— Groignec, ... Douarnenez.

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,, Joseph Annand and w.,	Tangoa.
,, H. A. Robertson and w.,	Eromanga.

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,, W. L. Macrae,	Princestown.
,, J. K. Wright,	Couva.
,, J. Hendrie,	St. Joseph.
,, John Gibson,	N.-W. Coast.
	St. Lucia.

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,, Tan He,	,, ,,
,, Giam Cheng Hôa,	,, ,,
,, Jonathan Gosforth and w.,	Honan.
,, —— Smith, M.D., and w.,	,,
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Miss H. R. Sutherland,	,,

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,, A. E. Ottaway,	,,

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Rev. O. J. Hardin and w.,	Zahleh.
Mrs. Gerald F. Dale, at Beirut,	,,

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Miss Francina Porter,	,,
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Nez Perces.

Rev. G. L. Deffenbaugh,	Lapwai Indian Ter.

THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES. Organised 1862. Rev. M. H. Houston, D.D., *Secretary*. *Office*—113 North Charles Street, Baltimore, Md.

Missionaries.

CHINA, 1867.

Rev. J. T. Stuart and w.,	Hangchow.
,, G. W. Painter,	,,
,, J. F. Johnston,	,,
Mrs. A. E. Randolph,	,,
Miss Helen Kirkland,	,,
,, Lily Tidball,	,,
Rev. R. V. Lancaster,	,,
,, H. C. Du Bose and w.,	Soochow.
,, John W. Davis, D.D., and w.,	,,
Miss A. C. Safford,	,,
Rev. Samuel J. Woodbridge and w.,	Chuikiang.
,, J. E. Bear,	,,
,, A. Sydenstricker and w.,	Tsing-kiang-pu.
,, H. M. Woods and w.,	,,
Edgar Woods, jun., M.D.,	,,

BRAZIL, 1867.

Rev. Edward Lane and w.,	Campinas.
,, John W. Dabney and w.,	,,
Miss Charlotte Kemper,	,,
Mr. Flaminio Rodrigues and w.,	,,
Miss Nannie Henderson,	,,
Rev. W. L. Bedinger,	,,
,, John Boyle and w.,	Bagagem.
,, G. W. Thompson,	,,
,, J. Rockwell Smith and w.,	Pernambuco.
Mr. W. C. Porter,	,,
Rev. de Lacy Wardlaw and w.,	Ceara.
,, G. W. Butter, M.D., and w.,	Maranhao.

ITALY.

Miss Christina Rongone,	Milan.

GREECE.

Rev. T. R. Sampson and w.,	Salonica, Macedonia.

MEXICO.

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Rev. R. E. M'Alpine and w.,	Nagoya.
,, R. B. Griman and w.,	Kochi.
,, D. P. Junkin,	,,
,, H. B. Price,	Nagoya.
Miss L. E. Wimbish,	,,
,, Annie Dowd,	Kochi.

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Rev. J. J. Read and w.,	Wahpanneka.
,, J. C. Kennedy and w.,	Maxey.
,, W. J. B. Lloyd and w.,	Caddo.
,, F. H. Wright and w.,	Boggy Depot.

THE BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA. Organised 1832. Separated from the A. B. C. F. M. in 1857. Rev. H. N. Cobb, D.D., *Corresponding Secretary. Office*—26 Reade Street, New York. Rev. J. M. Ferris, D.D., *Honorary Secretary.*

Missionaries.

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,, D. Rapalje and w.,	,,
,, L. W. Kip, D.D., and w.,	,,
,, Alex. S. Van Dyck and w.,	,,
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THE BOARD of FOREIGN MISSIONS of the UNITED PRESBYTERIAN CHURCH of NORTH AMERICA. Rev. J. B. Dales, D.D., 136 N. Eighteenth Street, Philadelphia, Pa., *Corresponding Secretary.*

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,, J. P. M'Kee and w.,	Gujranwala, ,,
,, D. S. Lytle and w.,	Sialkot, ,,
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,, A. E. Given,	,, ,,
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,, M. E. Campbell,	,, ,,

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,, Maggie A. Smith,	,, ,,
,, Harriet M. Conner,	,, ,,
Rev. J. R. Alexander and w.,	Asyoot, ,,
,, John Giffen and w.,	,, ,,
,, J. Kelly Giffen and w.,	,, ,,
,, Jas. O. Ashenhust and w.,	,, ,,
,, H. W. Hogg,	,, ,,
Elmer E. Lansing, M.D., and w.,	,, ,,
Miss Martha J. M'Kown,	,, ,,
,, Ella O. Kyle,	,, ,,
,, Jessie J. Hogg,	,, ,,
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THE BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES was established in 1838, and began independent foreign work in 1878. Rev. Allen R. Bartholomew, Pottsville, Penn., *Secretary.*

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BOARD OF FOREIGN MISSIONS OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, NORTH AMERICA. Rev. R. M. Somerville, 126 W. 45th Street, New York City, *Corresponding Secretary.*

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BOARD OF MISSIONS OF THE CUMBERLAND PRESBYTERIAN CHURCH. Office, 904 Olive Street, St. Louis, Ma. Isaac H. Orr, Esq., *Corresponding Secretary.*

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,, B. A. Duffield,	,,

Miss Julia Levitt, ... Osaka.
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,, Calvin Robinson, ...
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Missionaries.

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Rev. George W. Scott, ... Roorkoo.
,, Charles G. Scott, M.D., ... ,,

BOARD OF FOREIGN MISSIONS OF THE ASSOCIATE REFORMED SYNOD OF THE SOUTH.—Rev. W. L. Pressly, D.D., Due West, South Carolina, *Secretary.*

Missionaries.

MEXICO.

Rev. Neill E. Pressly and w., ... Tampico.
,, J. S. A. Hunter and w., ... ,,

HOME AND FOREIGN MISSIONARY SOCIETY OF THE WELSH CALVINISTIC METHODISTS OF THE UNITED STATES OF AMERICA.—Rev. Thomas E. Davies, Pittsburgh, Pa., *Secretary and General Agent.*

AUSTRALIA.

COMMITTEE OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF VICTORIA ON FOREIGN MISSIONS.—Rev. Andrew Hardie, Richmond, Victoria, and Rev. M. Macdonald, Toorak, Victoria, *Joint-Conveners.*

Missionaries.

NEW HEBRIDES.

Rev. John G. Paton, D.D., ... Aniwa.
,, D. Macdonald, ... Efate.
,, T. W. Leggatt, ... Malekula.
,, W. Morton, ... ,,
,, A. H. Macdonald, ... ,,

ABORIGINES OF AUSTRALIA.

Rev. F. A. Hagenauer, ... Ramah Tuck, Gippsland.

CHINESE IN VICTORIA.
James Chue and five Catechists.

COMMITTEE OF THE PRESBYTERIAN CHURCH, NEW SOUTH WALES, ON MISSIONS TO THE HEATHEN.—Rev. James Cosh, M.A., Sydney, New South Wales, *Convener.*

Missionaries.

NEW HEBRIDES.

Rev. J. D. Landells, ... Malo.

CHINESE IN NEW SOUTH WALES.
Several Agents.

COMMITTEE OF THE PRESBYTERIAN CHURCH, TASMANIA, ON FOREIGN MISSIONS.—Rev. R. MacLaren Webster, Hobart Town, Tasmania, *Convener.*

Missionary.

Rev. R. M. Fraser, ... Epi.

COMMITTEE OF THE PRESBYTERIAN CHURCH OF QUEENSLAND ON MISSIONS TO THE HEATHEN.—Rev. J. F. M'Swaine, Brisbane, Queensland, *Convener.*

Missionaries.

COMMITTEE OF THE PRESBYTERIAN CHURCH OF SOUTH AUSTRALIA ON FOREIGN MISSIONS.—Rev. James Lyall, Adelaide, South Australia, *Convener.*

Missionary.

NEW HEBRIDES.

Rev. Wm. Gray, ... Tanna.

COMMITTEE OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA ON FOREIGN MISSIONS.—Rev. J. Mackay, Grafton, *Convener.*

NEW ZEALAND.

COMMITTEE OF THE PRESBYTERIAN CHURCH OF OTAGO AND SOUTHLAND ON MISSIONS.—Rev. W. W. Bannerman, Clutha, *Convener.*

Missionaries.

NEW HEBRIDES.

Rev. Peter Milne, ... Nguna.
,, Oscar Michelsen, ... Tangoa.

CHINESE IN OTAGO.

Rev. Wm. Dow, ... Lawrence.
Kwook War Shang, ... Round Hill.

COMMITTEE OF THE PRESBYTERIAN CHURCH OF NEW ZEALAND ON FOREIGN MISSIONS.—Rev. James Treadwell, Wanganui, Wellington, New Zealand, *Convener.*

Missionaries.

NEW HEBRIDES.

Rev. Wm. Watt, ... Tanna.
,, Charles Murray, ... Ambrym.

MAORIES ON THE ISLANDS.

Mr. Honore, ...
,, Wilson, ...

(*E*) WOMEN'S MISSIONARY SOCIETIES.

WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE FREE CHURCHES OF SWITZERLAND.

President—Madame E. Renevier, Haute Combe, Lausanne.

LA SOCIÉTÉ AUXILIAIRE DES DAMES DE PARIS, A LA SOCIÉTÉ DES MISSIONS EVANGÉLIQUES, A LA MAISON DES MISSIONS EVANGÉLIQUES, 102 Boulevard Arago, Paris.

WOMEN'S ASSOCIATION OF THE PRESBYTERIAN CHURCH OF ENGLAND.

President—Mrs. H. M. Matheson, Heathlands, Hampstead, London.
Secretary—Mrs. M. J. Stevenson, 58 Ladbrooke Grove, London.
Treasurer—Mrs. W. D. Anderson, The Ferns, Frognal, Hampstead, London.

Is composed of 9 Presbyterian auxiliaries and 115 Congregational Societies.
Supports 13 Missionaries, 12 Bible-readers and Mission Teachers, 5 Day Schools, 4 Boarding Schools.
Raised for Missionary purposes during year 1886-7, £2,356, 9s. 10d.

FEMALE ASSOCIATION FOR PROMOTING CHRISTIANITY AMONG THE WOMEN OF THE EAST, in connection with the Foreign Mission of the Presbyterian Church in Ireland.

Secretaries—Mrs. Park, Fort-William Park, Belfast; Mrs. John C. Steen, Belfast.

Is composed of 96 Branch Associations.
Supports 2 Medical Missionaries and 4 others, and 46 Bible-women or Mission Teachers.
Raised for Missionary purposes during year 1886-7, £2363.

CHURCH OF SCOTLAND LADIES' ASSOCIATION FOR FOREIGN MISSIONS, including Zenana Work.

Secretary—Miss Reid, 22 Queen Street, Edinburgh.

Is composed of 38 Presbyterial Auxiliaries.
Supports 12 European Lady Missionaries, 15 Eurasian Missionaries, 107 Native Teachers and Bible-women, 33 Schools, 1 Dispensary.
Raised for missionary purposes during year 1886-7—

From Scottish sources, ...	£5,287 19 8
From Indian sources, ...	1,069 11 9
Total, ...	£6,357 11 5

LADIES' CONTINENTAL ASSOCIATION, in correspondence with the Free Church.

Secretary—Rev. George Laing, 17 Buckingham Terrace, Edinburgh.
Treasurer—Mrs. W. Candlish, 27 Drumsheugh Gardens, Edinburgh.

ASSOCIATION FOR THE RELIGIOUS IMPROVEMENT OF THE REMOTE HIGHLANDS AND ISLANDS, in connection with the Free Church of Scotland. Organised 1851.

President—Lady Emma M'Neill.
Vice-Presidents—Lady Christian Maule; Miss Abernethy, 7 Doune Terrace.
Secretaries—Miss Rainy, 25 George Square, Edinburgh; Miss Mackenzie, 3 Learmonth Terrace, Edinburgh.
Treasurer—Mrs. William Wood, 4 Oxford Terrace, Edinburgh.

Supports 76 Teachers, who are students in Divinity, who conduct prayer-meetings, etc., besides teaching Day Schools and Sabbath Schools, and also Female Teachers for industrial training in 39 Day Schools, 36 Sewing Schools.
Contributed during 1886-7, £1,660.

LADIES' SOCIETY OF THE FREE CHURCH OF SCOTLAND FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA. Organised 1837.

Presidents—Edinburgh: Col. A. G. Young. Glasgow: Mrs. Douglas.
Secretary—Rev. William Stevenson, M.A.
Treasurer—Dr. John Pringle, 27 Rutland Square, Edinburgh.
Office—Free Church Offices, Edinburgh.

Consists of 75 Presbyterial Societies or Associations.

Supports in India 140 Christian Agents (18 European, 7 Eurasian, and 115 Native); in Africa, 14 European and 37 Native Agents; 60 Day Schools; 6 Boarding Schools.

Contributed during 1886-7, £7,067, 17s. 11d.

ZENANA MISSION OF THE UNITED PRESBYTERIAN CHURCH, SCOTLAND. Organised 1881.

President—Duncan M'Laren, Esq., Edinburgh.
Secretary—Rev. James Buchanan (Foreign Mission Secretary), College Buildings, Castle Terrace, Edinburgh.
Treasurer—John Slight, Esq.

Consists of 32 Presbyterial Societies or Associations, 226 Auxiliary Societies—282 Congregations subscribing.

Supports 24 Missionaries, 48 Bible-women, Teachers and Scripture Readers, 14 Day Schools, 3 Boarding Schools, located in India, China, Old Calabar, and Kaffraria.

Zenana Quarterly Record, circulation 10,000 copies.

Contributed during 1886-7, £4,535, 9s. 8d.

LADIES' SOCIETY IN CONNECTION WITH THE UNITED PRESBYTERIAN CHURCH FOR PROMOTING FEMALE EDUCATION IN KAFFRARIA.

President—Mrs. J. H. Young, 5 Great Western Terrace, Glasgow.
Secretaries—Mrs. Middleton, Polmont Park, Polmont; Mrs. Bradock, 5 Thornville Terrace, Glasgow.
Treasurer—Mrs. W. G. Lindsay, 14 Burnbank Terrace, Glasgow.

Consists of 1 Presbyterial Society, 3 Auxiliary Societies, 1,098 Subscribers.

Supports 1 Head Teacher, 1 European Assistant, 2 Native Assistants, with Boarding and Day Scholars.

Contributed during 1886-7, £338.

WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, United States of America. Organised 1870.

President—W. E. Schenk.
Secretary—Miss S. W. Du Bois.
Office—1334 Chestnut Street, Philadelphia.

Is composed of 60 Presbyterial Societies, 1297 Auxiliary Societies, 1345 Mission Boards.

Supports 124 Missionaries, 108 Bible-readers and Mission Teachers, 129 Day Schools, 24 Boarding Schools.

Circulates monthly, 16,000 copies of *Women's Work and our Mission Field*, and 22,000 copies of *Children's Work for Children*.

Women's Work, etc., a monthly magazine published at 53 Fifth Avenue, New York, 60 cents a year, is the organ of the five Foreign Missionary Societies of the Presbyterian Church.

Children's Work, etc., also a monthly, published at 1334 Chestnut Street, Philadelphia, 35 cents a year, is the organ of all the Women's Boards and Societies of the Church.

Raised for Missionary purposes during 1886-7, $134,519, 30.

WOMEN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, United States of America. Organised 1870.

President—Office vacant.
1st Cor. Secretary—Miss H. W. Hubbard.
Office—20 North Washington Square, New York, City.

Is composed of—25 Presbyterial Societies, 483 Women's Societies, 97 Young People's Societies, 244 Mission Bands and Sabbath Schools.

Supports 44 Missionaries, 18 Bible-readers, 12 Mission Teachers, 40 Day Schools, 9 Boarding Schools.

Raised for Missionary purposes during 1886-7, $50,136, 92.

WOMEN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTH WEST, in connection with the Presbyterian Church, United States of America. Organised 1871.

President—Mrs. D. Douglass.
Recording Secretary—Mrs. W. B. Jacobs, 48 M'Cormick Block, Chicago.

Is composed of 60 Presbyterial Societies, 947 Auxiliary Societies, 582 Mission Bands.

Supports 61 Missionaries, 38 Bible-readers and Mission Teachers, 109 Day Schools, 7 Boarding Schools, 10 Boarding Schools, partially supported.

Raised for Missionary purposes during 1886-7, $67,757, 48.

WOMEN'S PRESBYTERIAL FOREIGN MISSIONARY SOCIETY OF NORTHERN NEW YORK, in connection with the Presbyterian Church, United States of America. Organised 1872.

President—Mrs. H. B. Nason, 10 Washington Place, Troy.
Secretary—Mrs. J. D. Paxton, Schenectady, New York.

Is composed of 4 Presbyteries, but does not work Presbyterially, 103 Auxiliary Societies, 113 Mission Bands.

Supports 7 Missionaries, 13 Bible-readers and Mission Teachers, 3 Day Schools.

Raised for Missionary purposes during 1886-7, $11,697, 75.

WOMEN'S BOARD OF MISSIONS OF THE SOUTH WEST, in connection with the Presbyterian Church, United States of America. Organised in 1877.

President—Mrs. James H. Brookes, St. Louis, Mo.
Secretary—Miss A. H. Fenby, 3116 Lucas Av., St. Louis, Mo.

Is composed of 16 Presbyterial Societies, 220 Auxiliaries, 120 Mission Bands.

Supports 19 Missionaries or Ministers, 1 Boarding School at Teheran, Persia.

Raised for Missionary purposes during year 1886-7, $12,651, 04.

OCCIDENTAL BOARD OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH OF THE PACIFIC COAST. Organised 1872.

President—Mrs. P. D. Browne.
Secretary—Mrs. J. Chown, 933 Sacramento St., San Francisco, Cal.

Is composed of 6 Presbyterial Societies, 63 Auxiliary Societies, 74 Mission Bands.

Supports 6 to 8 Missionaries, 3 Teachers, 1 Bible-reader and Mission Teacher, 1 Day School, 1 Boarding School, 3 Evening Schools, 1 house-to-house visitor.

Raised for Missionary purposes during year 1887-8, $10,700, 40.

WOMEN'S BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA. Organised 1874.

President—Mrs. Jonathan Sturges.
Secretary—
Office—26 Reade Street, New York City.

Is composed of 27 Presbyterial or Classical Societies, 217 Auxiliary Societies.

Supports 11 Missionaries, 11 Bible-readers and Mission Teachers, 5 Boarding Schools.

Circulates 1200 copies of *The Mission Gleaner* (bi-monthly).

Raised for Missionary purposes during 1886-7, $17,340, 87.

WOMEN'S MISSIONARY SOCIETIES OF THE REFORMED CHURCH IN THE UNITED STATES.

GENERAL SYNOD.—Mrs. A. K. Zartman, Goshen, Indiana, and Mrs. E. D. Wettach, Anselma, Pa., Secretaries.

OHIO SYNOD.—Miss J. Heckerman, Tiffin, Ohio, and Mrs. L. B. C. Lahr, Canal Winchester, Ohio, Secretaries.

PITTSBURGH SYNOD.—Mrs. P. Keil, 945 Penn Av., Pittsburgh, Pa., and Miss Ida Pool, Mount Pleasant, Pa., Secretaries.

MIAMI CLASSIS.—Mrs. G. G. Prugh, Dayton, Ohio, and Mrs. J. H. Grove, Miamisburg, Ohio, Secretaries.

There are eight Particular Synods of the Reformed Church in the United States, forming together its General Synod, but each of these possesses its independent Women's Missionary Society.

WOMEN'S BOARD OF MISSIONS OF THE UNITED PRESBYTERIAN CHURCH IN NORTH AMERICA. Organised 1884.

President—Mrs. E. J. Macpherson, Swissvale, Pa.
Secretary for Foreign Work—Mrs. J. B. Herron, 188 Sandusky Street, Allegheny, Pa.
,, *Home* ,, Mrs. H. C. Campbell, 187 Sandusky Street, Allegheny, Pa.
,, *Freedmen* ,, Dr. Jane C. Vincent, E. Diamond Street, Allegheny, Pa.

Is composed of 41 Presbyterial Societies, 552 Auxiliary.
Circulate over 3000 copies of *The Woman's Missionary Magazine* (Monthly).
Raised for Missions, 1886, $46,395.

WOMEN'S BOARD OF FOREIGN MISSIONS OF THE CUMBERLAND PRESBYTERIAN CHURCH. Organised 1880.

President—Mrs. R. B. Ruston, Evansville, Ind.
Cor. Secretary—Mrs. J. C. M'Clurkin.
For. ,, Miss A. L. Forsyth.

Is composed of 45 Presbyterial Societies, 750 Auxiliary Societies, 130 Mission Bands.
Supports 5 Missionaries, 2 Day and Boarding Schools.
Circulates monthly 2000 copies of *Missionary Record.*
Raised for Missionary purposes during 1886-7, $6,789, 02.

WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH IN CANADA (Eastern Division).

President—Mrs. R. F. Burns, Halifax.
Secretary—Miss Fairbanks, ,,
Treasurer—Mrs. S. Waddell, ,,

Is composed of 4 Presbyterial Societies, 77 Auxiliary Societies, 13 Mission Bands.
Supports 4 Bible-readers and Mission Teachers.
Contributed for Mission purposes during 1886-7, $3,570, 76.

WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH IN CANADA (Western Division). Organised 1876.

President—Mrs. Thomas Ewart, Toronto.
Secretary—Mrs. H. Campbell, 194 Richmond Street, West, Toronto.
Treasurer—Mrs. Maclennan, 10 Murray Street, Toronto.

Is composed of 18 Presbyterial Societies, 251 Auxiliary Societies, 76 Mission Bands.
Supports 4 Missionaries, 2 Medical Missionaries, 12 Bible-readers and Mission Teachers, 15 Day Schools, 1 Boarding School.
Contributed for Mission purposes during 1886-7, $18,581.

Summary of Contributions reported by Women's Foreign Missionary Societies.

(*Dollars reduced to pounds sterling at the rate of* $4,84=£1.)

Women's Association—English Presbyterian Church,	£2,356
Do. Irish Presbyterian Church,	2,363
Do. Established Church of Scotland,	6,357
Education of Jewish Females—Established Church of Scotland,	
Do. Women in India and South Africa—Free Church of Scotland,	7,067
Zenana Mission—United Presbyterian Church, Scotland,	4,535
Females, Kaffraria—United Presbyterian Church, Scotland,	338
Women's Foreign Mission Society—Presbyterian Church, United States, America,	27,791
Women's Board of Foreign Missions,	10,359
Do. Presbyterian Board of the North West,	14,000
Do. Presbyterian Foreign Mission Society, Northern N.Y.,	2,417
Do. Board of Missions, South West,	2,613
Board—Reformed Church in America,	3,582
Do. do. United Presbyterian Church, North America,	5,569
Do. Foreign Missions—Cumberland Presbyterian Church,	1,403
Do. Foreign Mission Society, Canadian Church (West Division),	3,831
Do. do. do. (East Division),	737
	£93,328
Add for Societies not reporting their contributions,	6,672
Total contributed,	£100,000

III. THEIR WORKS—*continued.*

3.—PHILANTHROPIC.

(*A*) DENOMINATIONAL.

Institutions built, endowed, or supported by Presbyterians, though, in many cases, without restriction as to their use or benefit. Many of these Institutions are connected organically with some branch of the Presbyterian Church.

HOMES *or* KINDRED INSTITUTIONS.

Presbyterian Orphan Society,	Belfast.
Downer Home for Aged Ministers and their Wives,	Milwaukee, Michigan.
Home for Aged Ministers,	Perth, Amboy, New Jersey.
John C. Mercer Home for Disabled Ministers,	The Mount, Montg. Co., Pa.
Old Ladies' Home,	New York City.
Presbyterian Orphanage,	Philadelphia.
,, Home for Old Men,	,,
,, ,, Old Women,	,,
,, ,, Widows and Single Men,	,,
,, ,, Old Couples,	,,

Sunday Breakfast Association,	Philadelphia.
,, Tea ,,	,,
Presbyterian Home for Young Women,	Boston, Mass.

HOSPITALS.

Presbyterian Hospital,	New York City.
,, ,,	Chicago, Ill.
,, ,,	Philadelphia.
Eye, Ear, and Throat Presbyterian Charity Hospital,	Baltimore, Md.

LIBRARIES.

Lennox Library,	New York City.
Historical Library,	Philadelphia.
Dr. Williams' Library,	London.

LIFE INSURANCE.

Presbyterian Ministers' Fund,	Philadelphia.
Friendly Society of Dissenting Ministers,	Edinburgh.

(*B*) GENERAL.

Societies not denominationally Presbyterian or Reformed, but receiving a very large part of their support from these Churches.

Bible and Colportage Society of Ireland,	Belfast.
National Bible Society of Scotland,	Edinburgh.
Tract and Colportage Society of Scotland,	,,
Caledonian Christian Club,	London.
American Bible Society,	New York.
City Mission,	New York City.
Medical Missionary Society,	Edinburgh.
,, ,,	New York City.

IV.—THEIR LITERATURE.

(*A*) PERIODICAL.

BELGIUM.

Le Chrétien Belge,	Monthly	Brussels.

BOHEMIA.

'Hlasy ze Siona (Voices from Zion),	Fortnightly	Pardubice.
Evanjelické Listy,	Monthly	Prague.
Ceská Rodina,	,,	,,
Prítel Dítek,	,,	,,
Nedelm Skola,	,,	,,

FRANCE.

L'Ami de la Jeunesse et des Familles,	Bi-monthly	Paris.
L'Espérance,	,,	,,
La Femme,	,,	,,
La Feuille du Dimanche,	,,	,,
Le Petit Messager des Missions,	,,	,,
Bulletin de la Mission intérieure évangélique,	Monthly	,,
Journal des Missions évangéliques,	,,	Paris.
Bulletin historique et littéraire,	,,	,,
Le Christianisme au XIX. siècle,	Weekly	,,
L'Église Libre,	,,	Nice.
La Cevenole,	Bi-monthly	St. Jean du Gard.
Le Signal,	Weekly	Paris.
La Renaissance,	,,	,,
Journal du protestantisme français,	,,	,,
Témoin de la Vérité,	Bi-monthly	Alençon, Orne.
Revue théologique,	Quarterly	Montauban.
Le Huguenot,		Anduze.
L'Église Chrétienne,		St. Quentin.
Le Bulletin évangélique,		Saintes.
La Voix de la Montagne,		Viane.
Le Huguenot,		St. Felix.
Le Protestant,		Valence.
Le Protestant rochefortais,		Rochefort sur Mer.
Le Protestant béarnais,		Orthez.
Le Bulletin réforme de Batignolles,		Paris.
Le Messager évangélique,		Mout.
Le Bulletin de l'histoire du Protestantisme français,		
Le Signal du dimanche,		Versailles.
Le petit glaneur,		

GERMANY.

Reformierte Kirchenzeitung,		Elberfeld.
Berliner Monatsblatt,	Monthly	Berlin.

GREECE.

Ἐφημερὶς τῶν Παίδων,	Athens.

HUNGARY.

Protestàns egyhazi es eskolai lap (Protestant Church and School Gazette),	Weekly	Buda Pesth.
Debreczeni Protestàns lap (Debreczen Protestant Gazette),	,,	Debreczen.
Dunántuli Protestàns Közlöny (Trans-Danubian Protestant Bulletin),	Weekly	Gijor.
Protestàns Közlöny (Protestant Communicator),	,,	Kolosavar.
Vàsarnap (The Sabbath),	,,	Kecskemet.
Sarospatak Lapok (Sarospatak Gazette)	,,	Sarospatak.
Teli Ujsag (The Winter),	Pub. Weekly in winter.	Mako.
Protestàns pap (The Protestant Minister),	Bi-monthly	Koleso.
Szabad Egyhazi (Free Church),	,,	Luigos.
Gyakorlati Biblia Magyarazatok (Biblical Expositor),	,,	Mezö Tur.
Keresztyén Nepbarat (Christian People's Friend),	Monthly	Buda-Pesth.
Közlöny (The Communicator),	,,	Debreczen.
Màgyar Protestàns egyhazi es iskolai Tigyelo (Hungarian Protestant Church and School Observer),	Monthly	Kecskemet.
Nepszerii szentiras Magyaráratok (Popular Bible Explanations),	Quarterly	Arad.
Evangyeliomi tár (Evangelical Magazine),	,,	Kecskemet.

ITALY.

La Riforma Religiosa,	Weekly	Palermo.
Le Témoin (Écho des Vallées Vaudoises),	,,	Pinerolo.
La Rivista Christiana,	Monthly	Florence.
Il Bolletino della Missione Valdese,	,,	Rome.
Fra Paoli Sarpi,	,,	Venice.
Il Piccolo Messagiere,	Fortnightly	Milan.

NETHERLANDS.

Maandbericht,	Monthly	Rotterdam.
De Kerkelyke Courant,	Weekly	Amsterdam.
De Heraut (Herald),	,,	,,
De Hoop (Hope),	,,	Rotterdam.

SPAIN.

The Christian,	Weekly	Madrid.
El Amigo de la Infancia,	Semi-Monthly	,,
La Revista Cristiana,		
Il Alalaya,	Monthly	Barcelona.
Il Evangelista,	,,	,,

SWITZERLAND.

Feuille religieuse du canton de Vaud,	Bi-monthly	Lausanne, Vaud.
Revue de Théologie et de Philosophie,	Quarterly	,, ,,
Le Semeur,	Weekly	,, ,,
Messager Évangélique,	Bi-monthly	Vevey, ,,
Semaine religieuse,	Weekly	Geneva,
Chrétien Évangélique de la Suisse romande,	Monthly	Lausanne.
Bulletin Missionnaire,	Bi-Monthly	,,
Évangile et Liberté,	Weekly	,,
Missions Évangéliques au XIX. siècle,	Monthly	Neuchâtel.
Église et Patrie,	,,	,,
Journal religieux des églises indépendantes de la Suisse romande,	Weekly	,,

TURKEY.

Manadero,	Weekly	Constantinople.

UNITED KINGDOM.

ENGLAND.

Presbyterian Messenger,	Weekly	London.
The Messenger,	Monthly	,,
The Children's Messenger,	,,	,,
Our Sisters in Other Lands,	,,	,,

IRELAND.

The Witness,	Weekly	Belfast.
Missionary Herald,	Monthly	,,
Daybreak,	,,	,,
Monthly Visitor,	,,	,,
Teacher's Guide,	,,	,,
Christian Irishman,	,,	Dublin.
Christian Banner,	Monthly	Londonderry.
Presbyterian Churchman,	,,	Dublin.
Banner of the Covenant,	,,	Belfast.
Covenanter,	,,	Londonderry.

SCOTLAND.

The Scots Magazine,	Monthly	Edinburgh.
Home and Foreign Missionary Record—Church of Scotland,	,,	,,
Juvenile Missionary Record—Church of Scotland,	,,	,,

Life and Work—Church of Scotland,	Monthly	Edinburgh.
News of Female Missions—Church of Scotland,	Quarterly	,,
Sunday Talk,	Monthly	Glasgow.
Free Church Monthly and Missionary Record,	Monthly	Edinburgh.
Children's Record, Free Church,	,,	,,
Gaelic Record, Free Church,	Quarterly	,,
The Theological Review,	,,	,,
The Morning Watch,	Monthly	Greenock.
Woman's Work in India and Africa,	Quarterly	Paisley.
The Signal,	Monthly	Edinburgh.
United Presbyterian Magazine,	,,	,,
United Presbyterian Missionary Record,	,,	,,
U. P. Juvenile Missionary Record,	,,	,,
Original Secession Magazine,	Bi-monthly	Perth.
The Reformed Presbyterian Witness,	,,	Paisley.

WALES.

Y Traethodydd (The Essayist),	Quarterly	Holywell.
Y Drysorfa (The Treasury),	Monthly	,,
Trysorfa y Plant (The Children's Treasury),	,,	,,
Y Llusern,	,,	Carnarvon.
Y Cronicl,	,,	Dolgelly.
Y Golenad,	Weekly	,,
Monthly Tidings,	Monthly	Newport.

ASIA.

SYRIA.

Nesheret Usbueeyet,	Weekly	Beirut.
Cowcab-es-Subah,	Monthly	,,

INDIA.

Sutyadai,	Monthly	Gujarat.
Nur-Afshan (Light Scatters),	Weekly	Lodiana.
Christian Treasury,	Monthly	Jumna.
Mahzan-i-Masihi,	,,	
Másik Patrika,	,,	Darjeeling.

CHINA.

Taiwanfoo Church News,	Monthly	Taiwanfoo.
Swatow Church News,		Swatow.
Child's Paper,	,,	Shanghai.
Illustrated News,	,,	Ningpo.
Work in China,	,,	Shanghai.

JAPAN.

The Christian,	Weekly	Tokio.
Glad Tidings,	Monthly	Yokohama.

AFRICA.

KAFFRARIA.

Christian Express,	Monthly	Lovedale.
Quarterly Missionary Paper,	Quarterly	,,
Children's Bi-monthly,	Bi-monthly	,,
Kaffir Newspaper,	,,	,,

BASUTO-LAND.

Leselynyana (La petite lumière),	Monthly	Lessouto.

CAPE COLONY.

De Kerkbode,	Weekly	Cape Town.
De Wabher,	Monthly	Stellenbosch.
De Kindervriend,	,,	Robertson.
De Zendingbode,	,,	Wellington.
De Maandbode,	,,	Burghersdorp.

ORANGE FREE STATE.

De Fakkel,	Bi-monthly	Bloemfontein.

NATAL.

Natal Presbyterian Record,	Quarterly	Pietermaritzburg.

NORTH AMERICA.

CANADA.

Halifax Witness,	Weekly	Halifax, Nova Scotia
Monthly Record of the Church of Scotland in the Maritime Provinces,	Monthly	,,
Maritime Presbyterian,	,,	New Glasgow, New Brunswick.
Children's Record,	,,	New Glasgow, New Brunswick.
Presbyterian Record,	,,	Montreal, Ontario.
Canada Presbyterian,	Weekly	Toronto, ,,
Presbyterian Review,	,,	,, ,,

UNITED STATES.

El Anciano,	Semi-Monthly	Alamosa, Col.
Presbyterian,	Weekly	Atlanta, Geo.
Presbyterian Observer,	,,	Baltimore, Md.
Psalm Singer,	Monthly	Birmingham, Iowa.
The Cumberland Presbyterian Moderator,	Weekly	Bowling Green, Ky
Presbyterian Quarterly,	Quarterly	Chester, S. Carolina.
Interior,	,,	Chicago, Ill.
Herald and Presbyter,	,,	Cincinnati, O.
Reformirte Kirchenzeitung und Evangelist,	Weekly	Cleveland, O.

Der Lämmerhirte,	Monthly	Cleveland, O.
Die Abendlust,	,,	,, ,,
Our Monthly,	,,	Clinton, S.C.
Christian Evangelist,	,,	Christianburg, Va.
Southern Presbyterian,	Weekly	Columbia, S.C.
Southern Presbyterian Review,	Quarterly	,, ,,
Texas Observer,	Weekly	Dallas, Texas.
Christian World,	,,	Dayton, Ohio.
The Instructor,	Quarterly	,, ,,
Leaves of Light,	Semi-Monthly	,, ,,
Golden Words,	,,	,, ,,
Little Pearls,	Weekly	,, ,,
Earnest Worker,	Monthly	Denver, Col.
Associate Reformed Presbyterian,	Weekly	Due West, S.C.
Der Presbyterianer,	Semi-Monthly	Dubuque, Iowa.
Presbyterian,	Quarterly	Fredonia, N.Y.
De Hope,	Weekly	Holland, Mich.
De Wachter,	,,	,, ,,
National Presbyterian,	,,	Indianopolis, Ind.
Church at Work,	,,	,, ,,
Scholar's Monthly,	Monthly	,, ,,
Missionary Sentinel and Herald,	,,	Lancaster, Pa.
College Student,	,,	,, ,,
Cumberland Presbyterian Review,	Quarterly	Lebanon, Tenn.
Christian Observer and Christian Commonwealth,	Weekly	Louisville, Ky.
Pioneer Presbyterian,	,,	Marinette, Wisconsin.
Presbyterian Herald,	,,	Memphis, Tenn.
Texas Observer,	,,	Mexia, Texas.
North Western Presbyterian,	,,	Minneapolis, Minn.
Cumberland Presbyterian,	,,	Nashville, Tenn.
Rays of Light,	Quarterly,	,, ,,
Sunday School Comments,	,,	,, ,,
,, ,, Gem,	Semi-Monthly	,, ,,
Our Lambs,	Weekly	,, ,,
Watchman,	Monthly	Nebraska City, Neb.
Deutscher Evangelist,	Semi-Monthly	Newark, N. J.
South Western Presbyterian,	Weekly	New Orleans, La.
The Holead,	Monthly	New Wilmington, Pa.
Banner of Truth,	Monthly	New York City, N.Y.
Evangelist,	Weekly	,, ,,
Christian Intelligencer,	,,	,, ,,
Observer,	,,	,, ,,
Christian Nation,	,,	,, ,,
Sower and Gospelfield,	Monthly	,, ,,
Presbyterian Review,	Quarterly	,, ,,
Our Missionary Field,	Monthly	,, ,,
Herald of Mission News,	,,	,, ,,
Mission Gleaner	Bi-monthly	,, ,,
Midland,	Weekly	Omaha, Neb.
Reformed Presbyterian Advocate,	Monthly	Philadelphia, Pa.
Our Banner,	,,	,, ,,
Associate Presbyterian,	,,	,, ,,
Christian Instructor,	Weekly	,, ,,
Christian Statesman,	,,	,, ,,
Reformed Church Messenger,	,,	,, ,,
Guardian,	Monthly	,, ,,
Presbyterian,	Weekly	,, ,,
Presbyterian Journal,	,,	,, ,,
Presbyterian Monthly Record,	,,	,, ,,
Scholar's Quarterly,	Quarterly	,, ,,

Westminster Teacher	Monthly	Philadelphia, Pa.
Westminster Quarterly,	Quarterly	,, ,,
Sabbath School Visitor,	Semi-Monthly	,, ,,
Sunbeam,	Weekly	,, ,,
Forward,	Monthly	,, ,,
The Church at Home and Abroad,	,,	,, ,,
Sunday School Treasury,	Semi-Monthly	,, ,,
Sunshine,	Weekly	,, ,,
Women's Work for Women,	Monthly	,, ,,
Children's Work for Children,	,,	,, ,,
Reformed Church Review,	Quarterly	,, ,,
Presbyterian Banner,	Weekly	Pittsburg, Pa.
United Presbyterian,	,,	,, ,,
Y Wasg,	,,	,, ,,
Reformed Presbyterian and Covenanter,	Monthly	,, ,,
Bible Teacher,	,,	,, ,,
Evangelical Repository,	,,	,, ,,
Young Christian,	Semi-Monthly	,, ,,
Youth's Evangelist,	,,	,, ,,
Olive Plants,	Weekly	,, ,,
Zenana Worker,	Semi-Monthly	Plumville, ,,
Der Reformirte Hausfreund	Semi-Weekly	Reading, ,,
Central Presbyterian,	Weekly	Richmond, Va.
Children's Friend,	Semi-Monthly	,, ,,
The Missionary,	Monthly	,, ,,
Earnest Worker,	,,	,, ,,
Texas Presbyterian,	Weekly	Rockdale, Texas.
Earnest Worker,	Monthly	Salt Lake City, Utah.
Occident,	,,	San Francisco, Col.
Der Kinderfreund,	,,	,, ,,
Der Missionar,	,,	Sheboygan, Wisconsin.
Mid-Continent,	Weekly	St. Louis, Mo.
Observer,	,,	,, ,,
Missionary Record,	Monthly	,, ,,
Presbyterian,	Weekly	,, ,,
Midland,	Monthly	,, ,,
Heidelberg Monthly Journal,	,,	Tiffin, Ohio.
New England Presbyterian,	,,	South Framlingham, Mass.
Psalm Singer,	,,	Troy, S. Car.
Y Cyfaill (The Friend),	,,	Utica, N.Y.
Y Drych (The Mirror),	Weekly	Utica, N.Y.
North Carolina Presbyterian,	,,	Wilmington, N. Car.
Africo-American Presbyterian,	Semi-Monthly	,, ,,
Woman's Missionary Magazine,	Monthly	Xenia, Ohio.

SOUTH AMERICA.

MEXICO.

El Faro,	Weekly	Mexico City.

CHILI.

El Heraldo,	Semi-Monthly	Santiago.
The Record,	,,	Valparaiso.
El Republicano,	,,	,,

SURINAM.

The Christian Family Friend,	Monthly	Paramaribo.

BRAZIL.

Imprensa Evangelica,	Semi-Monthly	Rio Janeiro.
Missionario Juvenil,	,,	S. Paolo.
Revista das Missoes Nacionaes,	,,	Campanha.
Brazilian Missions,	Monthly	Sao Paolo.
Pulpito Evangelico,	...	Campinas.

JAMAICA.

Witness,	Monthly	Kingston.

AUSTRALIA.

Presbyterian and Australian Witness,	Weekly	Sydney, New South Wales.
Messenger for the Children,	Monthly	,, ,,
Messenger and Missionary Record,	,,	Melbourne, Victoria.
Presbyterian Monthly Magazine,	,,	,, ,,

TASMANIA.

Monthly Messenger,	Monthly	Hobart Town.

NEW ZEALAND.

The New Zealand Presbyterian,	Monthly	Dunedin.
New Zealand Missionary Record,	,,	,,
Christian Record,	,,	,,

(*B*) PERMANENT.

History.

History of the Church of Scotland,	Rankin,	Edinburgh,	1888.
History of the Presbyterian Church in England,	Drysdale,	London,	1888.
Presbyterian Church in Canada,	Gregg,	Toronto,	1885.
Manual of the United Presbyterian Church of North America,	Scouller,	Pittsburgh, U.S.,	1888.
History of Cumberland Presbyterian Ch.,	Macdonald,	Nashville, U.S.,	1888.
Historic Manual of Reformed Church in the United States,	Dubbs,	Lancaster, U.S.,	1888.
Reformed Church in the Netherlands,	Hansen,	New York,	1884.
Origin of Reformed Ch. in Germany,	Good,	Reading, U.S.,	1887.
American Presbyterianism,	Briggs,	New York,	1885.
History of Presbyterian Ch. in U.S.A.,	Roberts,	Philadelphia,	1888.
History of St. Gabriel's Ch., Montreal,	Campbell,	Montreal,	1887.
History of the Reformed Presbyterian Church in America,	Glasgow,	Baltimore,	1888.

History of the Huguenot Emigration to America,	Baird,	New York,	1884.
Story of the Otago Settlement,	Ross,	Dunedin, N.Z.,	1887.
Annals of Original Secession Church,	Scott,	Edinburgh,	1886.
Treasury of the Scottish Covenant,	Johnston,	,,	1886.
The People's History of Presbyterianism in all ages,	Kerr,	Richmond, Va.,	1888.
The Days of MacKemie,		Philadelphia,	1885.
Annals of the Disruption,		Edinburgh,	1884.
History of the Irish Presbyterian Ch.,	Hamilton,	,,	1886.
Catechisms of the Second Reformation,	Mitchell,	London,	1887.

NOTE.—In the Historical Library, Philadelphia, there exists a priceless collection of Historical Literature connected with the different Presbyterian and Reformed Churches in the United States.

Biography.

John à Lasco,	Dalton,	London,	1886.
Rev. Walter Inglis,	Cochrane,	Toronto,	1887.
Hon. Ion Keith-Falconer,	Sinker,	Cambridge,	1888.
John Colville, yr.,	Leys,	Edinburgh,	1888.
St. Augustine, Melanchthon, Neander,	Schaff,	London,	1886.
David Maclagan,	Walker,	,,	1884.

Theological Literature.

Inspiration,	Watts,	London,	1884.
Reign of Causality,	,,	Edinburgh,	1887.
Can the Old Faith live with the New?	Matheson,	Edinburgh,	1886.
Moments on the Mount,	,,	London,	1884.
System of Theology in the Shorter Catechism,	Hodge,	New York,	1888.
System of Christian Theology,	H. B. Smith,	,,	1884.
Theism and Evolution,	J. S. Van Dyke,	,,	1886.
Mosaic Origin of Pentateuchal Codes,	Vos,	,,	1886.
Anti-Theistic Theories,	Flint,	Edinburgh,	1885.
Theism,	,,	,,	1886.
The Old Testament Vindicated,	Chambers,	New York,	1886.
Companion to Revised Old Testament,	,,	,,	1885.
The Psalms in History and Biography,	Ker,	Edinburgh,	1886.
Lectures on Preaching,	,,	London,	1887.
The Believer's Privilege and other Sermons,	Jeffrey,	Edinburgh,	1888.
Is there Salvation after Death?	Morris,	New York,	1885.
Messianic Prophecies,	Briggs,	,,	1887.
In Defence of the Faith,	Oliver,	Edinburgh,	1888.
Theology and Theologians of Scotland,	Walker,	,,	1887.
Doctrine of the Church,	Bannerman,	,,	1887.
Kingdom of God,	Candlish,	,,	1884.
The Hebrew Feasts,	Green,	New York,	1885.
Come Ye Apart,	Miller,	,,	1887.
Children for Christ,	Murray,	London,	1886.
Abide in Christ,	,,	,,	1886.
Word Studies in the New Testament,	Vincent,	,,	1886.
The Patriarchal Times,	Whitelaw,	,,	1887.
National Law and Gospel Teaching,	Morris,	New York,	1887.
Expositor's Bible, 1 and 2 Samuel,	Blaikie,	London,	1888.
Preachers of Scotland,	,,	,,	1888.

Missions.

Reminiscences of Missionary Work,	Parker,	Edinburgh,	1886.
Short History of Christian Missions,	Smith,	,,	1884.
Dawn of the Modern Mission,	Stevenson,	,,	1887.
Siam and Laos,		Philadelphia,	1884.
Siam,	Cort,	New York,	1886.
Mexico, Past and Present,	Johnson,	Philadelphia,	1887.
Historical Sketch of Missions of the Presbyterian Church, U.S.A.,		Philadelphia,	1886.
India Missions of the Presbyterian Church, U.S.A.,		Allahabad,	1886.
Our Indian Mission,	Gordon,	Philadelphia,	1886.
Crisis of Missions,	Pierson,	New York,	1887.
Life of Mrs. Clara G. Schauffler,		,,	1887.
,, Wm. G. Schauffler, D.D., LL.D.,		,,	1887.
,, Wm. Goodell, D.D.,		,,	1887.
,, Titus Coan,		,,	1887.
,, Adoniram Judson,		,,	1887.
,, H. G. D. Dwight, D.D.,		,,	1887.
,, Wm. and Gavin Martin,		Edinburgh,	1886.
Moral Condition of the Heathen,	Williams,	New York,	1888.
Life in Alaska,		Philadelphia,	1884.
Corea,		,,	1885.
Outlines of Protestant Missions,	Robson,	Edinburgh,	1885.
The Dragon, Image, and Demon (China Mission),	Dubose,	New York,	1887.
A Century of Christian Progress,	Johnston,	London,	1888.
Eminent Workers,	Murray,	,,	1888.
Tropical Africa,	Drummond,	,,	1888.

Philosophy.

Psychology, the Cognitive Powers,	M'Cosh,	New York,	1886.
Religious Aspect of Evolution,	,,	,,	1887.
The Ancient World and Christianity,	De Pressensé,	,,	1887.
Mental Science,	Hamilton,	,,	1885.

No. 2.

General Presbyterian Council.

REPORT

OF

European Section of the Executive Commission.

KEEPING in view the purposes for which the Executive Commission was appointed, as detailed in "Proceedings" of Belfast Council (p. 528), the European Section reports as follows :—

1. *Carrying out Decisions of Council.*—The chief matter remitted to the Commission under this head was to return answers to all the friendly letters printed in the Appendix to the volume of "Proceedings." This was accordingly done by the European Section.

2. *Publication of "Proceedings."*—Having been instructed to superintend this publication of the "Proceedings," this Section would have taken the necessary steps for that purpose, but as the Belfast Local Committee had already made the necessary arrangements, the Section was glad to leave the matter in their hands. Under the editorship of Dr. Mathews, a handsome volume was issued, containing the Proceedings of the Council, with relative documents. The Commission regret that the sale of the volume has not come up to expectations, but doubtless many friends will be desirous to procure a copy at the London meeting.

3. *Communications with Churches.*—The first written communication of the Section with the European and Colonial Churches was made with the view of ascertaining whether it was deemed desirable to form separate branches of the Executive Commission for the Continent and the Colonies respectively; but the reply was that in consequence of the great distances no practical good could arise from such a step. The Section communicated to all the Churches the willingness of the Executive to do anything within its power that might be considered desirable for strengthening the position of the Alliance in the several Churches, or increasing its influence for good.

The Section resolved to communicate by letter with the following Churches in connection with the events specified, and remitted to the Committee on Work in the European Continent to conduct the correspondence.

(*a.*) To the President of the *Commission Permanente* of the *Synode officieux* of the Reformed Church of France, and the President of the Synod of the Free Church of France, in connection with the Bi-centenary of the Revocation of the Edict of Nantes, which event took place 18th October 1685, expressing their profound sympathy with their French brethren on account of the irreparable evils inflicted on the Protestant cause by the revolting injustice and cruelty then perpetrated, their admiration of the spirit in which the French Reformed bore their trials, their gratitude to God for having preserved their Church from destruction, and their earnest desire and prayer for the prosperity, enlargement, and increased influence for good, both of the Reformed Church and the Free Church of France.

(*b.*) To the Moderator of the Table of the Waldensian Church, and the representatives of the Free Church of Italy, expressing the satisfaction with which they have heard of the proposal for union and co-operation in the evangelisation of the Peninsula, and their prayer that the proposal may be soon carried into effect, and may result in great good to the country whose spiritual welfare is so dear to them all.

(*c.*) To Rev. Dr. Brandes, as representing the Conference of Reformed Churches in Germany, to be held at Elberfeld on the last week of August, expressing their brotherly interest in these Churches, whose past services and attainments can never be forgotten, their sense of the manifold discouragements to which they have been recently subjected, the pleasure with which they look forward to seeing them represented at next meeting of Council, and their earnest prayer that the steps to be taken at the Elberfeld Conference may issue in greater outward prosperity and larger inward blessing to all.

(*d.*) To the representatives of the various Churches in the Australian Colonies now conducting negotiations with a view to a federal union, expressing the brotherly regard of the Commission, and their deep interest and best wishes in connection with that movement.

(*e.*) To the Synod of the Missionary Church of Belgium, to meet at Charleroi on first week of August, expressing deep interest in their work, and likewise conveying the expression of their sympathy in connection with the lamented death of M. Léonard Anet, who was a member of the Councils at Edinburgh and Philadelphia; who, for his high and consistent character, and life-long devotion to the interests of the Gospel in the kingdom of Belgium, was held by all the Churches in the highest esteem, and whose memory deserves to be cherished with grateful regard.

The Report of the Committee on Work in the European Continent will bring out what has been done in connection with the Bohemia Commemoration Fund.

4. *Deputations.*—The Rev. Dr. Mathews, of Quebec, and the Rev. Dr. Good, of Philadelphia, were present unofficially at a meeting of delegates from Reformed Churches of Germany, held at

Marburg in Hesse, in August 1884. By appointment of the Section, Principal Cairns attended an adjourned meeting of the Conference at Elberfeld in August 1885, and again at Detmold in August 1887. Principal Cairns reported most favourably of both Conferences, and said that an earnest desire was expressed by some of the ministers and elders for connection with the Alliance. There was a difficulty in consequence of the Conference not being a Church, whereas the Alliance is an Alliance of Churches; but it was agreed to recommend very cordially to the London Council that representatives of this Conference or Reformed Bund of Germany, on coming to London, should be recognised as Associates.

Dr. Selkirk Scott and Dr. Murray Mitchell were asked to represent the Section at the Synod of the Waldensian Church in 1885. Professor Blaikie was appointed to attend the meeting of the Jubilee Synod of the Missionary Christian Church of Belgium at Brussels in July 1887. The Section would have been glad to appoint deputations to other Churches, but were not in circumstances to do so. The presence of representatives of the Alliance at such meetings seems always to produce an encouraging and stimulating effect. All the deputations named were conducted without cost to the Section.

The Section have great pleasure also in acknowledging the kind service of one of their number, the Rev. Dr. Marshall Lang, during his late visit to Melbourne, as interim minister of the Scots Church there. Before he left this country, as there was no opportunity of calling a meeting of the Section, the Convener and Secretary took it upon them to furnish him with a letter addressed to the friends of the Presbyterian Alliance in the Colony, informing them of the great interest of Dr. Lang in the work of the Alliance, and his valuable services towards it, and hoping he might have some opportunity of explaining and commending its objects. Dr. Lang took occasion of a great farewell meeting to give a full and impressive account of the Alliance, as well as to convey in its name very cordial greetings to the Presbyterian Churches of Australia, thus doing the work of a deputation, though not bearing that character formally. The Section recorded its great obligations to Dr. Lang for this service.

5. *Journal.*—The Commission, embracing the European and American Sections, was authorised to issue a journal, if judged desirable, as the official record or organ of the Alliance, and to employ a portion of its income for the purpose. After much consideration, it was resolved that in the meantime the best arrangement would be to issue a quarterly paper, which should be transmitted by post to the addresses of all who had been members of one or other of the Councils, and to others whose names should be furnished by brethren connected with their several Churches. The *Quarterly Register* was begun on this footing in January 1886, and it has been issued quarterly since that time. It has been conducted by the two secretaries of the Alliance, printed at Edinburgh, and issued by post to about 2000 persons over the whole constituency

of the Alliance. The postage of so large an issue has been a considerable item, but there being no charge for editorship, and hardly any for contributions, the annual cost has not exceeded £70. The Section is of opinion that the issue of this journal has been of material service to the interests of the Alliance, serving as a bond among the various Churches during the long intervals between the meetings of Council, and communicating the main proceedings of the several Supreme Courts, and other intelligence in which all are interested. Arrangements have been made for carrying on the *Quarterly Register* on the same footing till the end of the present year. It will be for the Council to indicate what course is to be taken thereafter in connection with this matter.

6. *Secretaryship.*—The Belfast Council gave power to the Executive Commission to appoint a Secretary, who should assist the Executive in carrying on all its work. It was intended that the Secretary should give his whole time to the work of the Alliance, that he should travel much in its service, that he should visit Churches needing advice and encouragement, conduct the journal of the Alliance, and take all suitable steps for making known and carrying out the objects of the Alliance, and creating public interest in its favour. When the two Sections came to give effect to the permission thus accorded to them, it was found that there were difficulties in the way of an immediate appointment, and that it was not possible to carry on negotiations on the subject in a satisfactory way when the distance between the two Sections was so great. In these circumstances it was proposed that the interim arrangement of the Belfast Council, by which Dr. Blaikie was to act for the European Section and Dr. Mathews for the American, till a permanent arrangement should be made, should continue in force till the London meeting, and this proposal was very cordially accepted by both Sections of the Commission. These brethren have accordingly been acting for the Council since the Belfast meeting. From the want of a permanent Secretary many arrangements formerly contemplated have not received so much attention as was desirable.

7. *Aiding and Co-operating with Commiteees.*—The Secretary, as *ex officio* member of the several Committees of Council, has endeavoured to comply with its instructions as to promoting the work of the Committees. In regard to one of the Standing Committees, that on Co-operation in Foreign Missions, the Section very cordially agreed to a proposal that a Conference should be called, to meet at Edinburgh, of conveners, secretaries, and some other members of the various Foreign Missionary Committees or Boards of the Churches in the European Section carrying on missions in foreign countries. It was believed that the great importance of the subject to be discussed, and the difficulty of obtaining a united judgment in any other way, justified this unusual step. The expenses of the Conference were defrayed from the funds of the Section. The Report of the Committee on Foreign Missions will show that the Conference was held, and that it was attended with great success.

8. *Programme for the Council of* 1888.—The preparation of the

Programme, which is presented herewith, has occupied much time and thought, and both Sections of the Executive Commission have given their best attention to it. In preparing it, the Commission have had regard—(1) to Topics specially remitted by the Belfast Council for consideration; (2) Reports of Standing Committees; (3) Topics suitable for the time; and (4) Topics suitable to the country and place of meeting. It has been endeavoured to find a place for representatives of various Churches, but it is hoped that fuller time for general discussion will be afforded at the forenoon meetings than on former occasions, and that many brethren who are not named will take part in these.

9. *Co-operation with Local Committee of London.*—The Section have been in close correspondence with the Local Committee by whom the arrangements have been made for the meetings of the Council and the accommodation of members. They very cordially bear testimony to the deep interest shown by these London friends in the meeting of the Council, and to the handsome and most kindly spirit they have shown in the arrangements made both for the transaction of its business and for the entertainment of its members.

10. *Rules of Order.*—The rules of Order, as sent down by the Belfast Council, have been carefully considered by the European Section. The rules, as proposed by the Section to be amended, are printed along with the programme.

11. *Proportion of Representatives.*—The Section suggest that in any case when two or more Churches in the Alliance become one organisation, and when the representatives of the united Church would thereby be reduced in number, said united Church shall be allowed to retain the same number of representatives as its component parts had before.

12. *Finance.*—Following out the instructions of the Council, the Section took steps to provide an income suitable for the work which it was expected that the Alliance would carry on. Besides this, it was agreed to raise a sum for recompensing services rendered to previous Councils that had not been acknowledged. The Section took the plan of dividing the whole amount in proportional sums among the several Churches, but they regret that this arrangement has not been carried out in a wholly satisfactory manner. While some Churches made their contributions promptly, others held back. And the effect of the holding back of these was to disorganise the scheme. In consequence of the postponement of the appointment of a permanent secretary, the amount needed for yearly outlay has been considerably less than was expected; but, apart from this, the arrangement has not worked in a comfortable or satisfactory manner. If it should be remitted to a committee, during the sitting of the Council, to deliberate what course is to be followed in regard to a secretary or secretaries, the Section would suggest that the same committee might consider the whole question of finance, and report to the Council what method appears to them best for securing the requisite sum.

13. *Next Meeting of Council.*—The Section have received a communication from the Toronto Presbyterian Council in the following terms, inviting the Alliance to hold the fifth General Council at Toronto, Ontario, Canada:—

"The Toronto Presbyterian Council, consisting of the ministers and elders of all the Presbyterian congregations in the city, respectfully invite the Council of the Presbyterian Alliance to hold the next meeting in Toronto.

"They assure the brethren of a most cordial welcome, and that it will afford them the utmost pleasure to make all arrangements for the accommodation of the Alliance.

"The Rev. Wm. Caven, D.D., Principal, Knox College, Toronto, one of the delegates from the Presbyterian Church in Canada, is appointed to present this invitation to the Council of the Alliance at its meeting in London in July next.

WM. MORTIMER CLARK, *President.*
WM. BURNS, *Secretary.*"

In conclusion, the Section have to report that all their meetings have been characterised by a brotherly and happy spirit, and that their intercourse with the American Section has been of the most cordial and harmonious character. Looking round, the Section have no hesitation in saying that the spirit that seeks co-operation and union, so far as these can be attained without sacrifice of principle, is steadily gaining ground in the Churches. They gratefully recognise the various influences to which, under God, this result is due, but they believe that this Alliance has had a material share in promoting this spirit within the circle of the Presbyterian Churches. They have no hesitation in saying that not only are the Churches of the Alliance better acquainted with each other, but that there is a kindlier and more sympathetic spirit, more pleasure in meeting, more desire for co-operation, more consideration for each other's difficulties and trials, and last, not least, more of real prayer among them for each other's good. The Section have endeavoured to conduct all their operations with a view to the development and increase of this spirit, and they fondly hope that each successive Council will add to its depth and power, and that the great brotherhood which the Council represents may ever derive fresh impulse from their fellowship one with another, and new energy in promoting the great work of the Lord.

JOHN CAIRNS, *Convener.*
W. G. BLAIKIE, *Secretary.*

APPENDIX.

1. Rules of Order.

In the Belfast "Proceedings," page 140, Appendix, the draft of the proposed Rules of Order will be found, sent down to the Executive Commission for consideration. The following is the revision of said draft, proposed by the European section:—

1. Each Session of the Council shall be opened and closed with prayer.

The order of business at every Session, unless suspended by a vote of two-thirds of the members present, shall be as follows:—

a. Reading and approving the Minutes;

b. The presentation of letters, papers, notices of motion, or matters requiring reference;

c. The presentation and consideration of Reports from Standing and Special Committees, subject to such limitation as to time as the Council may appoint;

d. Orders of the day.

MOTIONS.

2. *No action or speaking without a Motion.*—In all matters in which a decision of the House is to be given, the Council cannot act but in virtue of a motion regularly in its possession; and no speaking shall be allowed without a motion, unless it is for explanation or to a point of order.

3. *Motion must be seconded.*—No motion shall be regarded as in the possession of the Council until it is seconded.

4. *Motions reduced to writing.*—Every motion and amendment shall be reduced to writing, if the Moderator or any member desires it.

5. *Withdrawal of Motions.*—No motion which has been made and seconded shall be withdrawn without the leave of the Council.

6. *Privileged Motions.*—When a question is under consideration, no motion shall be received except—

"To adjourn the House;"

"To postpone indefinitely;"

"To postpone to a time specified;"

"To refer to a Committee;" or,

"To amend;"

and these motions shall have precedence in the order in which they are thus arranged.

The following explanations may be added:—

A. *Motion to adjourn.*—A motion to adjourn is always in order, except when the Council is taking a vote, or when a member is speaking.

B. *Indefinite postponement.*—When any question is postponed indefinitely, the same shall not be acted upon again during the entire meeting of the Council, except by a vote of two-thirds of the members present.

7. *Questions not debateable.*—All motions "to adjourn," "to take up business," in relation to the priority of business, and "to close discussion and vote," shall be put without debate.

8. *Order of the day.*—When a question is postponed to a "time specified," it becomes the "order of the day" for that time, and takes the precedence of all other business.

9. *Dealing with Motions.*—The mode of taking the vote which we would recommend is the third in the Belfast Proceedings, viz.:—

> When there are only two motions before the Council, the question put to the vote shall be—Motion or amendment, or first or second motion? When there are more than two motions, a vote shall be taken successively upon each, and unless it shall appear that one of the motions has a clear majority of all the votes, that which had the least number shall be dropped, and a fresh vote taken on those that remain, till only one shall be left, when the remaining motion shall be finally put to the Council as a substantive motion.

10. *Reconsideration.*—A motion for reconsideration can be made only by a member who voted with the majority, and, unless by consent of two-thirds of the members present, can be entertained only when offered at the same, or the next subsequent, sitting of the Council.

11. *Right of Reply.*—Before the vote is taken the mover of the original motion shall have the right of reply, and this shall close the debate.

12. *President's Vote.*—The President shall have only a casting vote.

13. *Mode of Voting.*—A decision of the Council shall be given either *viva voce*, or by a show of hands, or by a call of the roll.

14. *Dissents.*—When a member disapproves of any decision, he will have a right to have his dissent entered on the minutes of proceedings, but if he assigns reasons for his dissent, these shall not be entered without leave from the Council, but shall be held *in retentis* by the clerks.

No. 3.

General Presbyterian Council.

REPORT

OF

The Executive Commission.

[AMERICAN SECTION.]

During the last four years, the Section has met at least twice each year, and, notwithstanding the great distances that separate many members from each other, the attendance at these meetings has been very gratifying.

A variety of matters have at different times been considered by the Section, most of which may be brought before this Council under the following heads :—

1. *Finance.*—At its first meeting steps were taken by the Section to pay off existing liabilities, and to secure an income that would suffice for future expenses. An estimate having been made of the amount that might be required each year, this sum was apportioned among the different Churches of Canada and the United States, according to the number of their ministers. The Supreme Court of each Church was then requested to make itself responsible for the payment of this money. In most cases this has been done most willingly, so that our Treasurer is able to close his Report without any indebtedness resting against the Section.

2. *Permanent Secretary.*—The question of appointing a Permanent Secretary, who should give his whole time to the work of the Alliance, was considered by the Section also at its first meeting, when it was unanimously agreed, "That such an officer was essential to the efficient working of the Alliance," and "That, from the nature of much of the work to be done, such officer should reside in Great Britain."

No further action however, was taken by the Section, which judged it better to refer the making of such appointment to the Council that is now assembled.

3. *Public Meetings.*—The Section, believing that something should be done to make our people acquainted with the objects and work of the Alliance, considered the propriety of holding a series of meetings in different cities of the United States.

One such meeting, of a public character, was held in the Brick Church, New York city, in connection specially with the work of the Committee on Co-operation in Foreign Missions, when addresses were delivered by a number of brethren representing different Churches. Another meeting in connection with the Committee on the European Churches was held in the house of Morris K. Jesup, Esq., of New York city, who courteously invited a large number of ministers and others to meet with Drs. Breed, Cattell, and other brethren, in reference to the work of that Committee. Your Section is satisfied that much good would be accomplished if information could be widely circulated as to the nature, aim, and work of the Alliance, and believes that public meetings would be very helpful in this direction.

4. *Quarterly Register.*—The Section, being convinced that there should be some Periodical published at short and stated intervals, in the interests of the Alliance, cordially approved of the action of the British Section in issuing a *Quarterly Register.* It has therefore hitherto paid one-half of the expenses of the *Register*, and appointed an Editorial Committee, which has contributed regularly to its pages.

5. *United Presbyterian Church.*—Your Section has with deep regret to report that, in 1885, the United Presbyterian Church of North America withdrew from further connection with the Alliance for several reasons stated. The action of the Assembly was taken previous to the making to the Section any intimation on the subject. By this course, the Section, which does not agree with the interpretation placed by these brethren on a certain occurrence, was deprived of any opportunity of expressing its views on the matter involved. The Section could therefore only bow to the decision of the Assembly, though doing so with the utmost unwillingness, and trusting that the time would soon come when we should again see eye to eye.

The Synod of the Reformed Presbyterian Church also took action in regard to the same incident. Its Stated Clerk communicated to the Section a Resolution of the Church, intimating "that it would withdraw from the Alliance unless the Scripture Psalms be made, as previous to 1884, the exclusive matter of praise at meetings of the Council."

In reply, the Section expressed its opinion on the matter in question, by adopting unanimously the following Resolution:—

"That so far as this Section is aware, no formal sanction has ever been given by the Alliance to any special Hymnology, while, as a matter of fact, nothing but the Scripture Psalms have ever been officially employed in praise at the meetings of any of the Councils."

This reply, which states distinctly the position of the Alliance on the question of the matter of Praise, was accepted by the Synod as perfectly satisfactory, and delegates from that Church are present in the Council to-day.

6. *Programme for the London Council.*—The question of the Programme for this Meeting naturally occupied a good deal of both time and labour. It was felt by the Section that, when the Council met in

this great city, where, thirteen years ago, this Alliance of Reformed Churches was organised, it was desirable that the Programme, as a whole, should justify the action then taken. To do this it would be needful that topics of widest interest and importance should be selected for consideration. The Section believes that the Programme now submitted, prepared in correspondence with the British Section, will be found not unworthy of the requirements of the occasion.

The Section cannot close this Report without putting on record its profound sorrow at the loss the Alliance has sustained through the removal by death of two of its number. The Rev. Dr. A. A. Hodge, of Princeton, New Jersey, who died on 11th November 1886, was one whose praise is in all the Churches, whose writings have influenced the thoughts of many, and whose Christian character adorned the doctrine of God our Saviour in all things. To Dr. Hodge, this Alliance is under great indebtedness. He ever gave most liberally of his time and strength to promote its interests, while his judicious counsels have materially aided in its prosperity. The other member whose removal we mourn was the Rev. Dr. Wm. Roberts, of Utica, New York, who died in 1887. Dr. Roberts was a minister of the Welsh Calvinistic Methodist Church in the United States, and was one "whose long life was spent in faithful work for the Redeemer's Kingdom, and whose sympathies were warm and earnest toward every effort tending to Christian Unity." Both of these brethren where connected with the Alliance from a very early period, and the Section cannot resist the influence of the memories of the past, leading it thus gratefully to acknowledge the labours of brethren who are no longer with us in the flesh.

All which is respectfully submitted.

No. 4.

General Presbyterian Council.

REPORT

OF

Committee on Co-operation in Foreign Missions.

[EUROPEAN SECTION.]

At the Third General Council of the Alliance of Reformed Churches holding the Presbyterian System, the following Resolution on the subject of Foreign Missions was unanimously adopted:—

"That, inasmuch as Union and Co-operation in Foreign Missionary work are in manifold respects of exceedingly great value, the Council rejoice to learn that the Churches connected with this Alliance have generally expressed an earnest desire for as large a measure of such Union and Co-operation as it may be found possible to obtain. Further the Council, having respect to the fact that various topics of great practical importance in the prosecution of Foreign Missionary work still require earnest attention, appoint two Committees for the purpose of considering and reporting on such questions.

"In particular, inasmuch as there are two questions that appear to be of special importance in connection with Union and Co-operation in Missionary effort—viz. the constitution of Mission Presbyteries and the relations of Mission Churches to the Home Churches—the Council, feeling the importance of encouraging self-development and self-government in Native Churches, instruct the Committees to approach the various Churches connected with the Alliance with the expression of the Christian regards of the Council, soliciting at the same time an early expression of their views and suggestions on these important topics."

The European Committee have now to report that the above Resolution was communicated to the Supreme Courts of the various Churches through their Foreign Mission Boards or Committees; and that their attention was called in particular to the two questions aforesaid, which the Council deemed especially important. The answers received from all the Churches expressed a deep sense of the desirableness of unity and co-operation in Missions, and of its being earnestly sought for, as far as might be found practicable.

Your Committee next invited the attendance of Representatives of the various Mission Boards or Committees at a united conference. They did so, in order that there might be a full, frank expression and comparison of views on the important points submitted for consideration by the Council. A meeting was accordingly held in Edinburgh on 6th October, 1886, which was largely attended.

There were present, from the Church of Scotland—the Revs. J. M'Murtrie (Convener), Dr. Herdman, James Williamson; from the Free Church—the Rev. Professor Lindsay (Convener), Principal Robertson (Calcutta), Dr. George Smith, Rev. A. C. Grieve (Bombay); from the United Presbyterian Church—the Revs. Dr. Thomson, Professor Calderwood, James Buchanan (Secretary) Mr. Duncan M'Laren; from the Original Secession Church—the Revs. W. B. Gardiner, F. Hobart, J. Sturrock, and C. White (Central India); from the Presbyterian Church of England—the Revs. W. S. Swanson, John Matheson, and Mr. Hugh M. Matheson; from the Welsh Calvinistic Methodists—the Rev. Josiah Thomas; from the Presbyterian Church of Ireland—the Revs. W. Beatty (Ahmedabad), James Carson (Manchuria), George Macfarland (Secretary); and from the Committee of the Alliance—the Revs. Dr. J. Murray Mitchell (Convener), Professor Blaikie (Secretary), Professor Thomas Smith, and Colonel Young.

After full and friendly conference on the points to which the Belfast Council requested the Committee to direct its attention, the following Resolutions were unanimously agreed to :—

1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the Home Churches—*i.e.* self-supporting and self-governing,—self-government naturally following upon self-support.

2. It is desirable that Churches organised under Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian Churches within the bounds, by whatever branches of the European or American Churches originated.

3. In the incipient stages of the Native Church, it is most desirable that the Foreign missionaries should be associated with the Presbytery, either as advisers only, or as assessory members with votes.

4. It is undesirable that Presbyteries of Native Churches should be represented in the Supreme Courts at home, the development and full organisation of independent Native Churches being what is to be arrived at, whether these are founded by a single Foreign Church, or by two or more such Churches.

Further, the Conference took into consideration the exceeding desirableness of united prayer among the Churches connected with the Alliance, on behalf of Foreign Missions, and agreed to recommend that the Churches should annually observe the week beginning with the last Sabbath of November as such a season of special prayer.

The Conference felt that they could not separate without recording their high satisfaction and their gratitude to God for the opportunity afforded to the representatives of so many Churches for conferring together on important questions connected with the progress of the Gospel, and for the brotherly and Christian spirit which had marked all their deliberations.

In accordance with the instructions of the Conference, the four Resolutions given above were formally communicated to the Mission

Boards or Committees of the various Churches. The same thing was done with the recommendation regarding the annual observance of a season of united prayer.

Another interesting meeting, not so formally called, was held at Edinburgh on 25th November 1887. The Rev. Dr. Jacob Chamberlain, of the Madras Presidency, when about to return to India, was deputed by the General Synod of the Reformed (Dutch) Church in the United States, to draw the attention of such of the Presbyterian General Assemblies as he might be able to visit in Europe, to the subject of "Organic Union on Mission fields," in the hope that they might authorise their respective Missions to take part in such a union. Dr. Chamberlain was unable to reach Britain in time to attend the meetings of any of the Supreme Courts of the Churches; but a meeting was held in Edinburgh on the date aforesaid, to hear the suggestions of this esteemed Missionary. The meeting was at first intended to include only the Conveners and Secretaries of Foreign Missions residing in Edinburgh, but swelled to a larger and more thoroughly representative meeting. There were present from the Church of Scotland — Rev. J. M'Murtrie, Convener; Mr. J. T. Maclagan, Secretary; and Rev. A. Williamson, late chaplain in India. From the Free Church of Scotland—Rev. Professor Lindsay, Convener; Colonel Young, ex-Convener; Dr. George Smith, Secretary; Principal Miller, Madras; Rev. W. Stevenson, late of Madras, Secretary to the Ladies' Auxiliary Society; Professor Thomas Smith, Professor Simpson, M.D.; and Professor Blaikie. From the United Presbyterian Church—Rev. James Buchanan, Secretary; Principal Cairns, Rev. Dr. Andrew Thomson, Mr. Duncan M'Laren, and Mr. Andrew Mitchell. From the Original Secession Church—Rev. John Sturrock. Dr. Chamberlain was also present. Apologies were received from Professor Calderwood and Rev. Wm. B. Gardiner; and it was explained that Dr. Murray Mitchell, Convener of the Presbyterian Alliance Committee, was abroad.

Dr. Chamberlain pointed out the manner in which he held that the various Presbyterian Missions in India might be united into one consolidated Church. He suggested that there should be four Synods —those of Bengal, Bombay, Madras, and North India—each Synod having several Presbyteries under it; and that the four Synods should together form the General Assembly of India. In order to facilitate such union, he believed that the Home Churches "should loosen their hold on the Missions in things ecclesiastical, while retaining it in things financial." He held that such a union of the Missions could be effected without delay.

After full consultation, the following Resolution was unanimously agreed to:—"The Conference conveys its cordial thanks to Dr. Chamberlain for his stimulating address. The Conference resolves to request the members present to bring the question of Union in the Mission-field before the Foreign Mission Committees or Boards here represented, with the view of these Committees or Boards, if so advised, bringing the question before the Supreme Courts of the

several Churches, that they may consider and determine whether, in the event of their Missionary Presbyteries wishing to enter into union with the Missionary Presbyteries of other Presbyterian Churches, permission ought not to be granted them to take such a step."

We now report the findings of the various Supreme Courts or Mission Committees on the questions submitted to them after the holding of the Conference in October 1886 :—

1. Church of Scotland.

The Secretary of the Foreign Mission Committee states that: "By the Committee's instruction these Resolutions were, in November 1886, and again in November 1887, communicated to the Missionaries for the expression of their opinion on the subject. Only three replies have been received; and as these are favourable, and no adverse opinions have been expressed, the Sub-Committee now recommend that the Committee should approve generally of these Resolutions, and should report them to the General Assembly, with a request that they would authorise their approval being communicated to the General Presbyterian Council."

The recommendation was approved, and it was agreed to report to the General Assembly accordingly.

At the meeting of the General Assembly in 1888, the Assembly "authorised their general approval of the Resolutions on Co-operation in Foreign Missions to be communicated to the General Presbyterian Council."

2. Free Church of Scotland.

The Secretary of the Foreign Mission Committee states that the four Resolutions agreed to on 6th October 1886 were submitted by the Committee on Foreign Missions to the General Assembly in 1887, and that the Deliverance of the Assembly in regard to them was to the following effect :—"The General Assembly heartily approve of the co-operation of the Foreign Missions Committee with the Churches and Societies concerned in the furtherance of Christian Education, and in the four Resolutions on Mission Churches and Presbyteries adopted by a Conference of Representatives of the Presbyterian Churches of the United Kingdom."

At the meeting of the Assembly in 1888, the following Deliverance was given :—

"The Assembly receive and approve of the Committee's Report on Co-operation in Missions, and in terms thereof they resolve that, while all attempts to form one Native Presbyterian Church in India must come mainly from the action of brethren at work in that country, they express their sympathy with such a movement, and in order to remove all preliminary barriers, they authorise and, encourage their Presbyteries in India to connect themselves with a United Indian Native Presbyterian Church, the question of the relation of ministers and missionaries to the Home Church being meanwhile reserved.

"They approve also of the proposed Co-operation between the Reformed Church of Cape Colony and their Livingstonia Mission."

3. United Presbyterian Church.

At the meeting of the Synod in May 1887, the following finding was unanimously agreed to :—

"The Synod approve generally of the Resolutions on Co-operation in Foreign Missions, adopted by the Conference which was held in October 1886, as being in the line of their former deliverances on this question, and authorise the Board to transmit them to the Alliance, with the expression of the hope that the efforts to bring about united action in the Foreign field may be crowned with success."

It is well to mention that the United Presbyterian Church, as far back as the meeting of Synod in 1882, agreed to recognise its various Mission Presbyteries as Churches standing in a federal relation to the Synod, and has thus formed each of its Missions into a semi-independent Church, so as to put it in a position to negotiate for union with any other Presbyterian Church in the same or a contiguous field; and the Synod has again and again urged that steps should be taken towards this end, wherever an opportunity occurs to do so.

4. Synod of United Original Secoders.

At the meeting of the Synod in 1887, the four Resolutions agreed to at the Conference in October 1886 were "generally approved of."

5. Presbyterian Church of England.

At its meeting in May 1888, the Synod, "in view of the approaching meeting of the General Council of the Alliance of the Reformed Churches, adopted unanimously the series of Resolutions passed by the Conference held at Edinburgh, on the 6th of October 1886, on Co-operation in Foreign Missions."

6. Irish Presbyterian Church.

The Convener of the Foreign Mission Board of the Irish Presbyterian Church states that the Resolutions agreed to on 6th October 1886 were laid before the Mission Board; that "the opinion of the Board or General Assembly was never in a formal manner asked upon them," but that in a discussion on the ordination of Native pastors, in the Assembly of 1887, "these Resolutions were brought forward again and again, and were substantially acted upon."

Further, the following Recommendation of the Board of Missions was "substantially adopted" by the Assembly of 1887 :—

"Recognising the importance of having the Church of Christ in Gujarat not a mere branch of any foreign Church, the Presbytery consequently regards it as inadvisable to make the pastors to be ordained members of the Irish Presbytery of Kattiawar and Gujarat; and further, recognising the necessity of these men having some ideas of Presbyterian Church order and discipline, before being launched into work as a new Presbytery, it is hereby resolved that they be affiliated for a time to the present Presbytery, with a right to sit and deliberate on all matters bearing on the well-being of the

Native Church; but, as soon as possible, they shall be formed into a separate Presbytery, with separate jurisdiction and independent authority."

7. Welsh Calvinistic Methodist Church.

At the meeting of the General Assembly of this Church, held in May 1887, the Resolutions passed at the Conference on 6th October 1886 were taken under consideration; and the following Deliverance was given:

"That we desire most cordially to co-operate in the Mission field in every practicable way with Churches holding the same doctrinal views, and whose form of Church government is similar to our own; but some of the Resolutions of the Conference seem to allude to difficulties, and to apply to circumstances, of which we have no experience. It has always been our aim to encourage the Native Churches to contribute according to their means towards the support of the work, and to accustom them to take part in the management of Church matters; and we shall be glad to welcome the time when the inhabitants of the Khasia and Jaintia Hills are so evangelised, and the Churches so enlightened and so vigorous in all Christian graces, that they will not require any guidance or support, in men or in money, from this country. We have had meetings of Presbytery in our Indian Mission field, two or three times a year, for the last twenty years. These are attended by the Missionaries, Native preachers, deacons, and others representing the Churches. The institution has been gradually growing in its methods and its objects; but we are not aware that any question has ever been asked as to the capacity in which the Missionaries attend, or as to the desirability of the Presbytery being represented in one of our Assemblies or the General Assembly in this country. The distance of our Mission fields from those of other Presbyterian bodies, not to speak of the difficulty which would be presented by the difference of languages, makes it unnecessary for us to consider Resolution 2d as to the organisation of Churches of different Presbyterian denominations into one Presbytery."

8. The New Hebrides Missions.

These Missions afford a very interesting case, not of ecclesiastical union, but of evangelical co-operation. The work in the various islands is carried on by no fewer than eight Presbyterian Churches.[1] There is no Presbytery; but the representatives meet in a "Mission Synod," which is not indeed technically a Synod, but a Conference.

The following extract from a letter written by the Convener of the Foreign Missions Committee of the Presbyterian Church of Victoria, will sufficiently explain the position of matters in the New Hebrides:—

"Our Executive, after considering the Resolutions [agreed to

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[1] Viz., the Free Church of Scotland, and the Presbyterian Churches of Canada, Victoria, Tasmania, New Zealand, Otago, South Australia, and New South Wales.

6th Oct. 1886] on Foreign Missions, expressed their cordial approval of all. But they regret to inform the Alliance that, owing to the many different languages in the New Hebrides, there seems little hope of our ever being able to get a united Church there; and owing to the smallness of numbers on each island, or rather speaking each language, it seems also hopeless to have a self-sustaining Church or self-government."

9. Missions of Continental Churches.

The scope of this Report does not properly extend much beyond the Missionary operations carried on by Churches of the United Kingdom. Mission work is not generally conducted by Presbyterian Churches on the Continent of Europe *as Churches*. It is usually carried on by Societies, which are supported by friends of Missions who may, or may not, be members of Presbyterian Churches.

A clear idea of the position of the French Missions will be obtained from the following extract from a letter of the M. Baptistin Couve, of Bordeaux:—"We have no Church Missions, but an Evangelical Alliance one. The Paris Society is supported by members of both Churches, National and Free,—and the Committee is composed of members—pastors and laymen—of both Churches. The Synods could be called upon to examine such questions [M. Couve refers to the Resolutions agreed to on Oct. 6th, 1886]; but it is a matter of time and thought. We have the Senegal, Tahiti, Basuto-Land, and Zambesi Missions. All are different in origin and in organisation. It would be almost impossible with our Native congregations to have in our Synods proper representatives of them."

Still, as important Mission Churches have, through the Divine blessing, been raised up in connection with Missionary Societies on the Continent of Europe, it seems desirable to secure, to the extent that may be found practicable, their concurrence and co-operation in regard to the constitution of Mission Churches. The Committee therefore suggest for the consideration of the Council, whether instructions might not be given them to inquire more particularly into the work of the Missionary Societies connected with the Reformed Churches on the Continent of Europe, with the view of securing, as far as possible, their co-operation in any arrangements that may be made for union in the countries where their Missionary operations are conducted.

It remains now briefly to sum up the result of the reference made to the various Churches on the subject of Union and Co-operation in Foreign Missions. There is a large and most gratifying measure of agreement in the views of the Churches. In one case—that of the New Hebrides Missions—the circumstances are very peculiar; and any real union of Churches is surrounded with great, and perhaps unsurmountable, obstacles. In the case of the Welsh Missions, the difficulties referred to are, it may be hoped, but temporary. In the great majority of instances, however, we have found the expression both of an earnest desire for Union, and of the belief that it is to be obtained by carrying out the principles which are embodied in the

Resolutions passed at the Conference held in Edinburgh in October 1886.

It is well to remember that union and co-operation in the Mission field are by no means exclusively things of the future. In several cases union is already an accomplished fact, and accomplished, we may truly say, with the happiest results.

1. In Amoy the English Presbyterian Mission and that of the Reformed (Dutch) Church have been united in one Church since the year 1863.

2. In the Island of Trinidad the Missions of the United Presbyterian Church, Scotland, the Free Church, and the Canada Presbyterian Church have also been united since 1863.

3. In Japan three Missions—those of the Presbyterian Church (North), the Reformed (Dutch) Church (both of these being American), and the United Presbyterian Church of Scotland were united in the year 1876. Two other Churches have, since then, been admitted into the Union.

4. There is also the prospect of a union being formed between the (Scottish) United Presbyterian Mission and the Irish Presbyterian Mission in Manchuria, North China.

5. The Waldensian Church has Missionaries labouring in connection with the French Mission to the Basutos in South Africa.

6. There is a united Mission in the Transvaal, South Africa, composed of representatives of the Free Churches of Canton du Vaud, Geneva, and Neuchâtel.

7. The Madras Christian College is an example of co-operation. It is chiefly maintained by the Free Church of Scotland; but many of the missionary bodies avail themselves of its classes in the training of their agents, while the Church Missionary Society and the Wesleyan Missionary Society contribute towards its support.

8. A College in Saharunpur, North India, connected with the American Presbyterian Mission, receives and trains agents of the Scottish United Presbyterian Mission.

9. In the Livingstonia Mission of the Free Church, Dr. Laws is supported by the (Scottish) United Presbyterian Church.

10. In the "Presbyterian Alliance of India," the representatives of thirteen Presbyterian Missions meet from time to time for consultation on important questions connected with their work.

11. On the last day of August, this year, will be constituted the Synod of Brazil, composed of the Foreign and Native Missionaries of the Presbyterian Churches (North and South) of the United States. The Synod will form 3 Presbyteries, comprising 32 ordained ministers, —12 of them Natives.

This list does not exhaust the instances.

Growing Sense of the Need of Union.

The great question of Union is more and more engaging the attention of the Missions themselves. The necessity of Union and Co-operation is increasingly felt at home; but in the Mission Churches the convic-

tion of its importance is still deeper. The sentiment is by no means confined to Presbyterian Missions. Thus in Japan not only have five Presbyterian Missions coalesced into one Church, but negotiations are now going on between this united body and the Mission of the A. B. C. F. M.—which is, in constitution, Congregationalist,—and this with a view, if possible, to incorporation. It is not for this Committee to pronounce judgment on this movement, or on the specific proposals which have been made in connection with it; but the strong conviction which it indicates of the necessity of Union in the Mission field is truly remarkable. And it is evident that, in cases in which union, in the sense of incorporation, may not be practicable, co-operation will be more and more sought and found, and that collision between Missions will be earnestly guarded against.

It has been said that the Union of Presbyterian Missions would, after all, be an insignificant attainment in comparison with the union into one Native Church of *all* the Evangelical Missions labouring in the same field. But it seems better to this Committee to fix their attention, in the first instance, on the easier of the two problems. The union of all Evangelical Missions in each field is truly a high and noble conception; but its practical accomplishment is as yet surrounded with difficulties. On the other hand, it seems clear that the union of Presbyterian Missions labouring in the same field is already quite practicable. Moreover, the union of Presbyterian Missions would certainly be no hindrance, but decidedly a help, towards the grander union.

To prevent, however, all misconception on this point, your Committee trust that the Council will clearly indicate its conviction that the union of all Evangelical Churches in each Mission field is eminently desirable, and that this Council will gladly hail any proposals that may tend to remove, or in any degree lessen, the obstacles that may at present stand in the way of its attainment.

In all cases where union or even co-operation in Mission work is not found to be practicable, the Committee very earnestly press that steps should be taken for a geographical division of the territory, so as to avoid collision and waste of resources.

Missions the Chief End of the Church.

It has been seen that the Churches now reported on are decidedly in favour of increased Union and Co-operation in Foreign Missionary work; and, inasmuch as we believe that similar sentiments pervade the Presbyterian Churches of the world—nay more, are steadily growing among Evangelical Churches generally, your Committee can ascribe this state of mind only to the mighty power of the Holy Ghost; and they rejoice to welcome it as a gladdening indication that the blessed time is drawing on when the marvellous words of the great high-priestly prayer of Christ respecting His people shall be fulfilled, —"that they all may be one, as thou Father art in Me, and I in Thee, that they also may be one in us, *that the world may believe that Thou hast sent Me.*"

Further, your Committee is convinced that a fuller expression than ever now requires to be given to the great principle that the prosecution of Missions is an essential part of the work committed to the Church by her exalted Head, or, as Dr. Duff expressed it, that "Missions are the chief end of the Christian Church." The work—at once so arduous and so glorious—of evangelising the nations imperatively demands for its adequate accomplishment the full exercise of the authority and influence which are inherent in Presbyteries, Synods, and General Assemblies.

Conclusion.

We conclude this Report by suggesting for the consideration of the Council, the desirableness of a Deliverance to the following effect:—

1. That the Council approve and sanction a basis or plan of Union in Mission Churches,—accepting or modifying, as may seem best, the plan proposed in the four Resolutions given above on page 258 of this Report.

2. That the Council recommend that an annual season of United Prayer on behalf of Foreign Missions be set apart by the Churches represented in the Alliance, and that, if possible, the same date be observed in holding it by all the Churches in Europe and America, and by the Mission Churches all over the world.[1]

3. That for the furtherance of unity and co-operation in Missions, as well as for the stimulating of Missionary zeal generally, the Council recommend that united public meetings be held from time to time, in as many important places as possible—the meetings to be addressed by representatives of the various Churches.

4. That the Council, while pursuing its special object of promoting union in the Mission field among the Presbyterian Churches connected with the Alliance, express its earnest hope that all Evangelical Churches in each foreign field may ultimately unite in one, and that, where incorporation is not yet practicable, co-operation be increasingly sought.

5. That the Council again express its conviction that the evangelising of the nations is one of the highest privileges and most solemn duties of the Church, as such, and needs to be prosecuted with the full advantage of Church organisation and control.

6. That the subject of Foreign Mission work be again remitted to a Committee, to carry out the views of the Council, and give further consideration to the whole matter, and that the Resolutions of the Council be communicated to the Churches represented in this Alliance.

J. Murray Mitchell, *Convener.*

[1] The most suitable time for the Churches in the United Kingdom would be the last Lord's Day in November.

No. 5.

General Presbyterian Council.

REPORT

OF

Committee on Co-operation in Foreign Missions

[AMERICAN SECTION.]

To the Fourth General Council of the Alliance of Reformed Churches holding the Presbyterian System, the American Section of the Committee on Co-operation in Foreign Missions, appointed by the Third General Council held at Belfast in 1884, respectfully present the following Report :—

The Committee was organised in May 1885, at the call of the Convener, with the appointment of a Secretary and of an Executive Committee, which has acted in the intervals between the four annual meetings. With only two exceptions, of far-distant brethren, who were unable to be present, these annual meetings have been attended by every member of the Committee residing in the United States and Canada. In consequence of the withdrawal of the United Presbyterian Church from the Alliance, the place of its representative in this Committee, the Rev. Dr. J. B. Dales, to our very great regret, has been vacated. The Rev. F. E. Ellinwood, D.D., Cor. Sec. of the Board of Foreign Missions of the Presbyterian Church, U.S.A., and the Rev. R. M. Somervile, a minister of the Reformed Presbyterian Church, U.S., both of the city of New York, have been recently added to the Committee. The sessions of the Committee have been marked by careful and protracted discussions and cautious observance of the limitations of their authority, entire harmony of spirit, and unanimous conclusions, in prayerful dependence upon Divine guidance.

At the first meeting a Circular Letter was prepared and adopted for wide distribution among Missionary Boards and Committees, and Missionaries of the Churches uniting in the Alliance, suggesting topics and requesting replies in the light of their experience and observations, from which opinions and facts might be collated, and conclusions reached for presentation to this Council. The principal points in the circular letter, a full copy of which is herewith appended, are these :—

1. The urgent need of friendly co-operation by the Foreign Missionary Boards of all the Churches represented in the Alliance, in the location and conduct of Missions in separate or contiguous fields, in order to avoid conflict, to save expense, to promote Christian

and Missionary unity, and to employ all the means and workers on each field to the best advantage.

2. The importance of having but one Ecclesiastical organization in each Mission field of the family of Reformed Churches holding the Presbyterian System, and the best way of accomplishing this result.

3. The most effective means for promoting the self-support, self-extension, and self-government of Native Mission Churches.

4. The nature, extent, and working of the relation between the Native Churches and the Churches at home: Should it be organic and permanent, or voluntary and temporary, existing only so long as may be required by the infancy and growth of the Churches in the unevangelised nations, and until they can stand alone and take care of themselves?

5. The relation between the Missionaries and the Native Churches and ecclesiastical bodies. Should the missionaries be members of the local Church bodies, such as Presbyteries, Classes, and Synods, on an equality with the native pastors? Or should they retain their membership in the ecclesiastical bodies in the Home Churches which send them forth? Are the Missionaries to be regarded and commissioned as Apostolic Evangelists, whose office is to occupy the open fields, preach the Word, evangelise the people, plant and train Christian Churches, educate the young, prepare a native ministry, and do other foundation work which belongs chiefly to the formative stages of the Christian Church in Pagan, semi-Christian, and Moslem lands? It is evident that the decision of this question will practically decide that of the relation of Missionaries to the Native Churches, and the future growth and success of evangelistic work among the nations.

6. Without transcending the limits assigned us, or interfering with the operations of other Missionary Societies and Boards of Churches not connected with the Alliance, we also suggest the expediency of kindly conferences with them upon subjects of common interest, for the purpose of furthering the spirit and habit of Union and Co-operation, wherever it is practicable, in "the field" which is "the world."

To these inquiries responses were received, printed copies of which are annexed herewith, all of which are characterised by ample deliberation and careful statements of results and reasons for them. Some of these replies have been supplemented by later official deliverances of Ecclesiastical and Missionary authorities, which are of the highest value for the guidance of this Council in furtherance of the work of Co-operation and Union in Foreign Missions. Copies of such deliverances are also appended.

In addition to this fruitful correspondence, a public meeting was held in the interest of the cause in the city of New York in January 1886, under the joint auspices of this Committee and of the American Section of the Executive Commission of the Alliance, at which addresses were delivered by eminent representatives of Presbyterian and Reformed Churches in the United States and the Dominion, and by Missionaries from India and China. The unanimity, exactness, and power of the addresses at this meeting undoubtedly gave a strong

impetus to public sentiment and official action on the main aspects of the question.

The conclusions of your Committee, from a review of the official deliverances thus far reported, are as follows:—

1. All of the Ecclesiastical bodies and Missionary Boards and Conferences heartily favour the most friendly and actual Co-operation of the Churches at home and the Missions abroad, so as to avoid conflict, secure harmony, and save needless waste of labourers, money, and other Missionary agencies and efforts on the fields of service.

2. For the establishment and maintenance of separate Ecclesiastical Organisations in each Mission field, as in the Home Churches, only one positive declaration has been made, viz., by the Board of Foreign Missions of the United Presbyterian Church, which has since then ceased to co-operate with the Alliance.

3. For Organic Union, at the earliest practical period; that is, for the organisation of one independent, self-governing National Church on each great Mission land; *All of the Ecclesiastical bodies now connected with the Alliance that have reported to us have responded affirmatively to the inquiries of this Committee.* The names of the great Church Courts thus responding are as follows:—

(1.) The General Assembly of the Presbyterian Church in the U.S. (South).

(2.) The General Assembly of the Presbyterian Church, U.S.A. (North).

(3.) The General Assembly of the Cumberland Presbyterian Church.

(4.) The General Synod of the Reformed Church in America.

(5.) The General Assembly of the Presbyterian Church in Canada.

4. Minor questions, such as the prospective relations of Foreign Missionaries to the Churches at Home and to Native Churches; the relation of Home and Native Churches to each other; the time and methods of separate organisations; the measure of preparation and capacity for self-support and self-government requisite to the independence of the Home Churches, etc., can be best decided by the Missionaries in each field and the Mission Boards that sustain them.

5. There is a common desire for more frequent and stated Conferences of Missionaries in foreign lands, and of the officers and Boards and Committees of the Home Churches, with careful public statements of facts in the progress of the work in the religious press, and in Missionary Meetings and in Ecclesiastical Assemblies.

In regard to *the present status of the problem before us*, the American Section of the Committee have unanimously accepted the conclusions of the European Section, with slight alterations in the first and third resolutions, which are now submitted for the action of the Council.

1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the Home Churches, *i.e.*, self-supporting and self-governing.

2. It is desirable that Churches organised under Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian Churches within the bounds, by whatever branches of the European or American Churches originated.

3. In the infancy of the Native Church, it is most desirable that the Foreign Missionaries should be associated with the Presbytery, either as advisers only, or in some closer relation.

4. It is undesirable that the Presbyteries of Native Churches should be represented in Supreme Courts at home, the development and full organisation of independent Native Churches being what is to be arrived at, whether these are founded by a single Foreign Church or by two or more such Churches.

For illustration and proof of the most recent advancement of ecclesiastical movement on this subject, your Committee refer with great satisfaction to the proceedings of the Supreme Courts of two of the Churches represented in the Alliance.

The General Synod of the Reformed Church in America, at its Session in 1886, unanimously adopted the following action :—

"1. Resolved—That the General Synod of the Reformed Church in America heartily approves the stand taken by its Board of Foreign Missions, in their paper submitted for its judgment, on the important subjects of Union and Co-operation in Foreign Missions; of self-support and self-government in the Native Churches established, and of Co-operation of Home Boards of different Churches in the selection and occupancy of contiguous fields in foreign lands; and that this General Synod will be prepared to take the necessary legislation to give effect to the views of the Board, as occasion shall arise.

"2. Resolved,—That the Classis of Arcot be permitted and advised to initiate such measures as shall tend to bind together the Churches of the Presbyterian polity in India.

"3. Resolved,—That this Synod will endorse the union of the Classis of Arcot with such a Union Church of Christ in India composed of those holding the Reformed faith and Presbyterian polity.

"4. Resolved,—That the Rev. Jacob Chamberlain, D.D., be commissioned to present to such of the Presbyterian General Assemblies as he may be able to visit (in passing through Great Britain on his expected return to India in 1887), the fraternal greetings of this body, and to draw their attention to the unanimous action taken by this body in favour of Organic Union on Mission fields of those holding the Reformed faith with the Presbyterian polity, in the hope that similar permissive action may be taken by their respective bodies, authorising their Missions to take part in such a Union."

With what acceptance Dr. Chamberlain discharged the duty assigned him, the *Quarterly Register* of the Alliance, and the testimony of the European Section of this Committee will bear ample witness.

In the line of these proceedings, *the Board of Foreign Missions of the same Church* has recently given its sanction to the plan of Union

of Congregational, Reformed and Presbyterian Churches, in the United Church of Christ in Japan, and has urged its Missionaries "to do all in their power to bring about such a Union," and also "to secure in the final formulas of the New Church as clear and definite statements as possible."

Equally important, especially on account of the number and extent of its Missions, is the verdict of the GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U.S.A. (NORTH) at its last Annual Session in 1887. The resolutions, which are too extended to reproduce fully in this Report, substantially present the following deliverances, the first two of which we quote entire:—

1. "That in order to build up independent Churches holding the Reformed doctrine and the Presbyterian polity, on foreign fields, the more general and complete identification of our Missionaries with the native ministers and Churches and other Foreign Missionaries on these fields is of the most vital importance, and needs to be pushed forward as rapidly as is consistent with a due regard to the interests of all parties to these unions.

"2. That in countries where it is possible satisfactorily to form Union Presbyteries, the further organisation of Presbyteries in connection with this General Assembly is discouraged, and in countries where are now Presbyteries in connection with this General Assembly, but where it is possible satisfactorily to form Union Presbyteries, it is strongly urged that the steps be taken, as rapidly as can wisely be done, to merge the membership in Union Presbyteries, and to dissolve the Presbyteries of this General Assembly."

The subsequent resolutions, which we append, are important, as they refer particularly to the official relations of ordained Missionaries to native Union Presbyteries and to Presbyteries and Missions of the Assembly, either in foreign lands or in this country.

This latest action of the General Assembly is in reality only a wise and prudent adjustment of its polity to the logic of events tending irresistibly towards union in its principal Missions. The situation is briefly described in a recent public statement by one of the secretaries of its Board of Foreign Missions, who is a delegate to this Council:—

"Japan and Syria have already realised it. In Brazil and Mexico the Presbyterians of the Northern and Southern Churches, both encouraged by their respective General Assemblies, have begun to move in the matter with unanimity and enthusiasm; and the Missions in China are expecting to follow their example in the Synod to be held in August next. In Persia, Siam, Laos, Korea, West Africa, Columbia, Chili, Guatemala, our Missions are so isolated from other Presbyterian bodies, that this question does not affect them. When the China Missions have taken their stand only India will be left, and India was the first to call for organic union."

Your Committee also report that, upon representations made to them, and without desiring to trespass in the least upon the prerogative of the *Churches conducting Missions in Japan*, their Secretary was instructed to inquire concerning the hindrances to the complete unification of Presbyterian Missions in that country, so that, if

possible, they might be able to make any useful suggestions on the matter. The kindly correspondence thus initiated has developed facts, and has been coincident with events in the progress of Missionary and Church Union which tend towards a speedy removal of all obstacles to a more perfect unification of the whole family of Reformed Churches holding the Presbyterian system in that empire. It is also a most gratifying fact that the latest action of the General Assembly of the Cumberland Presbyterian Church, whose Mission has hitherto done its noble work alone, has prepared the way for its permanent alliance with those of sister Churches within the United Church of Christ in Japan. The importance of these movements cannot be over-estimated at this critical juncture in the life of a great people who are "changing their gods," and laying the foundations of Christian Churches amid the wonderful revolutions that have placed them in the advance of the new civilisation of the Asiatic races.[1]

In addition to these ecclesiastical developments, we have also received valuable reports of the proceedings of Missionary Boards and Committees of Communions connected with the Alliance, all of which have been very helpful and in harmony with the spirit and success of this good work. The Council may well hope and pray that the influences thus put forth from so many vital centres may be widely and safely diffused for the ultimate establishment on strong foundations of independent, self-governing, and self-sustaining National Churches of "common faith" and order in every Mission land that is capable of maintaining them.

In conclusion, your Committee gratefully acknowledges the favour of the Lord in the unanimity of their counsels, and in the progress of the work assigned them at home and abroad during the past four years. The complaint that was formerly made by veteran soldiers of the Cross in Mission lands, that "nothing but their connection with the Churches at home has kept the Native Churches apart," is now removed by the simultaneous advances of the Churches at home and abroad toward closer substantial and organic unity. Synods and Assemblies, their Committees and Boards and Officers, Missionaries and Native Pastors and helpers, with few exceptions, have fallen into the line of this grand march of the sacramental hosts. The

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[1] The action of the General Assembly of the Cumberland Presbyterian Church, adopted unanimously, May 21, 1888, is as follows:—

"The movement toward organic union among the Mission forces and native Christians of different denominations in Japan is an occasion of great rejoicing. If the Union between the Congregationalists and the United Church of Christ, which consists of all Presbyterian Churches in that country, except our own, is brought about, our Mission is encouraged to enter said Union. If this broader Union on the basis of the brief statement of doctrine proposed should not be accomplished, our Mission is advised to reciprocate any overtures for Union that may come from the United Church of Christ. If Cumberland Presbyterians in Japan are satisfied to become a part of said United Church upon the basis of the exceptions to the Westminster Confession of Faith that are set forth in the Declaratory Act of the United Presbyterian Church of Scotland, such a step will meet with the approbation of this General Assembly."

great principles of Union and Co-operation are clearly established, and the practical adjustments of details may safely be left to the wisdom and experience of those to whom they are committed, with prayerful dependence on the blessings of the Holy Trinity.

We therefore submit the following resolutions:—

1. Resolved,—That this Council gratefully acknowledges the wisdom and grace of God so abundantly manifested in the progress of the movement of the Alliance of Reformed Churches throughout the world, holding the Presbyterian System, for Co-operation and Union in Foreign Missions, which was begun in the faith and prayers of the First General Council, held at Edinburgh, in the year of our Lord 1877, and has continued to this day.

2. Resolved,—That this Council also gladly recognises the patient study, the careful investigations, the cautious deliberations, and the finally decisive proceedings of the various Ecclesiastical Synods and Assemblies, and the Missionary Agencies in the Home Churches, and also the active zeal and practical aid of the Missionary Labourers and Native Churches in foreign lands, for the accomplishment of the greatest possible Unity and Co-operation in the Evangelisation of the nations.

3. Resolved,—That in the opinion of this Council the successes of the past decade imperatively claim and greatly encourage the continuance of this work of the Alliance in obedience to the manifestations of Providence and Grace, and in agreement with our Lord's Prayer, "That they all may be one."

4. Resolved,—That in the prosecution of this work, and inasmuch as the Alliance and its Councils have no legislative or official powers, the Committees having it in charge be, and hereby are, instructed to make a careful study of the deliverances of the Supreme Ecclesiastical Bodies that have been or shall be made on the subject, with a view to aid in carrying out into practice the important principles, suggestions and decisions that are necessarily involved in the formation of actual Unity and Co-operation, for the self-support, self-extension, and self-government of Native Mission Churches, and for the settlement of the ecclesiastical relations of Missionaries to the Native Churches and to the Home Churches who send and sustain them.

All of which is respectfully submitted.

Everard Kempshall, *Convener.*
William J. R. Taylor, *Secretary.*

No. 6.

General Presbyterian Council.

REPORT

OF

Committee on Work in the European Continent.

[EUROPEAN SECTION.]

This Committee was re-appointed at Belfast, with the following remit:—

. . . "Heartily approve of the effort which is in progress to raise a sum of £5000 in behalf of these ancient Churches [Bohemia and Moravia], and instruct the Committee to prosecute the effort to a close."

. . . "They charge the Committee to do what in them lies to promote the well-being of the Reformed Churches of the Continent . . .

. . . . "To take into consideration the spiritual wants of the large and continually increasing number of British and American Presbyterians visiting the Continent, and, if they think fit, to communicate with the Supreme Courts of the various Presbyterian Churches, with the expression of the hope that these may deem it right to take action in connection with this important object."

The work thus entrusted to the Committee has been twofold:—

I.—To encourage, as they might find opportunity, the operations of the Reformed Churches on the Continent. II.—To inquire into the provision for the supply of ordinances to English-speaking people visiting the Continent of Europe.

I. In the Report of the Executive Commission (European Branch) to the Council, reference will be found to a variety of communications made through this Committee to Continental Churches. Reference will also be found to intercourse maintained by deputation with the German Bund of Reformed Churches, the Waldensian Synod, and the Synod of the Christian Evangelical Church of Belgium.

In connection with Bohemia, the Committee were instructed to continue to prosecute the movement on behalf of the Bohemia Commemoration Fund. It was understood that of this fund £3000 should be raised in Scotland. The Committee have pleasure in reporting that this proportion has been fully realised. More than a thousand pounds was received before last Council from the Sale of Ladies' Work in Edinburgh, the arrangements for which were superintended, at a great cost of personal exertion, by an old and tried friend of Bohemia, Mr. James Macdonald, W.S. The best thanks of

the Alliance are due to him, and also to those ladies who took part in the work of the Bazaar. A large share of the contributions from Churches and individual friends was raised through Dr. Blaikie, who devoted a considerable part of the summer and autumn of 1885 to this purpose, visiting many towns in Scotland, and preaching and holding meetings on behalf of the cause. It has been the experience of those connected with this movement that in the Christian community of this country very little was known regarding Bohemia, and its long struggle for the truth; consequently that at first there was little interest in the cause; but that whenever the subject was opened up, a profound sympathy was excited, and liberal contributions were obtained. This result was greatly promoted in those cases where an opportunity was given of exhibiting the Executioner's Sword, used at the beheading of the twenty-five Protestant leaders in 1621, and the Communion Cup, recently disinterred from the place where it was hid, probably four hundred years ago, so interesting and characteristic a memorial of the Bohemian struggle.

The American Churches assumed £2000 as their share of the Fund. Since the Belfast Council upwards of £800 has been raised (as stated in the American Report), in addition to upwards of £200 previously transmitted.

In England, the amount received has been £144, 3s. 2d., chiefly from friends in London; in Ireland, £31. The entire amount realised at this date is thus upwards of £4200.

The Committee are glad that a substantial contribution has thus been made to the resources of the Bohemian Church. The Comenius Society, to aid which was their chief desire, has been placed on a more permanent and efficient footing, and will be enabled more effectually to carry out its great object of supplying Protestant literature, in the form of Bibles, books, tracts, journals, partly original and partly translated—one of the most important and hopeful means at present available of influencing the Bohemian people. The school at Krabschitz, an institution of great importance for educating Protestant girls, has been helped out of serious difficulties, which might have led to its being wholly given up. The opening of the new Church at Kuttenberg, the second largest town of Bohemia, marks a very important era. It was into the silver mines of Kuttenberg, more than four hundred and sixty years ago, that thousands of Protestants were hurled, solely on account of their faith. For more than two centuries there has been no Protestant Church at Kuttenberg, but the new Church is now attended by a most interesting congregation, and the prospects of much good being done in connection with it are most encouraging. In the Appendix to this Report, an interesting letter will be found from the pastor, Mr. Molnar. (See Appendix A.)

The other objects that have been aided from the Commemoration Fund are exceedingly interesting and important.

Quite recently, a project has been started for a second Church in Prague. The only existing Reformed congregation there has unfortunately a Rationalist minister. If an earnest Evangelical ministry could be established in the capital, the results might be of incalculable

importance. The Committee regret that they have no funds in hand from which to assist this undertaking; but they gladly and cordially recommend it to the support of their friends.

Other Continental Churches have engaged the special attention of the Committee. One of the most distant is the Reformed Church in Russia, regarding which information has been communicated in the *Quarterly Register*. In a letter published in July 1887, Dr. Dalton of St. Petersburg brought the condition of this Church under the notice of the Alliance. He gave some particulars respecting its three branches—situated in Poland, Lithuania, and the rest of Russia. (See Appendix B.) It is only too apparent that the condition of this Church, so far apart from the sister Churches, while its own congregations are so far apart from each other, is such as to appeal very strongly to the sympathy of the more settled and prosperous Reformed Churches of Europe. Yet your Committee have not as yet seen their way to do anything practical on their behalf; partly from their great distance from us, and from our ignorance of the languages commonly spoken among them; and partly also because the great jealousy of foreign interference by the Russian authorities would make any specific action peculiarly difficult. The Committee hope that some light may be thrown on the subject at the meeting of the Council.

From a small group of persons in another part of Russia, a communication has been received (referred to in *Quarterly Register*, April 1888). They consist of the descendants of some Bohemian exiles, who have recently established themselves in the south of Russia. They have asked a little help to enable them to maintain a Reformed teacher and catechist, so that they might continue to enjoy ordinances as they have been in wont to do for many generations. In the history of the Reformed Church no source of loss has operated more widely than the absorption of emigrants, once devoted to the Reformed doctrines, in the communions where they have settled. The Presbyterian Alliance might do good service in such cases by sympathy and a little aid; but the state of our funds has not admitted of our helping in this case. (See Appendix C.)

The Committee would refer to the recent evangelistic tour of the Rev. Dr. A. N. Somerville of Glasgow, throughout Hungary, Moravia, Bohemia, and other parts of the Austrian Empire and countries adjacent, as a remarkable illustration of the good that might be done by intercourse between ministers of one Church, and the ministers and people of another, even where both are unacquainted with each other's language. Going out at the joint instance of the Jewish Committee of the Free Church, and the Evangelistic Society of Glasgow, but on a basis entirely undenominational and without responsibility to either, Dr. Somerville found it practicable to hold meetings in the chief cities, and many other places, and to communicate with the people by means of an interpreter. Not only was this not resented as an interference, but it was everywhere welcomed as a most acceptable token of Christian brotherhood. The meetings excited the greatest interest both among Jews and Gentiles, and the spiritual impression produced appeared to be deep. No doubt much

was due to the remarkable personal gifts of Dr. Somerville, his long experience, and admirable adaptation for this office; but the success of the work indicates a kind of operation in which, if due encouragement were given, this Alliance might most profitably take part.

The Committee have felt it difficult to know in what way the Alliance might be made more serviceable to the great body of the Reformed Churches in the European Continent. They have thought that a conference with the representatives who may be present at the London Council would be useful in connection with this matter, and will endeavour to arrange accordingly.

II. With regard to the provision made for the supply of ordinances to English-speaking people visiting the Continent, the Committee have deemed it sufficient to report the state of the case to this meeting of the Council, and to suggest the course of action which it seems desirable to adopt.

It must be confessed that the duty of looking after English-speaking visitors or settlers in Continental places has been sadly overlooked by the Presbyterian Churches. The only Church that has done this in anything like an adequate manner is the Church of England. No doubt it has had the benefit of an old and well endowed Society, as well as of more modern committees and associations; but the result is that the number of Continental stations where ordinances are administered according to the forms of the Church of England is no less than 434.

The Church of Scotland has four stations—Paris, Geneva, Dresden, and Homburg. The Free Church of Scotland, having been led to give special attention to the subject, has now the following stations:—

1. *Sanctioned charges, with ordained minister in each.*—Pau, Genoa, Naples, Leghorn, Florence, Lisbon, Lausanne, Rome, Gibraltar, Malta, Vienna, Cannes.
2. *Winter Stations.*—Montreux, Mentone, Nice.
3. *Summer Stations.*—Aix-les-Bains, Lucerne, Interlaken.

The United Presbyterian Church has one European station, San Remo; and one African, Algiers.

It is not known that any other Presbyterian Church has any Continental station.

The following are among the more important places where stations are desirable: Brussels, Venice, Berlin, Heidelberg, Leipsic, Chamounix, Bordighera, Milan.

It is hardly possible to overrate the importance of stations manned by evangelical preachers, in European places of resort to tourists and travellers. We gratefully acknowledge the faithful and edifying services conducted in some of the Church of England chapels, but in too many of them the service is ritualistic, and the preaching very feeble. Under the *abandon* of travelling, our people are liable to forget the habits of Sabbath-keeping and church attendance to which they were accustomed at home; while some are tempted to use the day for purposes of pleasure to which they would never have dreamt of devoting it in their own country. The religious newspapers,

especially those of America, never cease to give warnings on this subject, and to point out the irreparable harm that is liable to be done where no opportunity is given of joining in the worship of God conducted according to the simple forms and in the evangelical spirit of our Churches. There can be no doubt that the matter deserves the earnest attention of the Presbyterian Alliance. In any action connected with it, it is of much importance to secure the friendly co-operation of native Churches and pastors who are in sympathy with us in their teaching and spirit.

The Committee suggest that the Council should send a communication to the Supreme Courts of the English-speaking Churches, embodying the facts above stated, and inviting their co-operation in providing a remedy for the existing evil where it does not already exist. This Committee might be re-appointed and charged with this duty, and might be the medium of arranging between Churches what parts of the field they would occupy.

Another matter that might likewise be the subject of arrangement is co-operation between different Churches in the supply of the same station. While it is most desirable to prevent multiplication of stations *at the same place*, it would be reasonable that ministers of different Churches should occasionally officiate in the one church. The Committee refer with pleasure to the exertions of the Rev. Dr. Gray, of Rome, to carry out such an arrangement with Presbyterians in the United States. They have heard with much satisfaction of the cordial response given to the suggestion by some highly influential ministers in New York. They believe that it will be found easy to agree to an arrangement which would be at once agreeable to the wishes and conducive to the interests of all the parties concerned.

JAS. ALEX. CAMPBELL, } *Joint*
ROBERT S. SCOTT, } *Conveners.*
W. G. BLAIKIE, *Secretary.*

APPENDIX.

A.

LETTER FROM PASTOR MOLNAR, KUTTENBERG.

"By the grace of God I resolved to strive before I died to see in that town of 16,000 souls (Kuttenberg) a Church of living men once more on the face of the earth, above that great congregation sleeping in Jesus" (in the old silver mines of the town). Thus wrote the venerable Rev. Dr. Moody Stuart of Edinburgh in 1870. I am happy to report to you that this noble resolution is nearly carried out. On the 8th of January 1888 the Reformed congregation of Kuttenberg, founded in 1883, entered its new Church with joy and thankfulness to the Lord. The Gospel of Christ has taken once more a firm posi-

tion in the old martyrs' town. The prayers of our ancestors, driven into exile from their homes because they loved the Lord, are fulfilled.

Public Worship.—From 1883 to 1887 Divine services were conducted in Kuttenberg every third Sabbath on the forenoon. Since the beginning of this year and the opening of the new church there are Divine Services held every *second* Sabbath on the forenoon and afternoon. The attendance is very satisfactory. There are 360 seats in the church. But the church is always so filled that many must stand. I do not exaggerate, saying that our Divine services are attended by about 400 persons. Many of them are Roman Catholics. These come, influenced by curiosity to see Protestant worship; and while some of them, having satisfied their curiosity, soon leave the church, others remain to the close of the service and hear the Gospel of our Lord. Some of the Roman Catholics come only once, and are never seen more, while others attend our services regularly. The members of the congregation do not neglect the public means of grace, but make use of them most joyfully. They attend the services with their children, who are thus trained to love the sanctuary of the Lord with their young hearts.

Teaching of the Youth.—The Austrian school-law demands that religion be taught in the public schools by the ministers of the Churches. But as the children of the Kuttenberg congregation are scattered in four different schools, and I have besides to care for the children of the mother-congregation, it is not possible for me, for want of time, to teach in all these schools. Hitherto I could reach only the children attending the public schools of Kuttenberg. These I gather, 35 in number, every Wednesday, in the old castle of Kuttenberg, in one of the school-rooms, and teach them Bible History and the Heidelberg Catechism. For the children of the other three schools there is made provision by the "teaching of the catechumens"; that means catechetical teaching of all the children of the congregation, who have reached their 13th year. This teaching is conducted every year in April and May. After the close of it, those children who give evidence of their faith in Jesus Christ are admitted to His table. In Kuttenberg there are also three schools of higher class, viz. a "Realschule," consisting of seven classes, an institution for the education of future teachers in public schools, and an agricultural school. These schools are attended by 25 Protestant students, to whom I teach every Wednesday Systematic Theology, Christian Morals and Church History. We have in Kuttenberg also what is a Sabbath-school virtually. The afternoon service I try to make so plain as to be understood by the children, and after the close of the service I repeat the explanation of the Scriptural passage with the children by questioning them. In this manner I try to prepare the ground for a future Sabbath-school with classes.

Family Religion.—In many of our Christian households family worship is observed. Our parents are most conscientious and faithful in presenting their children for baptism. The religious life of home is nourished by religious teaching. Our children, coming to school

at an age of six years, know already the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. Our Bohemian Christian literature, old and new, is used in our homes.

Spiritual prosperity and Mission.—We have many evidences that the work of our Lord done in Kuttenberg is not in vain. The congregation is growing spiritually. Many who in former years did not attend the Church, and were without any personal religion, have become faithful Christians. Many who despised the Gospel, having been roused to the knowledge of its vital importance, have accepted it humbly, and introduced family worship in their homes. Nine Roman Catholics have joined our Church; but this small number is not the whole result of our Mission. By our work we remove the prejudices which the Roman Catholics have against the Reformed religion. For a Protestant, it is very surprising and painful to see what false views the Roman Catholics have of the Church of the Reformation. They are trained by their clergy to regard us as heretics not believing in Jesus, and doomed to hell. Among them is spread the story that every Roman Catholic joining our Church must tread upon Christ (viz. the Crucifix), abuse the holy Virgin Mary, and kiss the Bible. They do not regard our faith as the faith of the old Bohemian Church of the Reformation, but they look upon us as foreigners, who have obtained their faith from Germany and Switzerland, and think it their duty as Bohemian patriots to shun us. Seeing our small number and poverty, they despise us. Observing how their Roman Catholic Church is preferred by the State, they deem it very imprudent even to think about joining a Church which has no political or general influence, and has to bear patiently many acts of injustice. Even the educated among the Roman Catholics have no idea of the principles of our religion. They are surprised to see that we do not sacrifice in our Church, have no ceremonies, etc. And those among them who have released themselves from the clerical yoke despise not only their Church but Christianity altogether. It is our aim to remove these false views, and to prove to unbelievers that Romanism and Christianity are not the same thing.

Sympathies.—The congregation has gained already the sympathies of a large part of the population of Kuttenberg. It is true that there are many who look upon our Church with great rage and go in their fanaticism so far that they regard the inscription standing on the façade of the church, "To the memory of the Martyrs of Kuttenberg," as a personal outrage. This enmity is nourished by the Roman priests, and chiefly by the Ursulines, whose monastery is near our church. Last year, while the building of our church was going on, they used in their institution for young girls to pray "Paternosters and Ave-Maries," for the destruction of the proposed seat of heresy. And now they think it their Christian duty to threaten that the times of the "Martyrs of Kuttenberg" will return again. But still there are many who have emancipated themselves from this influence, and think in a friendly way of us. This was eminently manifested at the festival opening of our church in January. All the

officers of the town, the Town Council, and representatives of the different schools and associations were present. The Town Council has promised to us the considerable sum of 1000 fl. The chief elder of the Jewish congregation has presented to us the baptismal vessel, and another prominent Jew a beautiful carpet.

Benevolence.—The congregation contributes in a liberal manner to the funds and collections of the Church. There is also a proper provision made for the poor. The spirit of benevolence in the congregation was manifested by the subscription of 8771 fl. for the building fund of the Church, of which amount 6580 fl. are already paid. Besides this the members of the congregation have already collected 300 fl. for the organ (to be later supplemented to 600 fl.) and are now collecting money to procure sacred vessels.

Statistics.—In 1887 the congregation had 357 adherents; 150 of them were living in Kuttenberg and the rest in 13 neighbouring villages. There were 8 baptisms, 11 deaths, 5 marriages, and 7 catechumens were admitted to the Lord's table.

Finances.—The financial obligations of the congregation are very great. The premises are covered by a mortgage of 4129 fl. 79 kr., and for the church building the congregation still owes 3800 fl., so that the whole debt of the congregation amounts 7929 fl. 79 kr. This debt will be paid off partly by the members of the congregation, who have not yet paid their subscribed amounts (2191 fl.) partly by the gift of the town (1000 fl.) But after this there remains still a debt of 4738 fl. 79 kr.

Appeal.—The Protestants of Kuttenberg and neighbourhood are glorying in the Lord for the mercies done to them. What in former years they did not venture even to think of has become a reality. They form an organised congregation, they have a church. But their hearts' wish is not yet fulfilled. They yearn to be supplied with the preaching of the Gospel regularly. They wish to have their children taught in the Gospel truth to a greater degree than hitherto. They feel the necessity of pastoral work to be done among them. They wish to start a mission in the second town of the Kuttenberg district, Kohljanowitz, in the neighbourhood of which until the year 1673 Bohemian Protestants used secretly to gather with their ministers, and where a deep aversion to Romanism still exists.

All this they can reach only by becoming an independent congregation, with a pastoral charge. But financial obstacles chiefly oppose the carrying out of this plan. The congregation would need to be clear of its debt, and to have money necessary for the building of a manse. The financial resources of the congregation are exhausted. The members have done what they could. Some of them have, like those brethren of the Macedonian Churches, contributed sums which were beyond their power. In this extremity they appeal to the liberality of their friends in Scotland and America, who have given them already such touching proofs of brotherly love. In their name I venture to ask: Come over and help us to finish the work so hopefully begun. Come and help us to carry out the resolution of our dear

Dr. Moody Stuart. While devoting justly your chief interest and energy to missions among Abraham's children, the Mohammedans, and heathen, don't forget that Christ's cause demands also to win to pure Christianity those millions who are dying in superstition in Christian lands. Do not forget your households of faith of Kuttenberg, who in their district pray and work hardly for the realisation of the Lord's own petition taught to every disciple—"Thy Kingdom come!"

E. G. A. Molnar.

Libenice, near Kuttenberg.
April 1888.

B.

A Cry from Exiles.

"The Secretary of the European Section of the Presbyterian Alliance has received a touching petition from a small group of exiles in the south of Russia. They were descendants of certain Bohemians who had settled in Poland some time ago. The little band who have sent the petition are some fifteen or twenty families who have settled in Southern Russia, and are making a great effort to maintain a Protestant teacher and evangelist. They ask the Secretary if he could get for them 200 roubles (about £15 to £20) to enable them to hold on for a little time, till the pressure of the times, which has been hard upon them, shall have been somewhat alleviated. The Secretary has received from trustworthy sources assurances of their being worthy of what they ask. There is no fund connected with the Alliance for such a purpose. If any friends should be touched with their forlorn condition, and desirous to save them from the fate that has befallen so many exiles in similar circumstances—that of being absorbed into the powerful but corrupt Church around them—the Secretary will be happy to take charge of their contributions."—*Quarterly Register*, April 1888.

C.

Reformed Church in Russia.

"The Presbyterian organisations in Russia" (says Dr. Dalton, *Quarterly Register*, July 1887) "may be divided into three different groups,—in Poland, in Lithuania, and in the rest of the Empire. Let us make a few remarks on the distinguishing features of each.

1. The Reformed in what was formerly the kingdom of Poland—partly the remains of the once flourishing Presbyterian Church of Little Poland, formed into a Synod by John à Lasco[1]—number at present 6500 or 7000 souls. There are nine congregations with a

[1] See Dalton's *Life of John à Lasco : A Contribution to the History of the Reformation in Poland, Germany, and England.* London: Hodder and Stoughton.

Consistory in Warsaw, and an annual Synod, which directs the affairs of the Church. The oldest of these congregations, that of Sereje, was founded in 1584; the youngest is that of Zyrardow, dating from 1874; the congregation at Warsaw originated in 1776. These are for the most part mixed congregations, composed of Poles and Germans; only that of Zelow, founded in 1802, with nearly 2400 members, is a purely Bohemian congregation, descendants of the old Bohemian Presbyterians. The congregation at Zyrardow is an offshoot from Zelow; another branch has been planted further inland, in the neighbourhood of Odessa,—still a weak and needy band, that is struggling to acquire a church and school, and well deserves material assistance from more wealthy brethren.

2. The Reformed congregations in Lithuania are firmly and finely bound together in a true Presbyterian organisation. This almost exemplary Reformed Synod of Lithuania comprehends, in the Governments of Wilna, Kowno, Grodno, Minsk, Mohilew, and Witebsk, a total of 13 or 14 congregations embracing about 11,125 souls. Individual congregations like Birsen amount to nearly 5000 souls, but others are nearly extinct. The Synod, which meets once a year, forms the Supreme Court of the Church. Every adult male member possesses a deliberative vote; besides the pastor, a certain proportion of members, varying with the number of souls, possess a judicial vote. A standing committee transacts current business, within certain limits, when the Synod is not sitting; another committee within the Synod fixes the locations and appointments of ministers, and decides in cases of divorce. The President of the Synod is a lay member (at present Count Puttkammer); with him is associated the General Superintendent (at present Pastor Moczulski). The Synod embraces three superintendencies—that of Wilna, with four congregations, White Russia (Grodno, Minsk) with four, and Samogitien (Kowno) with five. With the exception of the last-named superintendency, which alone numbers 9000 members, the other congregations are nearly extinct; at the present moment, some of them could not exist but for old foundations which are often to be traced to the pious and powerful Prince Radziwill, the friend of Calvin, and which afford material, though at present wretched, means of support. These poor little congregations need reinvigoration; they are sick and weary of life. On their behalf one would fain cry to brethren at a distance, strong in the faith: "Strengthen the things which remain, that are ready to die!" But even one who has the will wants the means of reaching the hearts of brethren speaking other tongues. It is a sad spectacle, because apparently a helpless malady—lingering dissolution!

3. The Reformed in Russia Proper form the third group—two widely separated bodies which, just because of the vast distance between them, have scarcely any mutual sympathy. Only the writer of these lines has made actual acquaintance with these two congregations together, and thereby formed a personal bond of connection. But this tie will again be loosened with his departure, and another may not be so able and willing to undertake such lengthened journeys.

No. 7.

General Presbyterian Council.

REPORT

OF

Committee on Work on the European Continent.

[AMERICAN SECTION.]

The American Section of the Committee on Work on the European Continent beg leave to report as follows :—

The two objects specially assigned to the Committee for consideration and action were: First, the raising of ten thousand dollars, of the twenty-five thousand dollars proposed, in aid of the noble, struggling Churches of Bohemia and Moravia; principally to assist their Comenius Publication Society in their efforts to furnish their people with a sound, evangelical literature, in the form of volumes and tracts, and also religious papers for the children of their Sabbath-schools.

The second matter assigned to the Section was that embraced in the Resolution, moved in the Council at Belfast by the Rev. J. Murray Mitchell, D.D., and seconded by the Rev. R. F. Burns, D.D., of Halifax, N.S., as follows:—

"That it be remitted to the Committee on Work on the European Continent, to take into consideration the spiritual wants of the large and increasing number of British and American Presbyterians visiting the Continent, and, if they think fit, to communicate with the Supreme Courts of the various Presbyterian Churches, with the expression of the hope that they may deem it right to take action in connection with this important subject."

The importance of the action suggested in this Resolution, namely the establishment of evangelical preaching places in the great centres of popular resort on the Continent for the spiritual benefit of Presbyterian tourists, grows more obvious, and grows in magnitude year by year. Every season witnesses the passage of increasing throngs across the sea, and their sojourn for a longer or shorter period at the great places of concourse. Very many of these are young people from our Presbyterian congregations—very many of them from our communion tables; and the influence of example, of fashion, of new and

exciting scenes, works every year lamentable inroads upon their regard for the sacredness of the Sabbath Day, and often sad modifications of their views of systems of gross error in worship and doctrine. To counteract these tendencies, and to shield our young people from spiritual injury consequent upon their absence from their distant homes—to protect them from spiritual blight, it is exceedingly desirable that some method be devised by which efficient, evangelical preaching, and, to a certain extent, pastoral oversight, may meet these tourists in very many of the prominent places of resort abroad. So far, however, we regret to add, the Committee have not seen their way to any efficient action in the premises.

The collection of moneys in aid of the Bohemian and Moravian Fund, brings to view another object of great practical importance. No one can question the large and happy moral effect of the quadrennial meeting of the Council of the great Alliance of Reformed Churches, presenting to the world a visible representation of the vast body of people in the various nations of the world who hold the Presbyterian System. This Council is an object-lesson that cannot be wholly lost even upon the least observant of thinking people. But the practical utility of such an Alliance, represented in such a Council, can be made much more obvious, and can make itself much more sensibly felt by the actual extension of a vigorous and brotherly helping hand to the more or less feeble, and the ever-struggling Presbyterian bodies that dot the Continent of Europe. True sympathy is far from being in vain, but sympathy in the shape of material aid is the sympathy that tells. By action in this direction the Alliance has set a happy and indelible seal upon the heart of the ancient and venerable Waldensian Church, in the generous Fund it created for the aid of their poor, hard-working pastors. Another Church not less worthy our sympathy and help is that of Bohemia and Moravia, the child of the martyrs of many a generation.

Soon after the Council of Belfast, the American Section of the Committee on Work on the European Continent held a meeting in the city of Philadelphia, and determined to concentrate its efforts upon the raising of the ten thousand dollars assigned as its share of the fund for those Churches. The arrival of the Bohemian Sword and Cup enabled us to secure handsome phototypes of the same, a large one as a gift to Sabbath-schools that should contribute twenty-five dollars to the fund, and a small one for contributors each of one dollar. Very many of these pictures are now to be found in families, widely separated in this land and in Canada, and in many a Sabbath-school; the larger one may be seen hanging upon the walls in a handsome frame, a constant reminder to the young of the days when to confess Christ before men was to put the life itself in peril.

The publication of a new edition of Dr. Blaikie's excellent tract, "The Story of the Bohemian Church," by the Presbyterian Board of Publication, was secured, and very large numbers of these have been scattered among the Churches. The columns of our religious newspapers were also largely utilised, and very many of them generously granted space both for the advocacy of the cause, and also for the

electrotype picture of the Sword and Cup. The Chairman of the section prepared a discourse which he delivered in a large number of Churches, often accompanying the discourse with the exhibition of the Sword and Cup, and never without awakening deep interest in the cause. Through the zeal and active efforts of the Rev. T. W. Chambers, D.D., and the Rev. David Waters, D.D., of the Reformed Church in America, and like zeal and efforts on the part of the Rev. T. G. Apple, D.D., of the Reformed Church in the United States, and the very efficient labours of the Rev. R. F. Burns, D.D., of Halifax, the full quotas of these several Churches have been paid in. The Rev. Professor H. C. Alexander, D.D., has been unremitting in his efforts in the Presbyterian Church (South), and the result has been a considerable contribution to the Fund. Nothing has been received from the United Presbyterian Church, and accompanying this Report is the formal declination of the Cumberland Presbyterian brethren to take part in this work.

The whole amount thus far sent in to the Treasurer, Mr. John Paton, 52 William Street, New York city, is $\$4031\frac{22}{100}$. Mr. Paton deserves the warm thanks of the Section for his services as treasurer of this fund. The money in his hands is ready to be paid over to the authorised agent.

In conclusion, the Chairman of the Committee would venture the suggestion that experience has demonstrated the absolute need of an efficient and properly paid Secretary to spend his time in the interests of the Alliance. The labour of collecting funds, of presenting to the various Courts of the Church the cause of the Alliance, and the objects that the Council may advise, as for example, the securing of evangelistic preaching at some at least of the great places of concourse on the European Continent, cannot be done with any degree of satisfactory efficiency by pastors with hands and hearts more than full of their ever pressing duties and cares. The presentation by such an Agent of the Bohemian cause would have easily secured more than the ten thousand dollars asked of the American Churches. It is greatly to be hoped that the Council in London will adopt efficient means of securing the services of such a Secretary.

All which is submitted with the deepest respect.

W. P. Breed, *Chairman.*
W. C. Cattell, *Secretary.*

No. 8.

General Presbyterian Council.

REPORT

ON

Women's Work in the Church.

In the "Third General Council of the Alliance of Reformed Churches holding the Presbyterian System," a motion by the Rev. Dr. Hays was adopted,—

> "That a Committee on the subject of Women's Work in the Church be now appointed, with instructions to prepare a Report for the next meeting of Council."

The Committee to consist of Rev. Dr. Charteris (Chairman), Dr. Hays, Dr. Fleming Stevenson, Rev. Leopold Monod, Dr. J. Marshall Lang, Dr. J. Murray Mitchell, with James Balfour, Esq., W.S., and Samuel C. Perkins, Esq."—*Transactions*, p. 51; *Appendix*, p. 153.

The Report which follows was drafted by the Convener, and submitted in type to all the members. Those who were unable to attend meetings of Committee have sent valuable suggestions, and a meeting adopted its present form.

REPORT.

The Committee is appointed to report on Woman's Work in the Christian Church; but it may be useful to prefix a short historical retrospect.

Thus we may glance at the fact that Miriam is described as a prophetess in the Church in the wilderness (Exod. xv. 20), whose chorus sang in response to the men of Israel after the Red Sea was crossed, and whose influence in the congregation was so great that she was, along with Aaron, a leader of sedition against Moses (Numbers xii. 1). Deborah also is styled a prophetess when she judged Israel (Judges iv. 4) in the turbulent times of the judges. Huldah, as a prophetess, conveyed to priests and rulers the Divine message regarding the Book of the Law which had been found. Women are the subjects of four distinct commands in the Decalogue. The names of women occur in the genealogies; and

they were in some cases entitled to hold property in the Land of Promise. Women were thus recognised in the Old Testament as members of society, as constituents of the body corporate, and as inspired and authorised transmitters of Divine oracles.

But there is, moreover in the Book of Joel a prediction that "afterward," when God's Spirit is poured upon all flesh, the daughters as well as the sons shall prophesy, and upon the handmaids as well as upon the men-servants this gift of the Spirit shall come (Joel ii. 28, 29). To this St. Peter appeals as fulfilled on the day of Pentecost, and in his appeal emphatically claims for women a share in the prophetical as well as in the saving grace of the Comforter (Acts ii. 18). Except the virgin daughters of Philip (Acts xxi. 9), we do not read of women specially prophesying, but there is no reason to suppose those four to be the only women so honoured. The distinguished function of "prophets" in the early Church—now beginning to be more fully understood—is one which we are bound both by St. Peter's speech (Acts ii.) and by the narrative (Acts xxi.) to recognise as having been exercised by women. No words can add to the solemnity of the truth thus conveyed (Ephesians ii. 20). In so far as regards the extraordinary endowments of the Spirit, women are found to be admitted to the rank next to that of the Apostles.

The case is not so clear as regards the permanent offices of the Church. The ordinary pastors and teachers were men. It may be supposed, perhaps, that social considerations and customs made St. Paul order the women of Corinth to "keep silence in the Churches," lest confusion and not peace should result from their speaking. It may also be maintained that he was in that injunction dealing with a disorderly practice of interjecting questions during the service in church, and that he directed women not to converse (λαλεῖν)[1] during worship about things they did not quite understand, but to put their questions and acquire information at home. But no such local social or temporary considerations can have prompted the strict orders in 1 Timothy ii., where the primal relations of the sexes are the basis on which the prohibition of teaching by women is founded. And, without controversy, the Apostle there distinctly forbids a woman to teach in Church, but ordains that she shall learn in silence. This, therefore, debars women from the ordinary functions of the pastorate, but it would not warrant the Church to silence a woman with extraordinary gifts, corresponding to those with which the prophet of the first days of Christianity was endowed. This conclusion seems to be confirmed by 1 Cor. xi. 5, where the woman who prayed or prophesied with uncovered head is condemned.

The same passage (1 Tim. ii. 12) forbids a woman to be installed in authority in the Church (αὐθεντεῖν ἀνδρὸς), and among the "rulers" there is no trace of any one having been a woman. There is, however, no reason to exclude women from their part

[1] It is not possible to give this as the meaning of λαλεῖν in every case where it occurs in the New Testament.

as members in a corporate assembly of the Church. There seem to have been women among those members of the Church on whom the Pentecostal gift came; and there were women in the other general gatherings of the disciples of Jesus.

If, however, woman is excluded from the pastoral office and from Christian ecclesiastical ruling power, she is not excluded from works and offices of service. The godly women who ministered unto Christ of their substance, who were beside the cross, and to whom first the Saviour appeared after He had risen from the grave, were but the forerunners of a goodly band who in all the ages of Christianity, and in all the lands of Christendom, have been privileged to serve in the Church, and have been honoured with marks of the Master's favour. Dorcas has given her name to all the makers of garments for the poor; Priscilla shares with Aquila the honour of having instructed the most eloquent Christian preacher; a Christian woman's home was the first shelter to which the liberated Peter betook himself; a Christian lady's hospitality was in danger of being abused when John wrote to warn her to discriminate between worthy and unworthy applicants for it; in the long list of helpers to whom Paul sends salutations at the close of his great Epistle to the saints in Rome, there are about a dozen women named. In Philippi, probably the oldest European Church, there were women who laboured with Paul in the Gospel, and with Clement and the other fellow-labourers of the Apostle.

There is thus ample proof that woman's work in the Church was recognised by the Apostles. It remains that we try to discover the sphere and the conditions of that work. We turn to the Epistle to the Romans, and we find that there was Phœbe, a servant of the Church in Cenchrea, whom the Church in Rome was enjoined to assist in whatsoever business she had need of help. That business was not necessarily ecclesiastical—may have been legal; but, whatever it was, she was, while upon it, commended to the Church of Rome as being an active deaconess of the Church of Cenchrea. To minister, the Son of Man came; to be ministers, He styles the chief aim of His chief servants (Matt. xxiii. 11); and it is this word "minister" (διάκονος) which is applied to Phœbe. She was a *diaconos* of the Church, and in that capacity had succoured many; among them the great Apostle himself—perhaps on that occasion in Cenchrea when he made a vow, and seems to have had a great deliverance (Acts xviii. 18). There can be no reasonable doubt that *diaconos* means an active servant of the Church. It was not a name of honour, but a name of office. And in virtue of her discharge of the duties of that office in one Church, she was commended to the help of another Church. This was a doubly corporate recognition of the deaconess. The Pastoral Epistles contain notices of *widows* who were enrolled by the Church. There seem to have been two rolls, the first (1 Tim. v. 3, 8) of widows needing support (as in Acts vi.), whose qualifications were that they were old and lone and poor; and the second (1 Tim. v. 9, 16), of widows who desired to be registered as workers for the Church,

their qualifications being that they had formerly occupied a good position in life, and had used it well. The former were almswomen, the latter were workers. Possibly some of the former class were able to do some work, and some of the latter were unable to support themselves; but the two classes were nevertheless in the main distinct.

The foregoing outline shows that in the Apostolic age there were some women labouring in the Gospel without any record of a distinctive function or office; others recognised as deaconesses; and others called widows, whose work was chiefly social and charitable. There is another passage of doubtful reference (1 Tim. iii. 11), where it is uncertain whether the persons described are deaconesses or the wives of deacons.[1]

There is undoubtedly a want of definiteness in regard to the work and office of women who were enrolled by the early Church; but it is not peculiarly indefinite. It is impossible to find a systematic code of regulations in the New Testament for the appointment or the duties of any of the officials of the Christian Church. We have no account of the first appointment of Bishops or of Presbyters or of Deacons (for the "seven" are never called Deacons); and their relations to each other are still subject of dispute and controversy. It is quite easy to solve the knot by saying (as Ludlow) that all "widows" were almswomen in Scripture, while deaconesses were quite different; or by saying (as Bunsen) that the sisterhood of widows is nothing more than that of deaconesses; but in neither case can we accept the statement as Scriptural or complete.

Some say that we do not depend on Scripture alone, and that we must take tradition into account; but tradition means Church history, and the study of that history does not remove the obscurity of Scripture. Ignatius speaks of "virgins who are called widows," and the Synod of Epaône of "widows whom they call deaconesses." Thus are the names mixed up. The Apostolical Constitutions, dating in part from the third century, distinguish between deaconess, widow, and virgin, while giving to each a place in the Church's official roll. In that document the deaconess is treated as precisely on a level with the deacon, but as having her duties among the female members of the Church. She was to stand at the doors by which the women entered, and to take charge of those women who brought commendatory letters. She was ordained by the Bishop with imposition of hands, just as the deacon was. While the deaconess was thus ordained, the virgin and the widow were not ordained. The widows were an order of clergy, but they were not active workers; they were the altar of God, from which prayers ascend night and day. Virgins attached to a particular Church had been much honoured in the West from the end of the second century; they were counted the brides of

[1] It is not possible to found strongly upon it; but the "likewise" introduces a separate order (deacons) in verse 8, and may introduce another separate order in verse 11.

Christ, and bridal ceremonies marked their consecration. All those official women seem to have had special seats of honour in Church, and to have had a special benediction at the close of Divine service.

So much honour was paid to those female office-bearers by some Churches during the fourth century, that there were popularly supposed to be female elders; and in consequence a Council at Laodicea (about A.D. 364) vigorously prohibited the installation of female elders or presidents.

From this time it is easy to trace the divergent streams of ecclesiastical custom; the Western Church having "widows" and "virgins" as the official names of women set apart by the Church; while in the Eastern Church deaconesses were ordained in great numbers. From the days of Tertullian, virgins and widows were the subjects of ecclesiastical legislation, and in many cases the doers of practical work. A Council of Carthage (some time before the sixth century), summing up previous enactments, ordains that widows and virgins shall not be consecrated unless they are competent to instruct ignorant women how to answer questions at baptism. But the growth of the monastic system gradually led to the absorption of earlier offices into the ranks of nuns. The female diaconate lingered here and there in the Western Church until the ninth or tenth century; but it never had a great hold, and it was so obscure before it quite ceased to exist that the time and place of its last struggle are uncertain.

In the East it was far otherwise. There were so many candidates for the office of deaconess in connection with great congregations, that it was found necessary to restrict the numbers. In one church in Constantinople, the restricted number was 80. Chrysostom struggled to make the best of the widowhood and the diaconate; Emperors and Councils tried to prevent evils by fixing the age for ordination. We see their perplexity when we find the age fixed at 60, 50, and 40; and legislators quoting St. Paul on widows as though he were regulating the age of deaconesses! Even in the very end of the seventh century, the Council of Trullo kept deaconesses and widows distinct. But in the East, as in the West, the huge organisation of the convent and the monastery proved too much for the sacerdotal orders of the parish and the congregation. As the priesthood became eventually monastic, so the female office-bearers—widows, deaconesses, and virgins—disappeared, and nuns were left in possession of the field. Though traces of deaconesses are found in the Greek Church till about the era of the Protestant Reformation, their power and activity had come to an end some centuries before.

It is thus seen how the convent swallowed up the Scriptural organisations of women, as the monastery absorbed the Scriptural Presbyters.

Meanwhile, however, the indestructible vitality of woman's work in the Church asserted itself in other forms. The times of war and pestilence—especially the Crusades—brought many wives to widow-

hood, and as early as the tenth century there began to be found societies or alliances of widows and unmarried women, whose bond of union was an undertaking to give themselves to prayer, meditation, and good works. They were under no special vow. They were not ordained. They lived in their own homes, and found their work near their own doors. They taught the young, they nursed the sick, they relieved the poor. The Belgian Béguinage shows how such women might be semi-united in a community, while yet living each in her own dwelling. The Tertiarian vow of St. Francis, to which so many adhered, did not require those who took it to leave their homes, but all of them became bound to give themselves to charity rather than to contemplation. The Hospitallers—nuns of the thirteenth and fourteenth centuries—anticipated the modern nursing sisterhoods of the great hospitals.

All these are the societies of the Roman Catholic Church.

We now turn to the Churches of the Reformation. It may be said in a word that none of the Reformed Churches has by its corporate action organised the work of women. Indeed, the whole idea of practical work by the members of the Church was considerably overshadowed at the Reformation by the great controversy which established the sound doctrine of Faith. There is scarcely a trace of the Church's duty in missions to the heathen to be found in the creeds of the Reformation. These creeds show a wonderful disregard of training either men or women in practical mission-work at home. Both Luther and Calvin expressed themselves in favour of such training, and of union of workers for work; but the necessities of their position prevented the development and application of their principles. The Churches of the Reformation have been somewhat slow to extend their regard, and yet the horizon is vastly enlarged even since the present century began. Foreign Missions, of which our Confession of Faith makes no mention, are now recognised as the essential duty of every Church. The union of members of the Church for good works, each exercising his and her special function, of which the New Testament says so much, is now becoming fully understood. In every congregation the works of charity and reclamation are for the most part done by the pastor and the female members, and in almost every branch of the Protestant Church—as well as in the Roman Catholic Church—there are now societies and associations of women for the furtherance of the Gospel and kingdom of Christ. The goodly lists in the Report presented to last Council show that the Presbyterian Churches of this Alliance are not behind in such organisations. (See Proceedings, *Appendix*, pp. 103-105.)

To be more particular. Under the wing, or in the bosom, of several Churches are found Institutions of Deaconesses for nursing the sick or relieving the poor. The Bishops of the Church of England approved of certain rules for the training and consecration of deaconesses seventeen years ago; and since that time Deaconess Homes and Institutions have sprung up in almost every diocese. Germany has its Kaiserswerth, whose deaconesses are found in every quarter of the globe. France and Switzerland have their

Institutions, such as those at Paris, St. Loup, and Berne, and Zürich. In London every one knows of Mildmay and Harley House, and Kilburn and Stepney Causeway. In all these institutions the same essential principle prevails : a course of training or probation precedes recognition as a deaconess, and in most cases the deaconess thus recognised remains in connection with the institution in which she was trained. Ten years ago there were 51 mother-houses of deaconesses, with 3272 sisters or deaconesses belonging to them—a goodly band of trained women-workers. (See Herzog u. Plitt. *Real-Encyclopädie*, article "Diakonen u. Diakonissen Haûser," by Wichern.)

Conclusion.—We beg therefore respectfully to report that in our opinion the time has fully come for the organisation of Women's Work by Churches on some definite principle. We suggest (*a*) that in every congregation all women should be enrolled who are engaged in the service of Christ in connection with the Church, and also all who desire to be taught and trained to serve the Lord Jesus Christ. Thus the young and the mature, the ignorant and experienced, servants and mistresses, would be brought into well-understood relations with each other as members of the same congregation, for friendly intercourse, leading to the giving and receiving of help. It is this intercourse which gives value to the Societies not connected with any Church—such as the Girls' Friendly Society and the Young Women's Christian Association. But being separated from Churches, those Unions have access to a mere fraction of those whom a Congregational Association or Guild would reach and benefit.

We suggest further (*b*) that such as have had successful experience in work should be enrolled by the Kirk Session, as those to whom others might naturally look and apply for help. This enrolment would include experienced Sabbath school teachers, and visitors, and nurses, and teachers of Bible classes, and heads of temperance associations, workers in the service of song, makers of clothing for the poor, those who bring up friendless children, and the senior members who have taken an active part in befriending the younger or less experienced female members or adherents of the congregation. The principle guiding the enrolment in this grade or branch would be that the Kirk Session thus signified approval of those who have purchased a good degree by their self-denying labours. The experience entitling to this approval would extend over several continuous years.

We suggest (*c*) that after several years of experience or training, those women-workers who are willing to devote their lives to Christian work in connection with the Church should be set apart and enrolled under the sanction of the Courts of the Church as *Deaconesses*. They might be set apart (1) by the Presbytery or (2) by the Kirk Session. The former (1) is more in accordance with the custom of the early Church ; the latter (2) is more easy in operation, especially at the outset. The preference of either mode will probably depend on the sphere in which the Deaconess is expected

to work, *i.e.* whether she is to remain in one place, or be at the service of the Church to go for shorter periods to various places. In either case it must of course be provided that the Deaconess can only work in any place under the superintendence of the Kirk Session. The previous training entitling a woman to the honour and designation may have been acquired in her own sphere, and under the eye of the rulers of her own congregation, or—whether wholly or partially—in some Training Institution. Women offering themselves for service as foreign missionaries, as well as women proposing to work in their own country, might be trained and tested in such an Institution. Many will equally deserve the good degree who have done approved work near their own homes, though in their cases the work, being probably combined with the discharge of domestic duties, ought to be continued somewhat longer before being regarded as qualifying for the Diaconate. There are also in Presbyterian Churches, as in other Churches, women who would gladly devote their lives to Christian work, and who would welcome the offer of a Home in which they could live, near which they could usually work, and from which they could go to any place near or distant, where they might be wanted for a longer or shorter time.

In conformity with what we believe to be scriptural principles, as already stated, those Deaconesses would have no title to be pastors or preachers, or to address miscellaneous audiences.

It is not contemplated that any one would be bound or pledged to continue in such work any longer than her continued free will prompts her. Any one could at any time retire.

We submit that such a scheme is—

1. *Scriptural.*—It is not only in accordance with the best features of the well-known practice of the Church of Christ for many centuries, beginning with the time of the Apostles, but it is in obedience to special and repeated Apostolic injunctions in the New Testament. It is not a little strange that we are familiar with venerable and still active disputes on the position and duties of men appointed to the eldership, as defined in the Epistles to Timothy and Titus, but have been long in carrying out the proposal of the Apostle in the same Epistles to enrol and organise the women who had proved their fitness to serve the Church. The Acts of the Apostles tell of the spiritual endowment and the blessed work of women. The salutations in the end of the Epistle to the Romans clearly show that many women were signally successful as Christian missionaries amid the complicated civilisation of Rome; and Romans xvi. 1 shows that the Corinthian Church, amid its many corruptions, had a succourer of the Apostles in Phœbe, a deaconess. It does not appear that all enrolled women-workers were deaconesses; but the principle of the organisation of women's work, in such a way as to meet the varying needs of place and time, is beyond all question exemplified and commended in Holy Scripture.

2. It is *practical.* We do not suggest mere honorary ranks and names; but we seek to associate an office with actual service of which the name deaconess is significant. It is proved in the experi-

ence of Christendom in our day that, as helpers of their ministers in parochial work, women do far more than men; and there is practical need of recognising and organising what the Church thus thankfully accepts. In all our Churches every minister working among a large population would be overwhelmed if the female members of his congregation did not come to his aid. The large and rapidly growing "Ladies' Associations in aid of Foreign Missions" are splendid proofs of what women can do when organised for wider purposes than parish work. Special institutions in England and America—such as those at Mildmay, Tottenham, Harley House, Stepney, and Kilburn; the Nurses' Training Homes in great cities; and the renowned Deaconess Home at Kaiserswerth—are examples of what can be done to train missionaries at home and abroad. The work for women in the mission-field demands that the Presbyterian Church should forthwith have institutions to test and train female missionaries before sending them abroad; and every minister who has ever sought to engage a Bible-woman must have longed for one who could be certified as having proved herself a competent agent in a field similar to his own.

3. It is, therefore, *within the sphere of the Church's duty.* The Church of Christ, in our day, is losing much as an organisation by confining herself within the limitations of bygone ages, and leaving new methods to be adopted and observed by what are called "undenominational" Associations. All good work in the service of Christ ought to come naturally from the hands of the Church, which is His Body—the organised Church. Friendly Societies, Dorcas Societies, Deaconess Guilds, Associations for behoof of the poor, free breakfast-tables, and so on, ought to be part of the work of each denomination which claims to be a living branch of the Vine. If these things are needed, they are needed at the hands of the Church; and that they are needed and blessed no man who has open eyes can deny.

4. *Though new,* it *is not revolutionary or novel.* It is new in this respect, that, so far as your Committee know, there has been but one attempt—and that since last Council—by a Church of the Reformation[1] to make the organisation of woman's work a branch of the

[1] The Church of Scotland. See Acts of General Assembly, 1885, 1886, 1887, 1888. It may be here stated that the Church of Scotland has adopted and finally sanctioned a scheme organising Women's work in three grades, according to the principles sketched in the foregoing pages. The *Woman's Guild* is the first; the *Women-Workers' Guild* the second; and *Deaconesses* the third. These substantially are *a, b, c* of p. 295 of this Report. None are admissible to *b* unless they have worked for at least two years, with the approval of the Kirk Session which enrols them. For admission to *c* it is required (Reg. 1) that the applicant undertakes to "make Christian work in connection with the Church the chief object of her life so long as she shall occupy the position of Deaconess." It is provided (Reg. 4) that "along with the application for the admission of any person to the office of a Deaconess there shall be submitted a certificate from a Committee of the General Assembly entrusted with that duty, stating that the candidate is qualified in respect of education, and that she has had seven years' experience in Christian work, or two years' training in the Deaconesses Institution and Training Home." It is further provided (Reg. 6) that "before granting the application the Kirk Session shall intimate to the Presbytery their intention of doing so, unless objection be offered by the Presbytery at its first meeting thereafter." Regulation 9 says: "A Kirk

general organisation of the Church, under the control of her several judicatories. It will be observed that in the scheme which we suggest, the Courts of the Church are specially called to sanction the respective grades. This, or something like this, seems necessary if the organisation is to be complete. The Church of England has deaconesses in several dioceses, and is striving after a more general organisation. But those detached efforts are not yet part of a general system. The great English institutions—such as Mildmay, Kilburn, and the rest—are, for the most part, the outcome of the faith of one brave spirit, and of his or her associates, who are not responsible to any Church, and for whose work the Church is not responsible, though a clergyman, or a minister, or a bishop may heartily sympathise. The German Churches have no free corporate organisation; and Kaiserswerth and the like are institutions representing only those who combine to maintain them. The Presbyterian Churches will, therefore, take an onward step if they act on the principles of this Report; and it is one for which the Church is ready, and for which the time calls. It points to a permissive, and not to a compulsory, enrolment and registration; and this, too, is in keeping with the freedom of the days in which we live.[1]

A. H. CHARTERIS, *Convener.*

Session may decline to authorise, or may at any time discontinue, the services of a Deaconess within its bounds." Regulation 11 provides that the "General Assembly shall have submitted to it annually by its Committee a complete list of those who are working as Deaconesses in the various parishes of the Church." Regulations and other details regarding the Scheme may be had on application to the Secretary, "Committee on Christian Life and Work," 22 Queen Street, Edinburgh.

[1] Further and fuller information very popularly presented will be found in Dean Howson's *Deaconesses;* Ludlow's *Women's Work in the Church;* Uhlhorn's *Christian Charity in the Ancient Church;* Stephen's *Service of the Poor.* The systematic teaching of the early Church is contained in *The Apostolical Constitutions* and the *Nicene Canons.* The detached notices are combined and arranged in Hefele's *History of Councils.* Thomassin, *Vetus et Nova Eccles. Discipl.*, Helyot's *Histoire des Ordres Monastiques,* and Herzog's *Real-Encyclopädie* (German edition), give historical notices and modern developments.

No. 9.

General Presbyterian Council.

REPORT

OF

Committee on the Desiderata *of Presbyterian History.*

The Committee on the *Desiderata* of Presbyterian History beg to Report to the Council that, in accordance with the instructions given to them at Belfast in 1884, they made, on the occasion of the celebration of the Quincentenary of the death of Wyclif, an earnest appeal for aid to the Wyclif Society, to enable it more speedily to transcribe from the manuscripts and prepare for the press the numerous Latin theological and philosophical treatises of the great British Reformer before the Reformation. They regret extremely to report that the response to the appeal was not such as in any very appreciable way to relieve the overtaxed resources of the Society, and that it is still in very great need of any assistance members of your Council can give to secure the speedy completion of its most laudable object, and they once more earnestly commend that object to all English-speaking Presbyterians, and especially to those in England who claim Wyclif and the Lollards as pioneers in the reformatory movement which culminated in the Puritan Presbyterianism of a later time.

As the year of the meeting at Belfast was the Quincentenary of the death of Wyclif, so the year of the present meeting of Council is memorable as the Tercentenary of the destruction of the Spanish Armada, and the Bicentenary of the Revolution of 1688—perhaps the two most marvellous interpositions of a gracious Providence for the preservation of British Protestantism and British liberties in times of greatest peril. Your Committee cannot doubt that in connection with the commemoration of these events, and especially of the latter of them, *desiderata* still existing in the history will be supplied, the part taken by our Puritan and Covenanting forefathers be conclusively vindicated, the gratitude of their descendants be more abundantly called forth, and their resolution confirmed zealously to guard the liberties—civil and religious—then so gloriously secured.

There seem to be only two objects which can be served by the continuance of this Committee, viz. :—1st, That it may endeavour to publish, or to help others to publish, such works as would fill up important *lacunæ* in the history of the Presbyterian Churches; and 2nd, that it may collect for the Council information respecting what is being done by others from time to time to fill up these *lacunæ*. The latter of these objects has now been included by Dr. Mathews, as it very properly may, within the province of the Committee on Statistics, and an account of what has been done recently in that department will be found in the Report of that Committee.

The other object such a Committee as this might promote, is one which could only be seriously taken up by a Committee having funds at its disposal, and with the many other important and more pressing objects for which the Council has to appeal to the liberality of the Churches, there is but little chance that such funds would be supplied to this Committee as would warrant its undertaking any considerable work in this department. The Convener printed for last Council, as his own contribution, the edict summoning Patrick Hamilton, the first Scottish Martyr, to appear before Archbishop Betoun at St. Andrews; and he prints as his contribution to the present Council the *Livre des Anglois*—the church-book of Knox's congregation, during the happy years he and his fellow exiles spent in Geneva, —a book still carefully preserved among the municipal records of that city, and one which cannot fail to be of great interest to all who wish to be fully acquainted with Knox's relations to English Puritanism.

But if your Committee have to regret that they are themselves able to undertake but little in the department of publication to fill up gaps still existing in the history of Presbyterian Churches, they rejoice to report that agencies are being multiplied by which such work may be done, and that these agencies deserve the support of members of Council. Besides the older Societies in France and America, which have already rendered good service in this field, the recently founded Scottish Text Society, and the Scottish History Society, supply the means of continuing the work so zealously prosecuted in the early part of this century by the Bannatyne, the Maitland, the Abbotsford, and the Spalding Clubs. The latter indeed has lately been revived in an improved form. The Scottish Text Society has just reprinted, from the single known copy of the old edition, John Gau's *Richt Vay to the Kingdome of hevine*—the first Protestant treatise published in the Scottish language. The Scottish History Society has far advanced at press the *Liber registri enormium delictorum correctorum per ministrum seniores et diaconos congregationis christianæ civitatis Sancti Andree*—the earliest volume of the records of the Kirk-Session of St. Andrews in the sixteenth century. They hope in subsequent years to be able to undertake the printing of the records of the Commission of the General Assembly between 1646 and 1660, the earliest volume of which contains copies of many letters from the Scottish Commissioners at the Westminster Assembly to the Commission in Scotland, which have not hitherto been published. Interesting accounts of particular parishes, and of the light cast by their ecclesiastical records on the history of the times and the manners of the people, have also been recently published by private individuals at their own risk, as of the parish of Mauchline by Dr. Edgar, and of the parish of Strathblane by Mr. Guthrie Smith.

It remains for the Council to determine whether the Committee may not now be discontinued. ALEX. F. MITCHELL, *Conv.*

J. W. STANDERWICK, Esq., General Post Office, London, E.C., is Treasurer to the Wyclif Society; W. BLACKWOOD, Esq., Edinburgh, to the Scottish Text Society; and J. J. REID, Esq., Queen's Remembrancer, Edinburgh, to Scottish History Society. Subscribers entering now may still obtain previous issues of the Societies at subscriber's price.

[*The following is the gift of* Professor MITCHELL, D.D., *referred to in Report on Presbyterian History, page* 313.]

"LIVRE DES ANGLOIS"

OR

REGISTER OF THE ENGLISH CHURCH AT GENEVA

UNDER THE PASTORAL CARE OF

KNOX AND GOODMAN

1555-1559.

PREFATORY NOTICE.

WHEN England relapsed into Popery under the Bloody Mary, and many of those who had led in the work of reformation under Edward VI. were, on various pretexts, arrested and imprisoned, others who were still left at liberty, with many in less prominent stations who were firm adherents of the new faith, resolved to provide for their safety by leaving their native land for a time. The numbers who did so have been variously estimated at from 800 to 1000. "The Privy Council, observing that many went out of the realm, and that, commonly, in company with, or as servants to, the French Protestants" (who, as well as the Germans having been invited over by King Edward, were permitted and required to depart), "issued an order to the ports that none should be allowed to go over as Frenchmen but those who brought certificates from the French ambassador." "Those that fled were some of them persons of honour, quality, and estate, many of them divines and students of divinity, some merchants, some tradesmen, some husbandmen." All these classes were well represented in the church of the exiles at Geneva. Going, generally, in the company of the French Protestants, they came first to France. But not finding there that free exercise of their religion which, above all else, they sought, they gradually made their way "to several cities of Germany and Switzerland, Embden, Wesel, Duisburg, Frankfort, Strassburg, Basel, Aarau, and Zurich, where they were kindly received, and churches for Protestant worship granted to them." The congregation at Embden, according to Fuller, was supposed to be the richest, Wesel the shortest of continuance, Aarau the slenderest for number, Frankfort had the largest privileges, Strassburg of the most quiet temper, Zurich had the greatest scholars. The two last were in fact schools of the prophets, where, under the guidance of Bullinger and Peter Martyr, and other honoured teachers of the reformed faith, many of the divines who attained high promotion under Queen Elizabeth, and largely influenced the

theological opinion of her time, were trained for their work. But all these churches must yield the palm to that whose Church Register is here printed. It originated in a lamentable dispute in the church of Frankfort between those who were desirous of further reformation and nearer conjunction with foreign Protestants than had been reached in England under Edward VI., and those who insisted on the observance of the rites and ceremonies then appointed, although many of them were not used by the French Protestants whose church they shared and whose forms they had been directed as nearly as possible to follow. The history of the dispute is given at length in the well-known *Discourse of the Troubles begun at Frankfort*,[1] and need not here be recapitulated. It may suffice to say that Knox—who had been chosen minister—and the progressive party who supported his views, being ultimately outvoted, resolved to seek another settlement where they might be free to carry out their own views of Church Order, Worship, and Discipline. This they found at Geneva, through the favour of Calvin, who had been their counsellor in their previous difficulties, and who proved their fast friend throughout the years of their exile. As early as 10th June 1555 he appeared before the Council of Geneva to represent "that certain Englishmen are desirous to repair hither for the sake of the Word of God," and to request that the Council would be pleased to grant them a church in which they might preach and minister the Sacraments. The Council decreed that steps should be taken to provide a proper place for the English, and that conference should be had with Calvin on the subject. The churches of St. Germain and Notre Dame la Neuve apparently had been suggested as proper places, but nothing further was formally done till after the arrival of the body of English who reached the city on 13th October. On 24th October Calvin again appeared before the Council to remind them of their former resolution, and to request that, as a part of the English had already arrived, they would now carry it out, adding as a reason, that "at other times these English had received other nations and given them churches, but now it has pleased God to afflict them." It was remitted to three syndics to examine and report where it would be most proper to grant their request, and on Thursday 14th November the Council, having heard the report of the syndics, resolved to grant to the English, as already to the Italians, the use of "Marie la Nove." This is the little Gothic church with groined roof to the south-east of the Cathedral, better known as the Auditoire, from its being the lecture-hall of Calvin. On 25th November Calvin once more appeared before the Council, and proposed that, in accordance with the Ordinance just made, the services of the Italians should be on Thursdays, Fridays, and Saturdays, and that they should preach [on Sundays?] at their accustomed hour, and that the services of the English should be on Mondays, Tuesdays, and Wednesdays, and that they should preach at nine o'clock, and that the minister chosen by them should be presented to be examined and received. The Council agreed, and on Friday 29th November it is reported "Anthoenus Gilbelius et Christoforius Goudeman" are received as ministers of the Word of God in this city, for their nation and the English "habitans," who nevertheless are to pay the

[1] Printed in 1575, reprinted in 1642, also in *The Phenix*, vol. ii., and again at London in 1846.

same, and the said ministers took the oath as required. The English Church being thus "erected" and organised, the Genevese registers contain but few notices relating to it. It consisted of men who had fled from their country for the sake of their religion, and to whom the established discipline of Geneva was welcome, and who therefore were not likely to give just cause of complaint to its rulers. I said in 1867, when opening the Scotch service in the same little church they occupied, "The few quiet years they passed there were to be richly blessed to themselves and to their fatherland. Knox at least had not come there to have his views of Christian doctrine or church order formed or materially changed, though 'that grey-headed man, now fifty years old,' seated regularly, with rapt attention, among the auditors of Calvin, was one of the most notable phenomena of the place. But he came to see the pure reformed faith (which Calvin and he independently had drawn from the Holy Scriptures, and from the great doctor of the ancient Church) exhibiting its benign influence in quickening to higher life, and moulding into a united community, the volatile citizens of Geneva. He came to have his wearied spirit revived and refreshed by communion with like-minded Christian brethren, and that he and his associates might by what they witnessed be nerved for further achievements in the service of their common Lord and the good of their native land. It was there and then that Puritanism was organised as a distinct school, if not also as a distinct party in the Church. Had it done nothing more than what it was honoured to do in the few peaceful years our fathers were permitted to spend in this much-loved city, it would have achieved not a little for which the Church and the world would have cause to be grateful to it still. Here were first clearly proclaimed in our native language, and embodied in formal treatises, those principles of constitutional government, and the limited authority of the 'superior powers,' which are now universally accepted by the whole Anglo-Saxon race. Here was first printed and used that Book of Common Order which was long to be the directory for public worship in the fully Reformed Church of Scotland, whose simple rites the good Archbishop Grindal was constrained to own he 'could not reprove,' and several of whose prayers he incorporated into some of the special services he prepared from time to time. Here was nearly completed, after the model of the French, an English Metrical Psalter which constituted the basis of that so long used in England as well as Scotland. Here was planned and executed a translation of the Scriptures into our mother-tongue, which for nearly a century continued to hold its place alongside of others executed at greater leisure and more favoured by authority. That was how Knox and his associates occupied themselves when left freely to follow their own bent. It might have been well for England if her rulers had acted to them as Calvin and the Genevese had done, and if they had endeavoured to turn to the best account the wealth of learning and earnest Christian life they brought back with them to their native land."

A. F. M.

Livre des Anglois.[1]

Les noms des ceux de l'Eglise Angloise qui ont esté receus a la Bourgeoisie de ceste ville de Geneve, a scavoir Guillaume Whittingham, Jehan Bodleigh, Guillaume Williams, Jehan Knoxe, Christofle Goodman, Jehan Baron.

Item les noms de tous ceux qui ont esté receus es ceste Eglise.

It. de ceux qui ont esté admis au ministere.

It. des enfans baptisés.

It. des mariages.

It. des enterrements.[2]

[1] This precious volume, which is still preserved among the historical treasures in the Hotel de Ville of Geneva, is a small folio, bound in parchment or light sheepskin. It appears to have been carefully prepared for the purpose to which it was appropriated, having a parchment mark attached to the first leaf of each of its five parts. The pages are numbered from 1 to 149, and a number are left blank after the entries in each of the five parts, as if the church had expected to be longer in exile. A few of the latest entries, like the last entry of the election of the office-bearers, given in the fac-simile, are in a smaller and more cursory hand than that by which the previous entries had been made. The late Principal Lorimer concluded that all save these later entries were in Knox's own handwriting. Some of the experts in London and Edinburgh, to whom I have shown the fac-simile, hesitate to endorse this. I cannot venture to pronounce any confident opinion on the matter, but I have had the fac-simile lithographed, that others may have the opportunity of comparing it with undoubted specimens of the handwriting of the Reformer. One expert to whom I showed the fac-simile, thought the writing had less resemblance to that of Knox than of Whitingham. He was in Geneva before the "erection" of the church, and it was he who, along with other English residents, on 30th May 1560, appeared before the Council to return thanks for the good treatment which they had had in the city, begging to be retained as humble servants of the *Seigneurie*, and requesting an attestation of their life and conduct while they had been in the city. And "they presented the 'book' of those of their nation who came to sojourn in the city as a perpetual memorial." The Council decreed "that an honourable dismission be granted to them, and an attestation of the contentment we have had with them, and that they be exhorted to pray for us, and to do for strangers among themselves as others have done to them." Knox, though probably in Geneva in June 1554, had left for Scotland before the "erection" of the church and did not return till September 1556.

A transcript of the *Livre des Anglois* was obtained by the late Mr. J. Southernden Burn. This was privately printed by him in 1831, and included in the second edition of his *History of Parish Registers* in 1862. A transcript was also obtained by the late Mr. David Laing, and various entries from it were given by him in his edition of Knox's Works. A copious digest of the contents of the *Livre* was made in 1855 by M. Heyer, and published in Vol. IX. of the *Transactions of the Historical and Archæological Society of Geneva*. The substance of this was translated into English, and published in the *Bibliotheca Sacra* (July 1862), by Professor Hacket. Principal Lorimer also made a transcript of the first and second parts of the book. I have carefully compared all these with the original at Geneva, and as the result I venture to give the subjoined text of the book. In the notes I have drawn partly on my predecessors, partly on the sources from which they drew.

[2] This page is not numbered in the Manuscript.

The names of all suche persons as have bene receyved and admytted into the Englishe Churche and Congregation at Geneva, As Membres of the same Churche, together with the daye and the yere, when everie of them were received and admitted—

here followinge doo plainely appere:

That is,

Anno 1555. Ffirst—those psons that came thither the 13th of Octobre A° 1555, to use the benefit of the Churche then newely graunted, as

Willm. Willms[1] and Jane his Wife.
Thomas Wood,[2] Anne his Wife, and Debora their daughter.
Anthony Gilby,[3] Elizabeth his wife, and Goddred their sonne.
Willm. Jackson, Parnel his wife, Willm. and Andrew his sonnes, and Margery and Judith his doughters.
John Holingham,[4] Elene his wife and Daniel his sonne.
†Thomas Knolles[5] and Johan his wife.
†Christopher Goodman.[6]
†Willm. Whitingham.[7]

John Staunton. John Hilton. Christopher Seburne als Plumer.
Richard Potter. John Ponce.[8] John Maston. Thomas Crofton.

The names with the mark † are found in the Register of "habitans." For Ponce Lorimer proposes to read Poure. For Maston Burn has Matson.

[1] Williams was one of the first at Frankfort, and, having sided with Knox there, seems to have been one of the first to leave for Geneva. He and his wife are said to be "both from London." [2] Wood is said to have been brother-in-law to Williams. [3] Gilby had also come early to Frankfort. He was born in Lincolnshire, educated at Christ's College, Cambridge, and is placed first by Fuller in the list of learned writers trained there, but is also less favourably spoken of by him. The church of exiles at Geneva, recognising its continuity with that of Frankfort and the calling there given to Knox, only chose Gilby to minister in the absence of Knox. After his return to England, Gilby was appointed vicar of Ashby de la Zouch, where he laboured with much zeal and lived in high honour, though for a time suspended for his persistent nonconformity. He and his wife were gratefully remembered by their fellow-exiles, Bishop Bentham, Lawrence Humphrey, and Thomas Sampson. [4] Probably the same who appears in Morrice's list of Frankfort exiles as Hellingham. [5] Or Knollyes, who also appears among the Frankfort exiles. [6] Was the son of William Goodman of Chester—born in that city, and educated at Brazenose College, Oxford. Soon after the accession of Mary he fled to Frankfort, sided with Knox there, followed him to Geneva, and was his colleague in the ministry there. Sharing to a certain extent Knox's political views, he published at Geneva in 1558 a treatise as to "How Superior Powers ought to be obeyed." By this he incurred the displeasure of Elizabeth, and so he accepted the invitation of Knox to come and aid in the work of Reformation in Scotland. He was settled for some years at St. Andrews, but the former vicar being allowed to carry the emoluments of the vicarage with him to Aberdeen, Goodman failed to obtain a sufficient maintenance. He returned to England, and after recantation or explanation of the views advocated in his book, he seems to have been admitted a lecturer or minister in his native city, where he died in 1602. [7] This noted Puritan was of honourable parentage, and, like Goodman, was educated at Brazenose College, and appointed Fellow, first of All Souls, then of Christ Church College, Oxford. About 1550 he received permission to travel through France, Germany, and Italy. Even at that early date he seems to have become intimately acquainted with Calvin, who held him in high esteem, and through him counselled the exiles at Frankfort, and, subsequently, those at Geneva. It is said that in 1550 he married the sister of Calvin; but, if so, the union must have been shortlived. He had no wife when he came to Geneva; and, as subsequently recorded(p. 314), he there married Katherine Jaquemayne, of Orleans, daughter of Louis Jaquemayne, heir of Gouteron, Lord of Ingrue and Turvyle. He wrote a preface to his fellow-townsman Goodman's book mentioned above, took part in preparing the Geneva Translation of the Scriptures, and the metrical version of the Psalms. Ten of his composition were admitted into the English Psalter, and sixteen into the Scottish. He was promoted to the Deanery of Durham in 1563. His Puritanism at times occasioned him trouble, especially under Archbishop Sandys, who called in question the validity of the ordination he had received at Geneva. It is said Calvin took part in that ordination, but no notice of it is found in the Geneva Registers, and probably it took place in the English congregation. He was allowed to continue Dean of Durham. [8] Ponce, as the name may be read, is generally identified with John Poynet or Poynetz, who, under Edward VI., had been successively Bishop of Rochester and Winchester. He had written a Catechism, part of which was adopted in what is termed the Liturgy of compromise proposed at one time to be used in the church of the exiles at Frankfort. He returned to Strassburg early in 1556, and died there on 11th April, aged 40.

[p. 2.]

Secondly those psons that were dwellers at Geneva before the said 13. of Octobre 1555, as

Sir Willm. Stafford[1] knight, Dorothee his wife, Jane his sister, mystres Sandes, al^{s} Ffoster their coosen, Edward his sonne, Elizabeth his doughter, John Watson, Arthure, James, and Edmonde his servantes, and Elizabeth his maiden.

Thomas Lever.[2]	Michael Gill.	John Pigeon.
John Prettie.	Willm. Beauvoir.	†Willm. Amondesham.
†Nicholas Harvye.	†Harry Dunce.	†Richard Amondesham.[3]

10[4] Novemb. 1555
m^{d}——that the Churche was erected the first of Novemb. 1555.

Thirdly—all those psons that came thither after the said Churche was erected, as

†James Pilkington.[5]	†Thomas Knolles.[9]	Gualter Willms.
†Robert Beaumont.[6]	John Scorye.[10]	Thomas Langeley.[13]
Peter ——	†Thoms. Sampson.[11]	Anthony Miere.
John Stubbes.[7]	John Fferrar.	James Yonge,[14] and
Peter Willyes.[8]	Rowland Hall.[12]	Anne his wife.

[1] The book indicates generally that those now to be named were in Geneva before those previously mentioned. Sir William Stafford appears, from the City Registers, to have been there at least as early as 29th March. He was probably the richest and most influential man among the exiles, and was allowed, as a singular privilege, to wear his sword. He is spoken of in the Registers as Sieur de Rochefort. His wife, Dorothy, was daughter of Henry, Lord Stafford, "a most accomplished gentleman for learning, virtue and behaviour." Sir William died at Geneva, and was buried there (p. 315) on 5th May 1556. His son John, baptized on 4th January 1556, gave occasion to an unpleasant controversy between Calvin—his godfather—and Sir William's widow. From the Registers, high words seem to have passed between them, and threats on the part of the widow's brother; but Calvin, being at last satisfied with the assurances given that his name-son would be trained in the Protestant faith, appears then to have consented to the removal of the widow and her children. They returned to England on the accession of Elizabeth, and Dame Dorothy Stafford became one of the Ladies of the Bedchamber to the Queen. Sir William's sister, Jane, was probably the same who (at p. 314) is recorded to have married the Italian minister, Celsus, called also Count of Martinengo. Mrs. Sandes, who is included in Sir William's household, is supposed to be the same who was gentlewoman waiter to the Princess Elizabeth in 1553, but was removed from service because of her refusal to go to mass. [2] Lever had been Master of St. John's College, Cambridge, and known as an eloquent preacher under King Edward, and would have attained high preferment after his return to England but for his determined non-conformity. He probably came to Geneva for quiet study, but appears soon to have left, that he might take charge, as minister, of the small band of exiles at Aarau, who maintained themselves by cloth-weaving. "He was made Archdeacon of Coe, and Master of Sherburne Hospital, near Durham" (*Burn*). [3] Nothing seems to be known of Prettie, Harvye, or Gill; Beauvoir, according to Heyer, was a merchant from the Isle of Guernsey; Dunce, according to Burn, is probably to be identified with the Daunce of Underhill's autobiography, "Old Henry Daunce, the brekeleyer of Whytechapelle, who used to preche the Gospelle in his gardene every holydaye." William Amondesham is entered in the Genevese Registers as "Gentleman of the County of Middlesex," and Richard, in pt. IV. of this book, as of Heston in the county of . . . . He died at Geneva, and was buried 20th September 1558. [4] For "10 November" Dr. Lorimer proposes to read 20th November, which would be more in agreement with the entries in the Register of the Council quoted in the Introduction. [5] Was at Frankfort, and went thence to Basel. He seems without much delay to have come on to Geneva, but probably left again for Strassburg or Zurich. Under Elizabeth he was made Bishop of Durham, and dealt tenderly with the Puritans, and especially with his fellow-exile—Whittingham. [6] Entered in the Registers as a student, but had been Master of Trinity College, Cambridge, and after his return from exile was made Archdeacon of Huntingdon, and as such sat in the Convocation of 1562, which adopted the XXXIX Articles. [7] A tailor, native of Coventry. [8] Merchant. [9] Had been at Frankfort, as also Johan his wife. [10] Scorye had been Bishop first of Rochester and then of Chichester under Edward VI., but after that king's death he is said to have made a sort of recantation, and done penance for his marriage. After fleeing abroad he resumed his Protestant principles, and for a short time acted as superintendent of the congregation at Embden. Probably he did not remain long at Geneva. After the accession of Elizabeth he was made Bishop of Hereford, and, along with Barlow, Coverdale, and Hodgkin, took part in the consecration of Archbishop Parker after the Marian prelates had declined to perform that function. [11] Sampson had been Dean of Chichester, fled first to Frankfort, and then to Geneva. He arrived there in 1556. In the end of 1558 he was at Strassburg, and later at Zurich. It is said that after his return he was offered the Bishopric of Norwich, but, owing to his scruples about the habits, he declined it. For a time he was Dean of Christ Church, Oxford, but was deprived. He was, it is said, the means of bringing Bradford the martyr to a knowledge of the truth. [12] Hall is entered in the Registers as a printer, and "in 1560 the whole Bible of the Geneva translation was printed by Rowland Hall" (*Burn*). [13] Burn queries if Langeley was Cranmers chaplain of that name. In the Geneva Registers he is entered as a farmer. [14] Or Youg, entered as tailor.

[p. 3]

John Burtwick,[1] knight, and John Kellye his page.

12 July 1556. Willm. Ffuller,[2] Joice his wife, Peter Lange and Richard Gawton his servantes, and Marie Gawton his maide.

* 13 Septembr. John Knox,[3] Margery his wife, Elizabeth her mother, James his servant, and Patrick his puple.

5 Novembr. 1556. Ffrauncis Withers,[4] —— his wife, John Houghton his s̃vant, and Ales Broughton his maide.

† Nicholas Ffolgeham. Thomas Hancock,[7] his wife, and Gedeon his sonne. Adam Holiday.[11] John Yonge.

† Lawrence Argall.

† Richard Chrispe.

† Theodore Newton.[5] † James Knolles.[8] Harrye Withers and Stephen Withers, bretherne to the said Frauncis Withers.

† Thomas Stanley. John Bolton.[9]

Richard Harrison.[6] † Thomas Spenser.[10]

Willm. Keth,[12] and his wife. † Thomas Stewarde.[13]

8 of May 1557. Anne Lock,[14] Harrie her sonne, and Anne her doughter, and Katherine her maide.

Willm. Samuel and —— his wife. Roger Dransfeld.

† Thomas Knolles[15] theldist, —— his wife, Michael and Nicholas his ——.

For Kellye Heyer gives Bellye, and for Dransfeld Drauffeld.

[1] Is he to be identified with Sir John Borthwick, who in 1540 was condemned, in absence, by Cardinal Betoun for holding the heresies of England, and who fled first to England and then, it is said, to the Continent, but after the Reformation returned to spend his last days in St. Andrews? [2] Entered in the Registers as gentleman. His wife's family name was Butler. The Morrice MSS. say that he lived near Hatfield in the beginning of Queen Mary's reign, and was very serviceable to the Princess Elizabeth in her troubles, and that after her accession to the throne he was on his return received by her very graciously. [3] The great Scottish Reformer, who had laboured in England during the reign of Edward VI., but fled in the beginning of 1554 to Dieppe. He left for Switzerland to consult with Calvin, Bullinger, and others, regarding certain difficulties which exercised him, but came back twice to Dieppe. He then settled down to quiet study at Geneva, but at the earnest suit of the Frankfort Congregation and the urgent counsels of Calvin, he consented to act as minister to the exiles there. When the order of that church was overturned by Cox and his party, and Knox was denounced to the Magistrates as a traitor to the Emperor, he returned to Geneva, and no doubt it was at his instance, as well as Whittingham's, that Calvin made application to the Council in June for an asylum for the exiles who had resolved to leave Frankfort. But before the Church was regularly constituted he had, in response to an urgent request from Scotland, consented to visit his Protestant brethren there, and being much cheered by the success of his labours, he prolonged his visit for nine months. On 13th September 1556 he returned to Geneva with his wife Margery, daughter of Richard Bowes, and granddaughter of Sir Ralph Bowes of Streatlam, whom he married before leaving Britain. The mother left with her daughter, and for many years was an inmate in Knox's family. Nothing is ascertained of James his servant, or Patrick his pupil. Knox was regularly elected minister at each annual election of office-bearers, and was greatly beloved and honoured by his flock. He left them in 1558 to pay another visit to Scotland, but returned after reaching Dieppe. He left finally early in 1559, and landed in Scotland in May. [4] Francis Withers appears to have been in good circumstances, having a man-servant and maid-servant with him, as well as his two brothers. Stephen Withers, in 1561, published a translation of Calvin's Treatise on Relics. [5] Ordained immediately after his return to England. [6] Employed by Knox, on accession of Elizabeth, to convey to Cecil his request for leave to pass through England to Scotland, which leave, however, was not granted. [7] He laboured efficiently in Dorsetshire under Edward, but in Mary's reign got into trouble for some sharp sayings about Gardiner, Bishop of Winchester. After many difficulties he got safely to Geneva, in which he says: "I dyd see my Lord God most purely and trewly honoured, and syns most strately punished, so that it maye well be called a holy citie" (*Burn*). [8] Carpenter. [9] Weaver. [10] Student. An individual of this name was ordained in 1559 (*Burn*). [11] Also ordained in 1559. [12] A Scotchman by birth, he assisted in preparing the Geneva translation of the Bible, and the metrical version of the Psalms. The old hundred is said to be by him. "On the death of Queen Mary he was despatched with a letter to the exiles at Aarau, Frankfort, etc., to urge oblivion of former disputes in the prospect of their return to England." [13] Entered in Registers as student, probably, like Keth, a Scotsman. [14] One of Knox's most frequent correspondents, who went abroad with her son and daughter with the allowance of her husband. [15] Probably a relative of Sir Francis Knolles, who fled early to Frankfort, and is said also to have gone on to Geneva, though his name is not entered in this book or in the Registers.

* For 13 Dr. Lorimer gives 18, but Laing and Burn both give 13.

[p. 4]

f May Thomas Ihones.

John Bodleigh,[1] —— his wife; Thomas,[2] John, and Lawrence, his sonnes; Prothese his doughter, John Boggens and Richard Vivian[3] his servantis, and Elenor his maide. Nicholas —— brother to the said John Bodleghe.

Nicholas Hilliarde.[4] Augustin Brodebreche.[5] Percival Wiburne.[6]

John James, Mary Rowlandson } children of ——

ie 1557. James U——.

Walter Richardson.[7] Barnard Hindeson.[10] Ales Agar widowe,
John Baker. John Pullein,[11] —— his wife, and Faith his doughter. Johan and Priscilla her doughters, and Thomas[12] her sonne.
Peter Hawkes.[8]
Richard Gibbens.[9]
Willm. Cole.[13]

ovemb. Thomas Bentham.[14] John Daniel,[16] —— his wife, —— Gibson,[18] —— his
Mawde Ffawcon. and —— his sonnes. wife, and —— his
† Thomas Mosgrave.[15] —— Mawdes.[17] doughters.
Richard East.[19] James Tailor.[20] Thomas Johns. Willm. Chambres.[21]

[1] Gentleman, son of John Bodleigh of Tiverton, who was second son of John Bodleigh of Dunscombe, near Crediton, in Devonshire. He married Joane, daughter and heiress of R^t. Hone, Esq., of Ottery St. Mary, in the same county, by whom he had several children, two of whom were born in Geneva. He took part in the translation of the Bible, and is said to have borne the whole expense of printing it, and on his return to England he received a patent for printing the Bible with annotations. [2] Thomas, his eldest son, was born in Exeter on 2d March 1544, and educated partly there, but chiefly in Geneva under the distinguished Professors of the Academy there, as well as under private tutors. On his return to England he resumed his studies at Magdalen College, Oxford, under Dr. Humphrey, his fellow-exile at Geneva. He was employed by Elizabeth in various diplomatic missions, and was knighted by King James. He died in 1612. "The great monumental act of his life was that he endowed and largely increased the University Library at Oxford, now known as the Bodleian. His first measure in furtherance of this object was to present to the University a large collection of books purchased on the Continent and valued at £10,000" (*Heyer*, as translated by *Hacket*). [3] Boggens and Vivian, entered in the Church Book as servants of Bodleigh, are entered in the City Register as merchants. [4] Also of a Devonshire family. One of this name was jeweller to Queen Elizabeth. [5] Or Bradbridge, of Chichester, Fellow of New College, Oxford, married to Anne, daughter of Bishop Barlow. [6] Named in City Register student, as several of the younger ecclesiastics are, but was already M.A. of Cambridge. He was a resolute Puritan, and for several years suspended. [7] Weaver. [8] Cordwainer. [9] Weaver. [10] Also Weaver. For Hindeson Burn gives Hurdeson. [11] Under Edward VI. he was rector of St. Peter's, Cornhill, continued in England for some time after Edward's death, and preached privately; found his way at length to Geneva, and is said to have taken part in the translation of the Bible. After his return he was made Rector of Copford and Archdeacon of Colchester. [12] Ribbon weaver. [13] Had been educated at Oxford, fled first to Zurich, then came to Geneva, and is said to have assisted in the translation of the Bible. After his return he was for many years President of Corpus Christi College, Oxford, which he finally exchanged with Dr. Rainolds for the Deanery of Lincoln. Thomas Cole, Dean of Salisbury under Edward, Archdeacon of Essex under Elizabeth, is also said to have gone to Geneva, but his name is not found in the Church Book. [14] Bentham is said to have been specially skilled in Hebrew, as well as in Greek and Latin. On the accession of Mary he was deprived of his Fellowship in Magdalen College, and went abroad, first to Zurich and then to Basel, where he preached for some time to the exiles settled there. He came to Geneva late in 1557, and was married there (p. 314); he returned to England before the death of Mary, and preached privately for some time. Subsequently he became Bishop of Lichfield and Coventry, and was sometimes rather hard on the rigid Puritans. He is supposed to have taken part in the translation of the Prophets in the Bishop's Bible. [15] Farmer. [16] Weaver. [17] Richard Mawdes, formerly minister. [18] William Gibson, painter. He died and was buried at Geneva, 16th August 1558. [19] Tailor. [20] Student. [21] Nothing ascertained of him, but Richard Chambres, who fled to Frankfort, became Deacon-General of the charitable contributions given for the relief of the poorer exiles in that and other places.

[p. 5]

26 Novembr. 1557. Robert Ffielde and Rose his wife. Thomas Knell.[1] † John Pellam.
Harrye Lelande. † Willm. Morley.
Ales Samon widowe. † Harrye Smyth.[2]

2 Decemb. 1557. Anthony Caryer.[3] † John Mansfeilde.

A° 1558.

Ffebruary, 17 8 of Aprill. John Collyn, being a very aged man.
Lawrence Kente, and Willm. his sonne, and
Elene his doughter
Robt. Blackman } of Aprill last past.
Lawrence Umfrey[4]

June 2. Willm. Johnson[5] came to Geneva the 5 of January 1558.
Nicholas Abbot, the 29 of Marche.
Wilm. Cotes
Richard Proctour } of Aprill last past.

[p. 6]

Ano. Dni. 1559.

Charles Williams, borne in Bristow, made his confession of his fayth, and was admitted to the Church.

August 13. Septembr. 15. David Linsey a Schottisheman[6] was received.

(*Pages 7 to 48 inclusive are blank.*)

[1] Formerly minister. [2] Entered in City Registers as gentleman. [3] A learned and devout preacher. [4] Lawrence Humphrey was one of the most distinguished of the early Puritans. Born in 1527 and educated partly at Cambridge, partly at Magdalen College, Oxford, he rose to be fellow and reader of Greek in it. After the accession of Mary he was permitted to travel on the Continent for a year on condition of avoiding places suspected to be heretical. He went, however, to Zurich, and after the expiry of the year he was deprived of his fellowship. He seems to have come to Geneva in the spring of 1558. On his return to England he was restored to his fellowship, and soon advanced to be president of his College, as well as Professor of Divinity. He had under his care in the College, as he had had at Geneva, Thomas (afterwards Sir Thomas) Bodleigh. He was charged with giving his pupils a predilection for Calvinistic theology and moderate nonconformity. Subsequently he became Dean, first of Gloucester and then of Winchester. He wrote the life of his friend, Bishop Jewell, and kept up to the last friendly correspondence with Zurich and Geneva, and took a kindly interest in those who came thence to England, saying, *Peregrinus ipse didici peregrinis succurrere.* [5] Of the remaining names nothing can be said in addition to the scanty particulars in the record. For Abbot Burn reads Arbot, but the word unquestionably is Abbot or Aibbot. A few names occur in subsequent parts of the Book which are not found in this part. The most noteworthy of these is that of "Myles Coverdale," who was witness of the baptism of Knox's son Eleasar on 29th November 1558, and on 16th December was elected as one of the elders. The distinguishing glory of Coverdale is that he was the first in the 16th century to translate the whole Bible into English. This great work he completed and published in 1535. Under Edward VI. he was promoted to the see of Exeter, but was ejected under Mary and cast into prison. He was released by the intercession of the King of Denmark, prompted by his chaplain John Machabæus, a Scotsman who was brother-in-law to Coverdale. It is not very definitely ascertained when he came to Geneva, but the city registers show that on 24th October 1558 he was received as a resident in the city. He is the aged Bishop who presented himself before the Council in 1559 to give thanks on behalf of the English for the kindness that had been shown them, and to solicit formal permission to depart. It is said that on his return he was offered his old bishopric, and declined it. But this is not likely, as his opinions against the "habits" were known to be very pronounced. He held the living of St. Magnus, London Bridge, for two or three years, and then resigned or was deprived, and his last years were passed in extreme poverty. It has been questioned whether he took any active part in the Geneva translation of the Bible. We can hardly doubt that he would at least be consulted by those who were actively engaged in that work while he was in Geneva. It is noteworthy that of the five English Bishops then in exile, three were members of Knox's congregation at Geneva. [6] Or "Skottishman," probably the same who became minister of Leith at the Reformation, and who was often called in as interpreter between Frenchmen and Scotchmen.

50

A° 1557.

John Knox and
Christopher Goodman } still to continue & Ministre

Antony Gilby
John Bodleye
Wallter (Williams) &
Thomas Wood } to be Governors

The 16 of decemb 1557. when the Brund yere was ended, the congregation did assist and chose.

John Pullain
Framwis Wattyers
Wallter Bramboin and } to be Deacons.
Wallter Fuller

A° 1558

John Knoxe and
Christopher Goodman. } still to continue the ministery.

Miles Coverdale
John Bodleye.
Wallter Williams
Antony Gilby &c } to be the Governors

The 16 of Decembr 1558. when the Brund yere was ended the Congregation did assist chose:

Francis Wattyers
Peter Wallis
Wallter Mowbray
Wallter Whittingham } to be the Deacons

The Names of the Ministers, Seniors and Deacons, yerely chosen and elected, from the Englesh Churche and congregation at Geneva, sithe the Ministery there. With the days and the yere when they were chosen and elected. Wherin followinge may plainly appere.

Christ is ours.

Ao 1555.

The first of Nouēber Ao 1555. when the Churche was erected then was

Christopher Goodman and Anthony Gilby } appointed to preache the word of god, & minister the sacramentes, in Englesh of John Knoc.

The 16 of december 1555. when the whole congregation did elect

William Whittingham and William Reynolds } sithe Deacons Seniores

John Cawdrey and Christopher Fleming alias Plumtree } sithe Deacons.

Ao 1556.

John Knoc and Christopher Goodman } sithe Ministers

The 16 of december 1556. when ye first yere was ended. then the whole congregation did elect these

Anthony Gilby
William Whittingham
William Reynolds
William Cole } sithe Seniores

These

Francis Whitehead
William Bowmaker and
John Cawdrey } sithe Deacons.

[p. 49]

The names of the Ministers, Seniors, and Deacons, yerely chosen and elected w^t^in the Englishe Churche and Congregation at Geneva, to be the ministery there, w^th^ the daye and the yere when they were chosen and elected,—Here followinge may plainely appere—

That is to say—

A° 1555.

The first of Novebr. A° 1555, when the Churche was erected, then was — Christopher Goodman and Anthony Gilby — appointed to preche the word of God and mynyster the Sacraments, in th' absence of John Knox.

The 16 of Decembr. 1555, then the whole congregation did electe —
- Willm̄. Willm̄s and Willm̄. Whitingham — to be Seniores.
- John Staunton and Christopher Seburne als Plumer — to be Deacons.

A° 1556.

The 16 of Decembr. 1556, when ye first yere was ended, then the whole congregation did elect and chuse —
- John Knox and Christopher Goodman — to be Ministers.
- Anthony Gilby, Willm̄. Willm̄s, Willm̄. Whitingham, Willm̄. Ffuller — to be Seniores.
- Ffrauncis Withers, Willm̄. Beauvoir and John Staunton — to be Diacons.

[p. 50]

A° 1557.

The 16 of Decembr. 1557, when the secund yere was ended, the Congregation did elect and chose	John Knox and Christopher Goodman	still to contynue ye Ministers.
	Anthony Gilby, John Bodlegh, Wm. Willms, Thomas Wood	to be Senyores.
	John Pullaine, Ffrauncis Withers, Willm. Beauvoir and Willm. Ffuller	to be Diacons.

A° 1558.

The 16 of Decembr. 1558, when the said yere was ended, the Congregation did elect these	John Knox and Christopher Goodman	still to continue the Ministers.
	Miles Coverdalle, John Bodleighe, Willm. Willms, Anthony Gilbe	to be the Seniors.
	Francis Withers, Peter Willis [1], Willm. Beavoyr, Willm. Whitingham	to be the Deacons.

[*Pages* 51 *to* 72 *inclusive are blank.*]

[1] Heyer proposes to read *Milles*, but admits there is no notice of one of that name elsewhere either in the Church-book or in the Registers of the city. No doubt this is the same individual who is entered on p. 307 as Willyes and on p. 313 as Willies.

[p. 73]

The names of all the Childeren that have bene baptised in the Englishe Churche and Congregation in Geneva ffrom tyme to tyme since therection of the said Churche. Also the names and surnames of the fathers and godfathers, together w^t^ the daye and yere when every of them were baptised hereafter following may plainely appere,

That is—

A° 1556.

he 4 of anuary. John Stafford the Sonne of Willm̄. Stafford, Knight, John Calvin being the godfather.

1 of Marche. Ruthe, the doughter of Anthony Gilby, Thomas Wood being the godfather.

of Maye. Jane, the daughter of Willm̄. Jackson, Willm̄. Willm̄s being the godfather.

Bethony, the daughter of James Yonge, Anthony Gilby being godfather.

A° 1557.

6 of January. John, the sonne of John Hollingham, John Knox being the godfather.

of Aprill. Sara, the doughter of Thomas Hancock, Anthony Gilby being the godfather.

3 of Maye. Nathaniell, the Sonne of John Knox, Willm̄. Whitingham the godfather.

4 of August. John, the sonne of Frauncis Withers, Christopher Goodman being the godfather.

[p. 74]

7 of August. Zacharie, the Sonne of Willm̄. Whitingham, Willm̄. Willm̄s being the godfather.

Zacharie, the Sonne of John Bodleigh, Augustyne Bradebridge being the godfather.

Susanna,[1] the daughter of John Baron, Christopher Goodman being the godfather.

A° 1558.

May 1558. Ruthe, the daughter of Anthony Gilby, Willm̄. Whitingham Godfather.

Naamy,[2] the daughter of Peter Willies, John Knox the godfather.

July 28. Isaac, the son of Jħan Pullan, Christopher Goodman Godfather.

August 25. Zacary, the son of Jħan Stubs, Jħon Bodleigh Godfather.

November 29 Eleezer, the son of Jħon Knox, Minister, Miles Coverdal witnesse.

December 11. Susanna, doghter of Wylliam Whittingham, Christopher Goodman witnesse.

January 23. Susanna, doghter to —— Daniell, Jhon Bodleigh witnesse.

Decembre ⅓. Marie[1], Doghter of Thomas Duwick, Jhon Bodleigh witnesse.

[*Pages 75 to 104 inclusive are blank.*]

1 Both omitted in Burn. 2 *i.e.* Naomi, Burn gives Nanny.

[p. 105]

The names of all soche persons as have bene coupled togither by mariage w^tin the Englishe Churche and Congregation in Geneva from tyme to tyme since the erection of the same Churche & the names of those men that presente the wemen to the Churche, And also the daye and the yere when every sutche mariage was made, as here following may plainely appere

That is to say :—

A° 1556.

Ffebruary 24. Jane Stafford al^s Willm̄z. widowe, was then maried unto Maximilian Celsus the Italian precher.

Sir John Burtwick, knight, and Jane Bonespoir of Britagne were then maried togither.

Novembre 15 Willm̄. Whitingham of Chester in England and Katheryne Jaquemayne of Orleaunce in Fraunce were then maried.

Decembre 22. John Stubbes of Coventrie, and Mary Gawton of ——

A° 1557.

Thomas Spenser of Wroghton in Wilteshere, and Ales Agar of Colchester, widowe.

Thomas Bentham of Sherburne in the County of Yorke, and Mawde Fawcon of Hadley in the County of Suffolk.

Willm̄. Cole of Grantham in the County of Lincolne, and Jane Agar, doughter of the said Ales Agar, widowe.

A° 1558.

January 30. Richard Amondesham of Heston in the County of —— and Elenor —— of Totnesse in Devoneshire.

Aprill 10. John Dawes of Tunbridge in the County of Kent, and Marie Malet of Diepe in Normandie.

[*Pages* 106 *to* 128 *inclusive are blank.*]

[p. 129]

The names of all soche of the Englishe Congregation in Geneva, as have bene buried there ffrom tyme to tyme, synce the erection of the Churche togither w^t^ the names of their husbondes or parentes, or masters, yf they had any there. And also the daye and the yere of their buriall, As here following it may plainely appere

That is to say—

A° 1556.

Marche 7. James ——— servant to Sir Willm̄. Stafford, Knight.
May 5. Sir Willm̄. Stafford Knight.
Daniel the sonne of John Hollingham.

A° 1557.

Feb. 26. Jane Stafford al^s^ Willm̄z, al^s^ the Countesse, being wife to Maximilian Celsus, the Italian precher, called the Countie.
May 12. Anne, the doughter of Anne Lock, and Harry Lock her husband.
May 26. Bethony, the doughter of James Yonge.
June 1. John, the sonne of John Hollingham.
Octobr. 7. Ruthe, the doughter of Anthony Gilby.

A° 1558.

February 1. Joice Butler, the wife of Willm̄. Ffuller.
August 16. William Gibson, husband to ————.
Septemb. 13. Faythe Pullane, doghter to Jhon Pullanes, wife,

Anno Dni. 1558.

Septembr. 20. Richard Amondesham, husband to Elenor————.
Octobr. 10. 2 children of Cornelius Stivens and Margery his wiffe bothe borne at a byrth, th' on alyve, and th' other ded borne, both unchristened.
October 12. Margery wyff to the saide Cornelius.[1]
October 26. Susan doghter to Jhon Baron.

A° Dni. 1559.

April 29. Erkenwalde Rawlins.[2]

A° Dni. 1560.

April 12. Susan the daughter of Willm. Whitingham.

[*The pages are numbered up to* 149, *but all after* 129 *are blank.*]

[1] Omitted by Burn. [2] Given as Kaulius by Heyer.

TABLE

OF ENGLISH RESIDENTS OMITTED IN PART I. OF THE CHURCH BOOK, BUT CONTAINED IN SUBSEQUENT PARTS OR IN THE REGISTER OF THE INHABITANTS OF GENEVA.

Knolles, William.
Bertram, Thomas.[1]
Worchère, Francois.[2]
Rethe, William.[3]
Willyes, Peter,[4] named in the third part as father of a daughter baptized in 1558, of whom Knox is godfather.
Baron, John,[5] named in the third part as father of a daughter baptized, and in the fifth part, on the death of the same.
Valles, John, *Baker.*
Catoborn, John, *Farmer.*
Sturn, John, *Apothecary.*
Gatolon, Richard, *Tailor.*
Doton, John, *Farmer.*
Anwick, John, *Gentleman.*
Pellain, John. *do.*
Cant, Edward.
Coverdale, Miles,[6] occurs in the second part among the elders elected the 16th December 1558, and in the third part as godfather of Eleezer Knox, the 29th November 1558.
Colins, John.[7]
Withers, William.[7]
Hawell, Richard.
Kaulius, Erkenwalde,[7] is named in the fifth part as deceased 29th April 1559.
Davidson, John.
Stephinson, Corneles.
Batman, John.
(Name illegible) Guillaume.
Eneus, John.
Bondelley, Richard.
Chasseon, Claude.
Hamilton, Robert.[8]
Lambé, Jacques.[9]
Dromond, Thomas.[10]
Sandelandes, Jacques.[10]
Duwick, Thomas, mentioned in third part.
Dawes, John, mentioned in fourth part.
Stevine Cornelius, mentioned in fifth part, no doubt the same who is entered in the City Register as Cornéles Stephinson.

[1] Minister of the Word of God in the Isle of Jersey from the time of the Reformation there. [2] From London. [3] From Exeter. [4] Merchant. [5] Probably a relative of James Barron of Edinburgh, who with John Sym brought to Geneva in May 1557 the invitation of the Scottish Lords to Knox to return to Scotland. He is entered among residents on 14th Oct. 1557 and termed "Student" from Edinburgh, made burgess on 21st June 1558, appears to have taken charge along with Whittingham of the printing of Knox's treatise on predestination. In 1560 he returned to Scotland, and soon after he became minister of Galston (Laing's *Knox*, vol. vi. p. 534). [6] For notice of Coverdale see notes, p. 310. [7] From London all three. [8] Query if the same who was afterwards minister of St. Andrews and Principal of St. Mary's College. [9] Ribbon weaver of Leith, Scotland. [10] Both entered as from Scotland. The latter probably Knox's friend Sir James Sandilands of Torphichen.

"Patrick" entered on p. 308, as the "puple" of Knox, may possibly have been Patrick, Master of Lindsay, who took his place among the reforming party in Scotland in 1559, and seems to have been specially attached to Knox. But if so, he can only from his age have been entitled to the name of "puple" in the same wide sense as some of the clergy to the designation of "student."

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